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THE GENESIS OF A MODEL CITIZEN IN COMMUNIST CHINA: TRANSLATION AND ANALYSIS OF SELECTED CHINESE COMMUNIST ELEMENTARY SCHOOL READERS. FINAL REPORT.

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This document consists of a translation and analysis of a set of grammar "Readers" in use in Communist China in the first five grades of elementary school from about 1958 through 1966. The analysis begins with a discussion of the background and sources of the selections in the "Readers," proceeds to a discussion of moral and patriotic education in Communist China since 1949, and to an outline of more recent work in educational psychology. Following this, a review is presented of techniques of teaching reading as advocated by Chinese educational theorists. In addition, a number of teaching outlines for selections in the "Readers" are also included. In the actual analysis of the "Readers," each selection is analyzed on the basis of its topic and its manifest themes, which are classified in three categories: informational, political, and behavioral. The dominant emphases of the "Readers" were determined from the total scores for these categories. From this information, a profile was drawn of the "ideal" or "model" child, that is, the child who would have adopted the political attitudes and behavioral norms of the "Readers" as his own. The study concludes with a discussion of conflicting values in the "Readers" and their implications. (Author)

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Dennis J. Doolin and Charles P. Ridley

The Hoover Institution
on War, Revolution, and Peace
Stanford University, Stanford, California

June 1968

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I. ANALYSIS

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II. TRANSLATION

(The Translation of the Readers follows immediately upon the conclusion of the Analysis and is provided with a separate table of contents).

SUMMARY

This study is a translation and analysis of a set of grammar readers used in the first five grades of elementary school in Communist China from about 1958 through June 1966.

The object of the study was to determine the significance of the Readers as means of socialization. Each selection was analyzed in terms of its topic and of its manifest themes, which were classified in three categories: informational, political, and behavioral. Each selection was then assigned a central theme from one of these categories and a subtheme or subthemes from as many of these categories as were applicable. The dominant emphases of the Readers were ascertained from the total scores for the topical and thematic categories.

The report is in two parts, the first of which consists of a general survey of moral and patriotic education in Communist China since 1949 and of the actual analysis of the Readers. The second part is the translation.

It was found that the major topic in the Readers is "approved behavior," that is, the presentation of standards of approved conduct. Next to this in importance are aspects of China, rural life, war, and Mao. In general, the topics deal with events in or about China with little concern shown for the outside world.

Dominant informational themes are those concerned with agriculture, Chinese Communist institutions or personalities, traditional China, and basic scientific knowledge.

Dominant political themes are allegiance to the "new" society, the "benevolence" of the "new" society, the glorification of Mao, the "evils" of Republican China, and military conflict.

Dominant behavioral themes are those of social and personal responsibility, achievement, altruistic behavior, collective behavior, and, as a subtheme, prosocial aggression.

From this, it was concluded that the "ideal" child as projected by the Readers would be a person totally dedicated to and willing to sacrifice himself entirely in the service of the Communist regime. He would also be a person having a strong sense of social responsibility and desire for achievement for the benefit of the collective.

It was further concluded that the ultimate effectiveness of the Readers would depend on a variety of factors including the intelligence and experience of the child, his awareness of contradictions between the values enunciated in the Readers and actual practice within the society, and the course of political events within China.

CHAPTER 1: INTRODUCTION

In Orwell's 1984, Winston Smith inevitably succumbs to the distortions of reality with which the totalitarian regime of Oceania floods his consciousness. Although conditions in present-day mainland China are far removed from those in Orwell's Oceania, the two states bear a resemblence in that as totalitarian regimes they attempt to control and manipulate not only the overt behavior of the individual but his inner life as well. In China, all media of communication should play the role of guardians of ultimate truth, presenting to the people what the authorities wish them to know and excluding from them information felt to be in some way unsafe for them to know.[1] Education is one of the most important of the media in this respect. Indeed, it is no exaggeration to state that the Communist Chinese summum bonum is the creation, through education, of a society populated solely by "Maoist Man"--a militant, technically creative, political automaton, conditioned to act as Mao Tse-tung would act if he could be everywhere at the same time.

To the leaders of China, the current younger generation represents perhaps their last hope of preserving the spirit of the Revolution. It is small wonder, then, that so much attention is lavished on the young in the attempt to instill in them an awareness of their importance as "successors to the revolution." Although it is doubtful that the regime can in the long run succeed in stemming the tendencies away from the original revolutionary spirit that motivated it in its achieving of power, the effort is nevertheless being made to kindle a revolutionary spirit in the young, as this collection of elementary school readers clearly indicates.

As other investigators have indicated, the content of children's readers and textbooks often bears a close relationship to the needs of a society under given conditions of development. McClelland[2] has shown that a high percentage of imagery concerned with "achievement" is found in the writings of developing societies and economies and that the percentage of imagery of this kind declines as the vitality of the society diminishes. As he has pointed out, "achievement imagery" in significant proportions appears in children's readers of a given country prior to spurts in economic development. It is obvious that the imagery and themes of children's readers, which are written by adults, are concerned either consciously or unconsciously with molding patterns of behavior and thought that the writers feel are desirable within the context of their society. In the case of Chinese Communist readers, the material is developed with the definite intention of influencing children in developing certain attitudes and characteristics.

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[1] The Red Guard newspapers and posters (ta-tzu pao) necessitate that this statement be qualified, inasmuch as they often contain information not meant to be disseminated to the general public. However, such papers and posters are not permanent fixtures of the Chinese scene.

[2] McClelland, David C., The Achieving Society, D. Van Nostrand Company, Inc., Princeton, 1961.

In accordance with McClelland's thesis, one would expect to find a good deal of "achievement" oriented material in these Chinese texts. Indeed, we find an emphasis on behavioral characteristics that are beneficial to a nation striving for modernization. However, the picture for Communist China is made more complicated by the need felt by the leadership to nurture in the young attitudes of loyalty to a political cause as well. Therefore, the emphasis in these Readers is, essentially, divided between attempts to mould those characteristics required in a modernizing nation and those characteristics required for a realization of a thorough-going political and social revolution.

The Readers which are the subject of this study are a set of elementary school grammar readers (yü-wen) used in mainland China in conducting instruction in the Chinese language, that is to say, the so-called "Mandarin" dialect, which is based on the Chinese of the Peking region. This set contains ten volumes and covers the first five grades of elementary school, there being two volumes per year. The Chinese texts comprise about 1100 pages.

Under the system of elementary school education for which these readers were designed, division is made at the end of the fourth grade, the first four grades being known as "ch'u-chi hsiao-hsüeh," or Junior Elementary School, and the fifth grade being a part of "kao-chi hsiao-hsüeh," or Senior Elementary School.

The texts in our possession are reprints published by the People's Education Publishing House, Shanghai, of editions prepared under the direction of the Elementary School Language Editorial Office of the People's Education Publishing House, Peking. The dates of publication of the texts and the cumulative total press runs at the time of publication are as follows:

Vol.	No. Publ. (cumulative)
1. Sept. 1964 7th printing of 1963 edition	928,000
2. Nov. 1963 1st printing of new edition	300,000
3. July 1964 2nd printing of 1964 1st edition	390,000
4. Dec. 1964 1st printing of 1964 1st edition	386,000
5. July 1964 15th printing of 1964 7th edition	1,960,000
6. Jan. 1964 9th printing of 1964 6th edition	1,598,500
7. May 1964 14th printing of 1964 6th edition	1,774,000
8. Nov. 1964 11th printing of 1964 6th edition	1,771,000
9. July 1964 17th printing of 1964 7th edition	1,634,500
10. Nov. 1964 10th printing of 1964 7th edition	1,579,000

As to the problem of how extensively these readers have been used outside of Shanghai and Peking, we have little information, and we can only conjecture, on the basis of scattered references in various educational writings, that reprints of these editions or of materials similar to them may have been in use in other parts of China as well.

When it comes to the period of time over which these texts may have been in use, we are on firmer ground. For Volumes 5 through 10, that is, those used from Grade three through Grade five, we have first edition dates as follows:

Volume 5	1957
Volume 6	1957
Volume 7	1958
Volume 8	1958
Volume 9	1957
Volume 10	1957

This indicates that the materials in the six volumes above have probably been in use in schools in Peking and Shanghai, at least, since 1957, or 1958 at the latest. This corresponds well with information we have on changes in the structure of educational institutions in China at this time, there having been a drastic revision of the system in 1957 involving a step away from the Soviet model and the initiation of considerable experimentation, including accelerated programs in the Chinese language. As a result, new textbooks appeared, and it is clear that those translated here were among these. It was also at this time that the so-called Red and Expert Universities were established, indicating a shift to a more political type of education. Again, these texts fit this pattern well.

The remaining texts for the first two grades all bear first edition dates of either 1963 or 1964. Whether these represent revisions over some previous edition is not clear. However, there is some additional evidence that some stories and poems used in these editions of the Readers have their origin in materials created at earlier times. For this reason, the problems of authorship and sources of the stories in the Readers has been deferred to the Appendix for more detailed treatment.

Detailed description of the Readers. There is a considerable difference in the presentation of materials in Volumes 1 through 4 (grades one and two) and those in Volumes 5 through 10 (grades three through five). These differences reflect, in part, the fact that instruction in the first two grades is devoted essentially to the acquisition of basic language skills, whereas that in the higher grades is concerned with development of reading skills. They no doubt reflect as well the Chinese educational psychologist's concern with developing varying approaches based on differences in age levels. For these reasons, let us consider the texts in these two major groups separately.

Volumes 1 through 4 (Grades one and two): A considerable portion of Volume 1 is concerned with introducing the "pinyin" or phonetic alphabet which the Chinese have adopted as a tool in teaching the written language. The letters of the alphabet are introduced, accompanied by pictures illustrating the words which contain the appropriate sounds. Once the alphabet is sufficiently mastered, the written form of "dog," for example, is printed together with a picture of a dog. Finally, Chinese characters themselves are introduced as individual entities, the character, a line drawing of what the character represents, and the romanized "pinyin" form all being shown together. Gradually, short sentences and phrases are introduced, with the "pinyin" printed directly above the characters. Toward the end of the volume, short stories and poems are presented, again with the romanized forms printed above the characters.

The stories are followed by brief exercises in Chinese characters without accompanying romanization. The exercises may involve a dictation, the copying of the story, or very frequently, the memorization and recitation of the story.

The volume is punctuated by frequent review exercises, and closes with a vocabulary list of new words.

Volumes 2,3, and 4 follow essentially the same pattern of lesson exercises, and frequent review lessons. In Volumes 2 and 3, most of the Chinese characters in the stories are accompanied by their romanized spellings. In Volume 4, however, the romanizations are for the most part discontinued, being used in a few stories up to Lesson 7 of the 40 lessons in the volume, and in the final reviews and vocabulary lists at the end.

One characteristic that these four volumes share and that is generally lacking in Volumes 5-10 is the inclusion in some of the reviews of picture stories or strips consisting of four pictures accompanied by instructions to tell the stories suggested by these pictures. These picture strips serve both a linguistic and a moral purpose, affording the pupil an opportunity to use his new vocabulary while at the same time providing him with a helpful moral such as the virtue of helping others or of delaying play and fun until after the completion of one's studies.[3]

After completing these first four volumes, the pupil is ready to move on to the more sophisticated volumes to follow.

Volumes 5 through 10 (Grades three through five): These volumes are similar to the preceding in that the text is punctuated by frequent review lessons. The stories, of course, are longer and more complex. The basic lesson plan is a story or poem which is followed by a set of exercises, the first of which is very often a question or topic for discussion serving to point up the moral of the story. This may be followed by vocabulary dictation, instructions to memorize and recite the text, or various other exercises primarily for the purpose of language practice.

In Volumes 9 and 10, the stories become much longer and the review exercises less extensive. One picture story occurs in Volume 6 and one in Volume 8.

It should also be noted that most of the stories are illustrated with line drawings, although these become less frequent in Volumes 9 and 10.

Categories of stories. Although the material presented in the *Readers* varies considerably in form, when one views the selections from the standpoint of their probable intent, it can be seen that they fall generally into three major types:

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[3] For the sake of convenience, the picture stories are described as a group and are included at the beginning of the translations immediately preceding Volume 1.

1. Stories that are primarily informative, or informational.
2. Stories that have political socialization as their primary intent.
3. Stories that have behavioral modeling as their primary intent.

1. Informational Stories. Informational stories account for the least number of selections among the three categories above. They deal primarily with basic agricultural knowledge, basic knowledge about physiology and hygiene, and basic scientific knowledge. In addition, a number of lessons take up the proper forms for writing letters and other forms of communication. However, the content of the latter may very often have a political or behavioral orientation so that these selections are not always strictly "informational" in a neutral sense. A detailed analysis of the types of informational stories is found in Chapter 7, Thematic Analysis: Informational Themes.

2. Stories aimed at political socialization. Stories under this category include those concerned with molding the child's attitudes toward Chinese society and to the organs of the Chinese state, as well as his attitudes toward the former Nationalist regime and toward foreign countries. This category also includes themes of social and international conflict as manifested in war.

Foremost among stories of this type are those concerned with the "benevolence of the new society." Other stories take up the themes of devotion to Mao Tse-tung, of loyalty and devotion to the Party and to the communes, and to building Socialism.

There is a high proportion of stories dealing with the theme of military conflict, and particularly with that of defense against invaders and enemy occupation. In these, there is often an additional element which we have referred to as the "deception" theme, in which the child is made aware of techniques of deception such as spying, both in purely military and in non-military contexts.

Also included in this category are stories emphasizing anti-Americanism, anti-imperialism, and proletarian internationalism. See Chapter 7, Thematic Analysis: Political Themes, for a detailed analysis of this type of story.

3. Stories aimed at behavioral modeling. As might be expected, Chinese children's readers differ little from those of other countries

in their emphasis on moral training. The stories in these categories usually exemplify behavior that is considered good and thus worthy of emulation, the Chinese as a rule favoring teaching by "positive" example to teaching by "negative" example, although a few stories of the latter type do occur.

The moral virtues that can be derived from the text are for the most part essentially the virtues that worried elders have for centuries attempted to inculcate into the young and are virtues that are particularly relevant to a poor or "premodern" society striving to develop: frugality, simplicity, diligence, altruism, personal and social responsibility. Chapter 7, Thematic Analysis: Behavioral Themes, contains a more complete discussion of the behavioral norms suggested by the Readers.

What can be said in general about the content of the three categories of stories described above is that it is clearly relevant to a predominantly agricultural society that is consciously attempting not only to transform itself into a modern, industrial society, but also to one that is attempting, through education of its masses, to eradicate an old social order and to establish a new society based on radically different principles.

Story forms. With the exception of a number of poems, most selections are in narrative form. A few appear in the guise of first person narratives.

Stories may be either about events in the lives of actual persons, or as is very often the case when a moral example is being set, they may be fables having as characters either human beings or animals. Thus, we find a fairly large assortment of fables from Aesop, such as the story about the boy who cried wolf, as well as traditional Chinese fables. Neither stories from Western sources or from traditional Chinese sources are appreciably altered in their retelling here.[4]

From a purely subjective viewpoint, there are very few selections that are dull, most of the longer narratives being well told and often extremely moving. Those that are dull are most often purely informational in content. Furthermore, the stories are apparently factual when dealing with incidents from actual history or from the lives of actual persons. Thus the stories are generally believable and do not appear to distort reality. Having said this much, however, it is necessary to call attention to a number of cases in which the texts have engaged in what seems to be fabrication. This is seen clearly in three stories, all of which share one point in common in that they describe events purported to have taken place outside of mainland China. The three stories concerned are Incidents from Taiwan (Vol. 6, No. 3), in which bad relations between American soldiers and Chinese are portrayed, Two Louises in America, (Vol. 6, No. 14), in which a fictional situation involving a New York city slum girl is portrayed, and Sambo (Vol. 10, No. 31), in which an African Negro falls prey to a European movie maker who photographs him as he is being attacked and killed by a lion.

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[4] For a discussion of story forms and of educational philosophy in teaching of literature, see Chapter 4.

General plan of analysis. On the basis of the three categories of stories described above, the analysis has been carried out in terms of informational, political, and behavioral themes. A full discussion of these themes will be found in the analytical portion of the study. Each story has been assigned to a specific topic area (See Chapter 6, Topical Analysis), such as, for example, the topical category War Situations. Following this, the story is assigned a "central theme," that is, the theme that appears to be the major concern of the story. In addition, the story may be scored for various subthemes. As an example, the story Eighteen Brave Soldiers (Volume 9, No. 13), is assigned to the topical category of War Situations. However, the central theme of the story is that of heroic self-sacrifice. It further involves subthemes of military conflict and prosocial aggression (Full explanations of these thematic categories are found in Chapter 7).

From a determination of the most frequently occurring themes, an attempt has been made to assess the dominant concerns of the Readers in terms of those political attitudes and behavioral norms that are stressed as being either desirable or undesirable. In addition, note has been made of attitudes toward various non-Chinese nationalities. Finally, a "model" child, that is, one having the full complement of desirable behavior and attitudes, has been described, and an attempt has been made to delineate conflicting values presented by the Readers.

APPENDIX TO CHAPTER 1: AUTHORSHIP AND SOURCES

Eight persons are listed as having "participated in the work of compiling" Volumes 1,2,3, and 4. These include Chiang Chung-jen, Lu Ching-shan, Yüan Wei-tzu, Chang T'ien-jo, Ch'ien Ch'in-chu, Lü Mei-ying, Liu Yung-jang, and Liang Chün-ying. In addition, thanks are extended to Wei Chien-kung, Lü Shu-hsiang, and Wang Liao-i for their review of the first draft and for the assistance that they provided. Thanks are also extended to teachers and educational workers from various regions who offered suggestions. No mention is made of what positions the compilers occupy, and, as far as can be ascertained, they are not, as individuals, the authors of books on education. In the lack of evidence to the contrary, it is most probable that they are on the staff of the People's Education Publishing House in Peking. No "compilers" are listed for Volumes 5 through 10.

However, Wei Chien-kung, Lü Shu-hsiang, and Wang Liao-i, the persons who reviewed Volumes 1 through 4, are individuals known in the field of education. Wei Chien-kung was named Vice President of Peking University and Chief of the Teaching and Research Section for Classical Literature in 1962.[1] Lü Shu-hsiang is a linguist who was formerly editor of the K'ai-ming shu-tien and professor at the K'un-ming Lien-ho University and Chung-yang University.[2] He has also been on the committee for propagation of a standardized language. Wang Liao-i is a linguist known as a specialist in the Mandarin dialect of Chinese.[3]

The question of the actual authorship of the stories and poems in the Readers is complex. The selections in themselves are of varied origin. A good many are about events in the history of the Chinese Communist movement, some are stories about traditional China and some are drawn from traditional Chinese literature. The compilers have also drawn on several stories from Aesop. In addition, there is a small number of stories about Western scientists and about such political figures as Marx and Lenin. Others deal with school life and other facets of everyday life.

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1. Gendai chugoku jimmei jiten (Current Chinese Biographical Dictionary), Asia Bureau of the Ministry of Foreign Affairs, Kazankai, Tokyo, 1966, p. 180.

2. Ibid., p. 1180.

3. Private communication.

It is thus clear that the individuals listed above as having "participated in the work of compiling" the Readers, were, in fact, essentially compilers or editors, and were not authors. Comparisons of the materials in the Readers with the corresponding Readers or Kuo-yü k'o-pen (1966 editions) in use in the Republic of China (Taiwan) on the one hand and with older materials from mainland China of both Chinese Nationalist and Chinese Communist origin strongly suggest that both the current mainland and Nationalist readers have in many instances drawn on common, previously existing sources.

A good example of this is the story The Flowers in the Park (Vol. 1, No. 35). At first glance, one would be justified in assuming that so short and simple a selection was in all probability the creation of the compilers. That the selection in the Readers is at best an adaptation by the compilers becomes clear when one turns to Volume 2, Lesson 16 of the Nationalist Kuo-yü k'o-pen, a piece entitled Flowers are Really Pretty. Here the theme is identical to that of the Readers. Furthermore, the Nationalist text contains the sentences: "Don't pick the flowers. Leave them for everyone to look at." The similarity in the wording in the two Chinese versions is too close to be a coincidence. This suggests that both sets of readers have drawn on a similar source for this selection. This view is supported by the presence of a very similar selection in a reader entitled Beginning Reader for Women's Classes (Ch'u-chi fu-nü-pan tu-pen), published under the auspices of the Ministry of Education on mainland China in 1946. The selection, Protecting Public Property (Lesson 7) deals with the same theme and contains the sentence "The flowers in the park are for everyone to enjoy," which in its Chinese wording differs from the Readers only in the use of the more complex characters for "to enjoy" rather than the simpler "to look at."

In addition, the Nationalist Kuo-yü k'o-pen of 1966, which are currently in use on Taiwan, contain seventeen other selections that either have their exact parallels in the Readers or are sufficiently similar that a common origin can be assumed.

The compilers of the Readers have also drawn on textbooks prepared for use in the border regions and liberated areas.

The following table contains a list of previously existing readers in which occur stories similar to those in the Readers translated here. Each reader has been assigned a code and is listed alphabetically according to the code designation. The issuing authority and the date of publication, when known, are included for each volume. Table 2 contains those selections in the Readers for which there are previously existing versions in these readers as well as for which there are similar selections in the Nationalist Kuo-yü k'o-pen of 1966. The selections from the Readers are listed in the order of their occurrence, beginning with Volume 1.

It should be pointed out that we do not have complete collections of each of the series of readers listed below. For this reason, our survey of previous versions of selections in the Readers is necessarily incomplete. Were there complete series available, it is to be assumed that there would be an even higher percentage of selections for which previous versions could be demonstrated.

Table 1: Codes for Titles of Readers and Publication Data

CCKWH	Chung-chi kuo-wen hsüan (Selections for Intermediate National Literature), Hsin-hua shu-tien, 1942.
CFT	Ch'u-chi fu-nü-pan tu-pen (Beginning Readers for Women's Classes), Ministry of Education, 1946.
CKCHF	Ch'u-hsiao kuo-yü chiao-hsüeh-fa (Teaching Methods for Junior Elementary National Language), Ministry of Education, Nanking. Vol. 3: Second edition, 1944 Vol. 5: Second edition, 1944 Vol. 6: First edition, 1943.
CKCKS	Ch'u-hsiao kuo-yü chiao-k'o-shu (Texts for Junior Elementary National Language), Editorial Committee, Office of Education, Peking. Vol. 2: First edition, 1942 Vol. 3: First edition, 1943 Vol. 6: Revised edition, 1943 (of first edition of 1939) Vol. 7: Second edition, 1941 (of first edition of 1941). These texts were in use during the period of Japanese occupation.
KYKH	Kuo-yü: Kao-chi hsiao-hsüeh (National Language: Senior Elementary School), Ministry of Education, East China Military Government Committee. Vol. 1: Revised edition of January 1951 (of first edition, March 1948) Vol. 2: Revised edition of January 1951 (of first edition, August 1949) Vol. 4: Revised edition of January 1951 (of first edition, August 1949). These are the apparent forerunners of the Readers under study here.

Table 1 (continued)

KYKP	*Kuo-yü k'o-pen* (*National Language Textbooks*), Bureau of Education, Taiwan Provincial Government. Revised editions of 1966. These readers are currently in use on Taiwan.
NCKW	*Ch'u-chung kuo-wen* (*Junior Middle School National Language*), Ministry of Education, Nanking. Vol. 1: Seventh edition, 1944.
NCKY	*Ch'u-hsiao kuo-yü* (*Junior Elementary National Language*), Ministry of Education, Nanking. Vol. 7: Ninth edition, 1944 Vol. 8: Seventh edition, 1943 (of first edition, 1940).
NKK	*Kao-hsiao kuo-yü* (*Senior Elementary National Language*), Ministry of Education, Nanking. Vol. 1: Ninth edition, 1944 Vol. 2: Eighth edition, 1943 Vol. 3: Second edition, 1941 (of first edition, 1940).
PPLY	*Po-p'i lao-yeh* (*The Oppressive Master*), T'ao-fen shu-tien, September 1946. This material was prepared for use in the so-called "winter schools."
SCCHH	*Kuo-yü k'o-pen: Ch'u-chi hsiao-hsüeh* (*National Language Textbooks: Junior Elementary School*), Executive Committee, Bureau of Education, Shansi-Chahar-Hopeh Border Region. Vol. 1: Revised edition of 1948 Vol. 3: 1948.
SCK	*Ch'u-hsiao kuo-yü* (*Junior Elementary National Language*), Bureau of Education, Shensi-Kansu-Ninghsia Border Region, 1946.

Table 1 (continued)

SCKHH	*Kuo-yü k'o-pen: Kao-chi hsiao-hsüeh* (*National Language Textbooks: Senior Elementary School*), Executive Committee, Bureau of Education, Shansi-Chahar-Hopeh Border Region, revised editions of 1948.
SCKKY	*Kuo-yü k'o-pen: Kao-hsiao kuo-yü* (*National Language Textbooks: Senior Elementary School*), Executive Committee, Bureau of Education, Shansi-Chahar-Hopeh Border Region. Vol. 2: First edition, October 1946.
SKK	*Kao-hsiao kuo-yü* (*Senior Elementary National Language*), Bureau of Education, Shensi-Kansu-Ninghsia Border Region, 1946.
SPKYKP	*Kuo-yü k'o-pen* (*National Language Textbooks*), Bureau of Education, Shantung Province, undated provisional texts for use in the liberated areas of Shantung Province. Vol. 2: Senior elementary level Vol. 6: Junior elementary level.

Table 2: Selections From the Readers Having Antecedent Versions or Versions in the Nationalist *Kuo-yü K'o-pen*.

Volume 1

No. 35 *The Flowers in the Park*
CKCKS: Vol. 6, No. 35 (1943), *In the Park*.
CKCHF: Vol. 6, No. 35 (1943), *In the Park*.
CFT: Lesson 7 (1946), *Protecting Public Property*.
KYKP: Vol. 2, No. 16 (1966), *Flowers are Really Pretty*.

No. 41 *K'ung Jung Gives Up a Pear*
CKCHF: Vol. 5, No. 29 (1944), *A Polite Child*.
KYKP: Vol. 3, No. 20 (1966), *K'ung Jung Gives Up a Pear*.

Table 2 (continued)

No. 42	I Will Love to Wear My Jacket		
		SCK:	Vol. 2, No. 44 (1946), Loving Clothes. The theme is similar, but the relationship is tenuous.

Volume 2

No. 9	A Woodpecker		
		SCCHH:	Vol. 3, No. 12 (1948), The Tree Doctor.
No. 17	A Crow Gets a Drink of Water		
		CKCKS:	Vol. 3, No. 12 (1943), A Magpie Gets a Drink of Water.
		CKCHF:	Vol. 3, No. 17 (1944), An Old Crow Gets a Drink of Water.
		SCK:	Vol. 3, No. 30 (1946), A Crow Gets a Drink of Water.
		KYKP:	Vol. 3, No. 14 (1966), An Old Crow Gets a Drink of Water.
No. 18	A Ball Floats Up		
		SCK:	Vol. 3, No. 25 (1946), Wen Yen-po.
		KYKP:	Vol. 3, No. 15 (1966), An Intelligent Child.
No. 23	The East is Red		
		SCK:	Vol. 2, No. 35 (1946), He is the Savior of the People.
No. 35	The Boy Who Told Lies		
	This is the story of the boy who called wolf, and is derived from Western sources.		
		CKCKS:	Vol. 2, p. 36 (1942), no title.
		KYKP:	Vol. 3, No. 6 (1966), The Shepherd Boy.
No. 36	Szu-ma Kuang		
		KYKP:	Vol. 3, No. 3 (1966), Szu-ma Kuang Saves a Companion.

Table 2 (continued)

Review 11	Picture Strip		
		CKCHF:	Vol. 3, No. 13 (1944), The Dog and the Bone. This relates the events of the picture strip in story form.
	Volume 3		
No. 15	A Bundle of Arrows (Aesop)		
		KYKH:	Vol. 1, No. 26 (1951), Breaking Arrows. This is the same story as the original Aesop fable, but the characters are members of an ancient Tartar tribe, the Tuyühun.
		KYKP:	Vol. 4, No. 7 (1966), An Old Farmer's Sons. The man has seven sons in this version and ten sons in the Readers version.
No. 16	The Fox and the Crow (Aesop)		
		CKCKS:	Vol. 3, No. 11 (1943), The Fox and the Crow.
		CKCHF:	Vol. 3, No. 16 (1944), The Fox and the Crow.
		SCKHH:	Vol. 2, No. 22 (1948), appears as one of two allegories in this lesson.
No. 19	I Am the District Chief		
		SPKYKP:	Vol. 6, No. 17, I Am the District Chief. This is essentially the same story as that of the Readers with the exception of a difference in endings.
No. 22	Lenin's Overcoat		
		KYKH:	Vol. 1, No. 19 (1951), Lenin's Overcoat. These are the same stories, but the words for "overcoat" in the titles differ.
No. 26	Man Has Two Treasures		
		KYKP:	Vol. 7, No. 2 (1966), The Hands and the Brain.

Table 2 (continued)

No. 28	*Why Does the Pot Cover Move?*		
		CKCKS :	Vol. 7, No. 29 (1941), *Watt Invents the Steam Engine*
		NCKY:	Vol. 7, No. 17 (1944), *Watt Makes Use of Steam*
No. 36	*The Ant and the Cricket*		
		KYKP:	Vol. 8, No. 9 (1966), *The Locust Who Wanted to Play*. This story involves an ant and a locust and is highly similar in its theme to the *Readers* version.

Volume 4

No. 4	*Plugging a Hole*		
		NCKY:	Vol. 7, No. 23 (1944), *A Hole in the Dike*. This is the story of the Dutch boy, Peter, on which the *Readers* version appears to be based.
		KYKP:	Vol. 6, No. 18 (1966), *Saving the Lives of Everyone in the Village*. This is also the story about Peter.
No. 6	*How to Write a Diary*		
		NKK:	Vol. 1, No. 29 (1944), *Methods for Writing Diaries*. This selection is highly parallel to that of the *Readers*.
No. 11	*A Story About Practicing Characters*		
		KYKP:	Vol. 8, No. 4 (1966), *Using Up a Crock of Ink*. This story is about Wang Hsien-chih, and is similar to that in the *Readers* in emphasizing his industriousness.
No. 12	*Grinding a Piece of Iron Into a Needle*		
		KYKP:	Vol. 4, No. 28 (1966), *Grinding a Stick of Iron Into a Needle*.

Table 2 (continued)

Review 4	Picture Strip (Spider rebuilding its web after a storm)	
	CKCKS:	Vol. 3, No. 13 (1942), A Spider Makes a Web. This selection is in story form.
	CKCHF:	Vol. 3, No. 28 (1944), A Spider Makes a Web. This selection is in story form.
	KYKP:	Vol. 3, No. 30 (1966), A Spider Weaves a Web. This selection is in story form.
		Volume 5
No. 9	Chairman Mao Is Like the Sun.	
	SCCHH:	Vol. 1, No. 41 (1948), Chairman Mao is Like the Sun. The first lines are identical, but the remainder of the texts differs.
No. 10	Chu Teh's Carrying Pole	
	SCKHH:	Vol. 2, No. 21 (1948), Stories About Commander Chu Teh. This selection contains several anecdotes about Chu Teh, one of which is the subject of the Readers selection.
	KYKH:	Vol. 2, No. 24 (1951), Stories About Commander Chu Teh. (See above).
No. 15	Thousand-Man-Cake	
	CKCKS:	Vol. 7, No. 19 (1941), Thousand-Man-Cake.
	NKK:	Vol. 2, No. 12 (1943), A Cake Made by More Than a Thousand People.
No. 34	Bethune	
	SPKYKP:	Vol 2. Contains incidents about Bethune, one of which is the basis for the Readers version.
	KYKH:	Vol. 4, No. 9 (1951), Dr. Bethune. Contains incidents which are the basis for the Readers version.

Table 2 (continued)

Volume 6

No. 19 *Bee Guides*
SCKHH: Vol. 3, No. 16 (1948), *Bee Guides*.
KYKH: Vol. 1, No. 20 (1951), *Bee Guides*.

No. 20 *The Horticulturist Michurin*
CCKWH: Vol. 2, No. 13 (1942), *The Soviet Horticulturist Michurin*. This is a much longer discussion of Michurin than in the *Readers*, with some points of similarity.
SCKHH: Vol. 3, No. 18 (1948), *The Horticulturist Michurin*. Related to *Readers* and *CCKWH* versions.

Volume 7

No. 3 *A Wounded Man's Wish*
SCKHH: Vol. 3, No. 15 (1948), *Chairman Mao Sees an Injured Soldier*.

No. 10 *The Watermelon Brothers*
SCKHH: Vol. 2, No. 13 (1948), *The Watermelon Brothers*.
KYKH: Vol. 2, No. 8 (1951), *The Watermelon Brothers*.

No. 19 *Lenin and the Guard*
This selection is based on a story by the Russian writer Mikhail Zoshchenko.
KYKH: Vol. 4, No. 19 (1951), *Lenin and the Guard*.
CCKWH: Vol. 2, No. 1 (1942), *Lenin and a Guard*. This selection is longer and differs in vocabulary from *Readers* version.

No. 21 *Weighing an Elephant*
CKCHF: Vol. 5, No. 30 (1944), *An Intelligent Child*.
KYKP: Vol. 4, No. 9 (1966), *Weighing a Big Elephant*. This selection is simpler than the *Readers* version, which occurs at a higher grade level.

Table 2 (continued)

No. 22	Looking for a Camel	NCKY:	Vol. 8, No. 19 (1943), Losing a Camel.
No. 33	Li Ch'uang-wang Crosses the Yellow River	PPLY:	Page 6 (1946), Li Ch'uang-wang Crosses the Yellow River. Authorship is attributed to Li Wen-hsin.
	Volume 8		
No. 3	The Ta-hsüeh Mountains	SCKHH:	Vol. 4, No. 9 and No. 10 (1948), Record of Crossing the Hsüeh Mountains. These two selections are generally related to the Readers version.
No. 8	Six Ink Bottles	CCKWH:	Vol. 1, No. 25 (1942), A Story About Lenin Eating His Ink Bottles. This version is based on a story by the Russian writer Mikhail Zoshchenko.
No. 15	Crossing a Bridge	KYKH:	Vol. 4, No. 18 (1951), Crossing a Bridge.
No. 32	General Liu Chih-tan's Notebook	SCKHH:	Vol. 3, No. 17 (1948), Comrade Liu Chih-tan's Little Notebook. This selection contains some of the same incidents as the Readers version.
No. 34	The Wolf and the Lamb	KYKP:	Vol. 6, No. 19 (1966), The Wolf and the Lamb.
	Volume 9		
No. 4	Sunrise at Sea Although not so stated in the Readers, this selection is from Hai hsing tsa-chi (Sea Voyage Notebook) by Pa Chin (1932).		

Table 2 (continued)

CCKWH: Vol. 1, No. 3 (1942), Sunrise at Sea.
NCKY: Vol. 8, No. 32 (1943), Seeing the Sunrise at Sea.
NCKW: Vol. 1, No. 4 (1944), Sunrise at Sea.
KYKP: Vol. 7, No. 10 (1966), Sunrise at the Seashore. This is not the same selection as those above. However, the high degree of similarity that it shows in its descriptive passages suggests a common origin.

No. 13 Eighteen Brave Soldiers
KYKH: Vol. 4, No. 4 (1951), Eighteen Brave Soldiers.

No. 16 The Foolish Old Man Who Removed the Mountains. This is the version of the classical story as elaborated by Mao. The original story is from the Lieh Tzu.
NCKY: Vol. 8, No. 27 (1943), The Foolish Old Man Who Removed the Mountains.
SCKHH: Vol. 3, No. 19 (1948) The Foolish Old Man Who Removed the Mountains.
KYKP: Vol. 4, No. 29 (1966), The Foolish Old Man Who Removed the Mountains. This is the traditional version of the story without the embellishment by Mao.

No. 17 The Reorganization at Sanwan
CCKWH: Vol. 2, No. 3 (1942), The Reorganization at Sanwan. This selection is somewhat more elaborated than the Readers version. The author is listed as Comrade T'an Cheng.

No. 30 The Song of the Nightingale
SCKKY: Vol. 2, No. 23 (1946), The Nightingale's Song.

No. 33a The Farmer and the Snake
KYKH: Vol. 1, No. 13 (1951), Four Allegories. The first of these is the same story as that in the Readers. The original story is from Aesop.

Table 2 (continued)

Volume 10

No. 12	Two Iron Balls Strike the Earth at the Same Time	
	CCKWH:	Vol. 1, No. 22 (1942), Two Iron Balls Struck the Earth at the Same Time. This is the same story as that of the Readers. It is, however, somewhat longer and more elaborate.
	SKK:	Vol. 3, No. 31 (1946), Two Iron Balls Struck the Earth at the Same Time. Text differs somewhat from that of CCKWH version.
No. 13 and No. 14	Recollections from Sixteen Years Ago	
	SKK:	Vol. 3, Nos. 5,6,7, and 8 (1946), Recollections from Sixteen Years Ago.
No. 26b	Setting Out Early From Pai-ti	
	KYKP:	Vol. 3 (Senior Elementary) (1966), Hsia Chiang Ling. This is the Li Po poem.
No. 27	K'ung Ming Borrows Some Arrows	
	NKK:	Vol. 3, Nos. 31 and 32 (1941), Borrowing Arrows With Straw and Boats. This is written in classical Chinese and is taken from the San-kuo Yen-i (Romance of the Three Kingdoms).
	SKK:	Vol. 3, Nos. 22 and 23 (1946), Borrowing Arrows With Straw and Boats. This selection is also written in classical Chinese.
No. 33	A Letter to Comrade Hsü T'e-li	
	SCKHH:	Vol. 4, Nos. 9 and 10 (1948), A Congratulatory Birthday Letter.

CHAPTER 2: THE SPIRIT AND CONTENT OF ELEMENTARY EDUCATION SINCE 1949

I.

From the establishment of the Chinese People's Republic in 1949 to the present, education has been a key concern of the national leaders. The Communist regime created in 1949 was the first true re-unification of China under one viable government since the fall of the Ch'ing Dynasty in 1911. During the intervening years of internal dissension and war with outside powers, China was a divided nation. Thus, the Communist Chinese leaders were faced with an enormous problem of re-education of the citizenry. Not only was it necessary to instill an allegiance to the new regime in the populace and to develop in them an awareness of what the regime stood for, but it was also necessary to further the concept of China as a unified nation. The dominant concern then of the Communist leaders was "national construction," the building of a new Communist state populated by a new Communist man. This was conceived of not merely in the narrower sense of modernization, but, more significantly, in the spiritual sense of building a new society and of cultivating individuals actively dedicated to that society.

Education, obviously, was vital to this process, and, it is not surprising to find that it was subordinated to these national goals. The intention to use education in this manner is clear from Articles 41 and 42 of the Common Program of October 1949:

> "Article 41. The culture and education of the People's Republic of China are new democratic, that is, national, scientific, and popular. The main tasks in raising the cultural level of the people are: training of personnel for national construction work; liquidation of feudal, comprador, and fascist ideology; and developing an ideology of service to the people.
>
> Article 42. Love for the motherland and the people, love of labor, love of science, and protection of public property shall be promoted as the public spirit of all nationals of the People's Republic of China."[1]

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[1] Quoted, with modifications from Stewart Fraser, Chinese Communist Education, John Wiley and Son, Inc., New York, 1965, p. 83.

These Articles are interesting in that they clearly imply a conscious concern with the "ideological" and moral content of education. On the one hand, old ideas must be uprooted, and on the other, new virtues of civic morality must be nurtured.

This process of education, of course, was not one restricted merely to school children, but involved the entire range of Chinese society. For the older groups, already grown to maturity and educated under the institutions of the deposed society, and/or in Western institutions (either in China or abroad), this meant undergoing re-education or "thought reform," in order to come to an understanding of the ideology and ideals of the new regime. Re-education of the older generation could never hope to bring about the total transformation of personality desired by the leadership. Patterns of behavior and attitudes established during childhood and reinforced by the social practices of pre-Communist society could not be extinguished overnight in response to pressure or exhortations to change even when there was a conscious desire to do so on the part of the individual. That is, behavioral and attitudinal manipulation could never be sufficiently intensive to achieve a permanent and thorough reformation.

The hope of transforming the ideals of the new society into practical realities manifested in the behavior of its citizens lay in the young whose ideology had not yet become fixed. Elementary school education thus became a matter not only of providing persons trained in the basic skills required by a nation struggling to modernize, but a serious business of nurturing "successors to the revolution" who in later years could be trusted to take over power from the aging leaders without slipping unawares into the practices of a feudal or capitalistic society. The pupil entering elementary school in 1949 or thereafter would be maturing and learning in a period during which he should, ideally, not become infected by pre-1949 values.

It is one thing to enunciate goals of nurturing love of country and concern for public property, or of service to the people, in public documents, and another to translate these into practical action in the classroom. The period 1949 to 1952 was, consequently, one both of consolidation and unification of China's diverse educational institutions and curricula, and, perhaps more importantly, a time when techniques were developed by which the provisions of the Common Program concerning education could be put into practice. Teachers as well as students had to be re-educated if they were to fulfill their mission under the new order.

Before proceeding, it might be well to consider for a moment how the teacher, the elementary school teacher in particular, conceives of his role in the educational process. This role, naturally, is related to the function of education itself within the society. In Professional Study Lectures for Elementary School Teachers,[2] Chang T'eng-hsiao quotes Mao Tse-tung's On the New Democracy (1940): "Economics is the foundation of a society and politics is the concentrated manifestation of economics." For Mao a "given culture" is the reflection of the politics and economics of a given society. Chang then goes on to place education within the context of Mao's formulation:

> "Thus, a given economy first determines a given politics, and after this determines a given education. Education is thus derivative of and secondary to politics. Therefore, education is determined not only by economics but by politics as well. On the other hand, education performs a definite service to economics and to politics (regardless of its subjective content or of its intentions). That is to say, the political ideals of a given society are its educational ideals, and its political mission is its educational mission."[3]

What is the role of the teacher in this process? As the author points out in a chapter entitled "Function and Mission of the Teacher," it follows logically that the role of the teacher is one of conscientious implementation of government and Party directives on education and of closely linking his own work with "ideology." More specifically, it is the further duty of the teacher:

> "To arm the pupil with systematic scientific knowledge, and, on the basis of this, to cultivate in the pupil a correct world view and philosophy of life. Bringing the child to recognize study as creative labor is the glorious mission with which the nation and the people have entrused him (i.e., the teacher). The completion of his study mission is the concrete expression of a child's patriotism.

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[2] Hsiao-hsüeh chiao-shih yeh-wu hsüeh-hsi chiang-tso, (Professional Study Lectures for Elementary School Teachers), Ta-chung shu-tien, Peking, revised ed. February 1952.

[3] Ibid., p. 15.

> The more closely, the more clearly, and the more concretely that the teacher can link a child's study with political struggle and with the cause of construction, the more lofty will be the quality of the child's study and labor and the more conscientious and responsible his study attitudes will be."[4]

Statements of this sort do not provide much practical guidance to the working teacher on how to go about the process of cultivating these desired objectives in the pupil. How was a teacher to implement Article 42 of the Common Program calling for the nurturing of love of the motherland, love of labor, love of science, love of the people, and protection of public property, or the "Five Loves," as they came to be known in the popular slogans? In response to the problem presented by these demands, various Chinese educators produced manuals and guidebooks in which they set out concrete programs for teaching patriotism and instilling the "Five Loves" into the minds of elementary school pupils. These guidebooks are an invaluable source for assessing the temper of education at that time.

In writings in the early 1950's, it was recognized that education in the "Five Loves" or in "patriotism" had to begin early in life:

> "The cultivation of these civic virtues should begin in childhood and their basis should be established especially in elementary school. Consequently, the implementation of 'Five Loves' education is the central task of the elementary schools in the cultivation of children to become good citizens."[5]

It was further recognized that if these aims were to be carried out at the elementary school level, the groundwork had to be laid even before the pupil began his formal education. The task of preparing the pupil for formal education in the civic virtues fell on parents and, in a more organized way, on the nursery school. A good example of the pervasiveness of this moral and political training is found in a brief guide for nursery workers and parents compiled by the Shanghai City Democratic Women's Federation in 1951. The book, entitled *A Handbook of Child Training*, outlines the course of physical and psychological development for the child from the age of two through the age of six and lists what he should be able to do and know at each stage.[6]

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[4] *Ibid.*, p. 108.

[5] Hu Yen-li, *Tsen-yang shih-shih wu-ai chiao-yü*, (*How to Carry Out Five Loves Education*), Shang-wu yin-shu-kuan, Peking, June 1951, pp. 1-2.

It is during the third year that the compilers introduce the first hints of political socialization. The main concern, of course, at this age, is with training the child to take care of himself, with developing in him a spirit of independence, enriching his knowledge of the world, satisfying his curiosity, and enlarging his spoken vocabulary. However, heading the list of items with which the three to four year old should be familiar is that he "recognize the picture of Chairman Mao and the national flag."

During the child's fourth year, it is recommended that the supervisor give attention to fostering the child's cooperative habits and to strengthening education in love of labor and love of his companions. In terms of political socialization he should

> "1. Know stories about how Chairman Mao and Stalin love children and (should) love and respect them;
>
> 2. Know a few stories about how the Liberation Army fought the reactionaries."

During the fifth year it is advised that the child's concepts of love of country, love for the leaders, love of labor, love of science, and protection of public property be intensified.

During the sixth year, emphasis should be on"fostering an enthusiasm for service, on understanding the significance of thrift and of observing rules, on hating reactionaries and American Imperialism, on loving the Soviet Union and other peace-loving friendly nations, on loving the new China, and on loving the Communist Party and the People's Liberation Army, which serve the people." Among the items of information that the six year old should possess are the following:

> "1. To know that the People's Republic of China is his motherland.
>
> 2. To know, love, and respect the leaders of the Chinese people.

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[6] Erh-t'ung p'ei-yang shou-ts'e (A Handbook of Child Training), Shanghai Democratic Women's Federation, comp., Jen-min ch'u-pan-she, 1951.

3. To know what the Communist Party does and what the People's Liberation Army does.

4. To know the birthday of the Communist Party and the birthday of the Liberation Army."

It is with this sort of background that the child, at about the age of seven, would begin his formal schooling. Training in good citizenship and love for country is, of course, common to most nations. It is interesting to note, however, the scope which Chinese educators, as instruments of Mao, envisioned for education of this kind. As we shall see, from its limited beginnings at the pre-school levels it goes on to assume ever increasing importance as the child grows older. Hu Yen-li, in the book cited above, discusses this problem of the scope of education for "good citizenship," defining it as a broad and all encompassing task not only of the school itself but of other social institutions as well:

> "There are those who say that Five Loves education should be a part of the political information course and should be taught by the political information teacher. True, the political information teacher should indeed have this responsibility. However, it cannot be considered sufficient for Five Loves education to consist merely of obtaining a few dogmatic items of knowledge about the so-called 'Five Loves' as happened in the former ethics and citizenship courses. It must be united with actuality. Not only should the child obtain a knowledge of the Five Loves, but he should also be able to put them into practice, extending the virtues of the Five Loves into his daily life and conduct, putting their highest ideals into practice. Consequently, the implementation of Five Loves education is not the responsibility of the political information teacher only, but is the common task of the entire body of teachers. Moreover, this is not a form of education that should be carried out only in political information classes. Rather, education should be carried out in all subjects, in all classes, and in all extra-curricular activities, with the Five Loves as its core. Furthermore, it is not only school education that must have the Five Loves as its core, but the family and society also must carry out education with the Five Loves as its core. It is

> only in this way that it can truly be united with actuality, and through the cultivation of a new democratic youth, the objectives of Five Loves education attained."[7]

The foundation of the "Five Loves" was, of course, "patriotism," or in a more literal translation of the Chinese term, "love for country." It was from love for country that the other four loves would naturally spring. For this reason, we shall concentrate here on the means and techniques by which it was proposed to instill the virtue of love for country.

In terms of the "psychology of patriotism," Chinese educational theorists appear to have taken their cue from their Russian colleagues. According to the latter, a patriotic state of mind and patriotic conduct are inseparable from and have their beginnings in love for parents and relatives. On the basis of these fundamental relationships, the child can be led from a love of the family to a love for his village and the natural environment. From a love of his teacher he can be led to a love for the school and for society, and through a love of his own organization - the Young Pioneers for the Chinese - he can be led to a love for the Party and for the leader, Mao Tse-tung. In turn, he can then be directed into a love for the new China that the Party and Mao have created.[8] In his book, Hu Yen-li suggests a similar process of relating family and village, for which one has a natural love, to the concept of the "motherland," which functions to protect these basic entities.[9]

One of the ways that Hu suggests for building a spirit of love for country is to invoke a spirit of national pride. He lists a number of examples of Chinese superiority that can be cited for this purpose. We shall list here a few of the 17 items he presents to give a flavor of the program.[10]

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[7] Ibid., p. 2.

[8] Tsen-yang chiao-hao hai-tzu-men ai-kuo, (How to Teach Children to Love Their Country), P'an Ta-pai, Hsin erh-t'ung chiao-yü, Vol. 6, No. 2., (1951) as reprinted in book of the same title, Jen Yü-wen, ed., Hsin pei-ching ch'u-pan-she, September 1951.

[9] Hu Yen-li, op. cit., pp. 2-3.

[10] Ibid., pp. 12-13.

"1. We have the Himalayan Mountains, which are the highest in the world, and the Kunlun mountain range, which is the longest in the world.

2. Our country contains the longest river in Asia - the Yangtze.

3. Our country's wood-oil, tea, pig bristles, and silk are famous the world over.

4. Our country made the compass during the Southern Sung period and used it in maritime navigation.

5. During the Han Dynasty, our country invented paper."

Hu then presents an extremely detailed program for education for patriotism. Before touching on this, however, as it involves a further dimension, it may be of greater help in achieving an overall perspective of this sort of education, to examine a report of how it can be put into actual practice at the elementary school level. The program outlined below, trusting the veracity of the author, was that carried out at the elementary school of the Nanking Normal School in the period around 1950.[11]

The overall objectives of the program were as follows:

"1. Lectures on the superior culture and the abundant local products of the motherland, and on the greatness of the strength of the motherland and on the elevation in her international position in order to cultivate in the child a high degree of national self-respect and self-confidence and to cause him to love his motherland.

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[11] Ch'iao I-ch'ien, Tsen-yang tui erh-t'ung chin-hsing ai-kuo chu-i chiao-yü, (How to Carry Out Patriotic Education for Children), Hsin erh-t'ung chiao-yü, Vol. 6, No. 2 (1951), cited from Tsan-yang chiao-hao hai-tzu-men ai-kuo, op. cit.

> 2. Instruction on the historical facts of aggression against, and oppression and exploitation of, peoples by imperialism, feudalism, and bureacratism to cause the child to hate the enemy, particularly American imperialism and the Kuomintang reactionaries.
>
> 3. Introduction of the main points of the Common Program, to cause the child to know the correct leadership of the Chinese Communist Party and of Chairman Mao, as well as to love the Communist Party and Chairman Mao.
>
> 4. Explanation of the great strength of the world peace camp to cause the pupil to know that the Soviet Union is the fortress guarding the peace of the world, that Stalin is the leader of the peaceful peoples of the world, and (to cause him) to love the Soviet Union, Stalin, and the laboring peoples of the world."[12]

In order to carry out this program, the elementary school in question carried out a broad program of activities, involving the following three phases:

1. Classroom education;
2. Extracurricular activities;
3. Life guidance.[13]

From this general outline, it can be seen that patriotic education permeated most of the activities of the pupil, and was not confined to the classroom. Let us now discuss in greater detail how this type of education was carried out under each of the above categories.

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[12] Ibid., p. 20.

[13] Ibid., pp. 21-28.

1) Classroom education. As was suggested in the quotation from Hu Yen-li, the work of patriotic or "Five Loves" education is not a task to be relegated only to courses in political or ideological instruction. Instead, it should permeate the entire curriculum. This is what we find in the Nanking Normal College's elementary school program. The author here emphasises history as a key course in patriotic education as "study of history and patriotism are inseparable."[14] However, he also discusses how patriotic education was infused into political information, language (i.e. Chinese), arithmetic, geography, science, music, physical education, art, and labor classes. An outline of these procedures follows:[15]

a) History

In teaching history, the elementary school emphasized the following six points:

1. "Causing the child to become aware of the outstanding traditions of industriousness and courage of the Chinese people.
2. Causing the child to understand the course of the bitter struggle of the working people in transforming their natural environment.
3. Causing the child to understand the history of the solidarity, mutual help, and co-operation of the Chinese laboring people in their struggle for survival and freedom.
4. Causing the child to understand the deep wisdom of the Chinese laboring people and the great contributions that they have made.
5. Causing the child to know the strength of the people and to get rid of fear and worship of imperialism.

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[14] Ibid., p. 21.

[15] Ibid., pp. 21-25.

6. Causing the child to be thoroughly aware of the reciprocal character of the Chinese revolution and of the world revolution."

The author continues, quoting examples from history texts demonstrating oppression under feudal society and imperialism.

b) Political information. In this field, the program emphasized the development of the child's trust in and feeling for his motherland as well as guidance in putting these into practice. The points emphasized in instruction were:

"1. Cultivating the child's spirit of the Five Loves.

2. Forming the child's spirit of solidarity and mutual help in the service of the masses.

3. Causing the child to have a correct knowledge of enemies and friends.

4. Lectures on the Treaty of Friendship between China and the Soviet Union (February 1950) in order to strengthen the child's faith in the preservation of world peace and the building of a new China."

c) Language. In the language courses, that is, those classes concerned with learning to read and write Chinese, patriotic themes were introduced in the following ways:

"1. Telling stories about labor, combat, production economy, support of the front lines and patriotic stories in order to arouse the child's patriotic emotions.

2. Compilation of supplementary teaching materials about commemoration days and social campaigns in order to strengthen the child's knowledge.

3. Guiding the child in writing letters of comfort to Chinese and Korean soldiers and to the Liberation Army in Tibet in order to arouse the child's respect and love for the soldiers of his motherland.

4. Guiding the child in the practice of speaking in order to develop him into a powerful young propaganda worker."

As this guidebook was written at a time when educational materials had not yet been standardized, the teachers themselves wrote various supplementary reading exercises on national holidays, resistance to American "aggression," secret agents of reactionary parties, and other relevant materials. In addition, they wrote a small collection of Anti-American stories, since published by the Nanking min-feng yin-shu-kuan publishing house, in which they used various literary forms "to describe the record of American imperialistic aggression against China and to reveal the internal decadence of American imperialism."

d) Arithmetic. Arithmetic lent itself to the task of cultivating patriotism in yet another way, as the following program of instruction at the school indicates:

"1. Calculations of the prizes of war obtained by the Liberation Army at each victory.

2. Calculation of production and construction in this city for the past two years.

3. Calculation of the losses of American imperialism in its invasion of Korea (soldiers and weapons).

4. Calculation of the strength of the camp of world peace (population, area, products, military)."

e) Geography. In geography classes, the following points were given emphasis:

"1. Lectures on the valuable resources of the nation and on local products in order to elicit the child's love for the motherland and for his own local region.

2. Introduction to the ways of life of minority peoples within the nation in order to strengthen the child's knowledge of minority peoples.

3. Lectures about the geography of the nations of the two great world camps and about the lives of their peoples.

4. Causing the child to become aware that the natural environment can be used to develop the productive power of human society."

f) Science.

"1. Establishment of attitudes of research and science in the child, and the destruction of superstitious concepts.

2. Causing the child to know the correct uses of science. Causing him to know furthermore that the purpose of science is to serve politics.

3. Cultivating the child's spirit of creativity and interest in science and research.

4. Forming the child's awareness and habits of respect for individual health and public sanitation."

g) Music. In music classes, the school employed the following philosophy and techniques:

> "In music classes, emphasis was given to the teaching of songs sufficient to arouse patriotic emotions and to foster revolutionary ideology. The following songs were selected for teaching: A New China Has Been Born, Sing of Chairman Mao, The Rising Sun Shines in All Directions, Our Country's Rivers and Mountains are Made of Iron, Our Country's Frontier River, Walking on the Road Toward Peace, Peace Signiture Song, People of Taiwan Arise, Red Scarf, Anti Spy Song, When Our Motherland is in Need, Bestriding the Yalu River, Kill Those American Wolves, The Fall of American Imperialism, and Great is the Strength of the Chinese and Soviet People's Solidarity. We ourselves composed the following songs: A Great

Happy Day, Speaking of Korea, The Korean People Can Manage Their Home, A Model Child, Relieve Brothers in Distress, and The Song of Willing Conscription."

h) Physical Education.

"1. Cultivating the child's interest in and habits of exercise.

2. Forming in the child a spirit of solidarity, mutual help, courage, and activeness.

3. Selection of teaching materials having revolutionary ideology and educational significance. We ourselves compiled the following teaching materials:

'Exercises for maintaining peace and a healthy body;'
'Striving to Enter the Corps;'
'Liberate Taiwan!"

i) Art.

"1. Cultivating the child's creative abilities and ability to use art.

2. Guiding the child in drawing propaganda cartoons.

3. Guiding the child in using the Red Star and various work tools in his drawings.

4. Guiding the child in writing artistic characters and propaganda slogans."

j) Labor Classes.

"1. Fostering the child's constructiveness, capacity for planning, and creativity as well as fostering his labor viewpoint and habits.

2. Guiding him in common methods of cultivating plants and caring for animals.

3. Using waste materials to make various kinds of tools (such as blackboard erasers, chicken feather brooms, mops, book satchels, etc.).

4. Guidance in making various teaching tools (such as counters, cards, simple geometrical forms, etc.)."

From this outline, it can easily be seen that political education was introduced into and adapted to the characteristics of each branch of the curriculum. In addition to these techniques of formal instruction, the school also carried out a varied program of extra-curricular activities aimed at promoting patriotism. Let us now examine these in detail.[16]

2) Extracurricular activities. The school conducted six types of extracurricular activity related to patriotic education. These were for the purpose of

> "aiding the child to broaden his social and political horizons and strengthen his knowledge and understanding."

The following discussion indicates the scope of these activities and suggests the uses to which they were or could be put:

a) Visiting exhibitions. Here the author reports comments from pupils after visits to an exhibition on the history of the American "invasion" of China and another on "the great motherland." The first exhibition evidently depicted both American and Japanese aggression against China, for as one pupil said:

> "After going to the exhibition, I hate Japan because she invaded China. I hate American imperialism even more because America helped the Japanese army to burn Chinese people to death."

Yet another student spoke of the "debt of blood" that America owes to China for her part in "aggression" against China a hundred years ago. If the purpose of the exhibition on American "imperialism" was to fan hatred of America, that of exhibition on the "motherland" was clearly to inspire devotion, as well as other emotions. As one little girl is reported to have written in her composition about the exhibition:

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[16] Ibid., pp. 26-29.

> ".....How great and loveable our Motherland is! Each one of the 450 million people of China is one bit of force in protecting world peace! Now under the leadership of the Chinese Communist Party and Chairman Mao, we have overcome American Imperialism and her running dog reactionaries and have liberated all China so that the people have attained a happy life....."

She went on to describe her determination to study and work hard so that she could contribute her strength to national construction. As a result of such experiences, the authors felt that attendance at exhibitions serves to raise the level of a child's ideology and awareness.

b) Organizing children in watching moving pictures. According to the authors of the program, moving pictures are among the best of educational tools:

> "Whenever a motion picture having political and educational significance arrived, we organized the children in collective viewing. Sometimes after watching the movie, we held discussions."

In reporting on the favorable response, both verbal and behavioral, of pupils after watching suitably selected motion pictures, the author concluded that "motion picture education" also results in a rapid elevation of a child's awareness.

c) Organization in reading the Hsin shao-nien pao (New Youth Newspaper.) This activity, which was considered of benefit to the children, was accompanied by encouraging them to contribute their own articles.

d) Holding commemoration meetings. This involved holding gatherings on revolutionary commemoration days and festivals to which the teachers were invited and at which special reports were made. The meetings were followed by publication of the main points of the meeting and by discussions.

e) Holding debates on current events. The authors report that as the result of one debate held the previous year, the children's hatred of American "imperialism" was intensified and that their speaking abilities were raised.

f) Listening to radio broadcasts. The children were organized in listening to radio broadcasts on current events and to broadcasts having "political, ideological, and educational significance." On one occasion, for example, the school organized the pupils in listening to a broadcast in which representatives of various groups in the city accused counter-revolutionaries of their crimes. As one pupil was reported to have said afterward:

> "Spies kill people, set fires, spread poisons, make rumors, dishonor women, destroy the revolutionary order, and destroy our schools. They are truly abominable and we must stamp them out."

Another pupil said:

> "Only when we have completely exterminated spies will we live in security."

3) Life Guidance. As a supplement to these activities, the school also carried out a program of what was termed "life guidance." This had as its primary objectives

> "The cultivation of the child's capacity for self-awareness and autonomy, his revolutionary ideology, and his spirit of patriotism and internationalism."

It involved

> "The fostering of superior character and habits in the child through the organization of student life and activities."

In order to carry out these objectives, the school made use of the provisions for political and ideological training as set forth in a Ministry of Education program of "Life Guidance" for elementary school pupils.[17]

Attention was also given to the following seven points:

> "1. Inspiring the child to draw up a patriotic pact and frequently assisting the child in a genuine self-examination.
>
> 2. Guiding the children in organizing class clubs, with attention to cultivation of cadre.
>
> 3. Cultivating activist children in helping and uniting the ordinary children.

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[17] See Appendix to Chapter 1 for an outline of the program.

4. When necessary, and on the basis of actual conditions, holding centralized training.

5. Adopting the methods of competitions and challenges in order to elevate the children's initiative and enterprise.

6. Strengthening corps education and widening the influence of the corps.

7. Making family contacts."

This is but one of many articles of this kind dealing with the subject of patriotic education. The particular program presented by the author, except perhaps for the material concerning the program of life guidance, was not necessarily a universal program. It represents the response of one group of educators to the problem presented by official policy. It is, nevertheless, representative of the spirit of similar articles. Therefore, it is not illogical to conclude that programs of a similar character were carried out in many elementary schools in Communist China during this period.

As it happened, historical circumstances presented Chinese educators with a far more powerful psychological basis for instilling patriotism: the Korean War. With American soldiers fighting on the mainland of Asia and pressing dangerously close to the borders of China, it was only natural to single out the United States as the prime villain of international politics, and, a villain that might well invade Chinese territory. This is reflected in the "Oppose America, Aid Korea" campaign that arose under official prompting in China at that time. Clearly, the threat of American invasion could serve as an excellent motive for patriotism. This can be seen to some extent in the materials from the Nanking elementary school quoted above, as for instance in the curriculum in arithmetic and in some of the songs used in the music classes.

With the intensification of the Korean War, however, concentration on America as the major enemy and the infusion of this theme into the curriculum appears to have been equally intensified. The words of Hu Yen-li in the introduction to his detailed teacher's guide on carrying out "Five Loves" education on the basis of the "Oppose America, Aid Korea" campaign, are suggestive of this:

> "When our children learned of the destruction, killing, and invasion taking place on the land, seas, and in the air of our People's Republic by the airplanes, warships,

> and pirate troops of American imperialism, they wanted to gnash their teeth in their hatred for the enemy invading us, and struggle to protect their homes and their nation."[18]

With this preface, he introduces a program of patriotic education based on anti-Americanism. This reflects the philosophy noted earlier of the mission of education as being equivalent to the political mission of the state. The program he presents is that of the Elementary Department of Nanking University, (November 1950). Because of the detail of the program, which is essentially a teacher's guide, we can discuss here only its major points, with particular reference to applications in language classes.

The objectives of the program were as follows:

> "1. Through this instruction in current events to cause the child to have an initial understanding of the present situation and of the savageness of American imperialistic aggression and to intensify in the child a psychology of hatred for American imperialism.
>
> 2. By means of various educational activities, to solve some of the child's ideological problems and to cultivate his spirit of patriotism and internationalism."[19]

The points to be given emphasis in instruction were the following:

> "1. The development of the Korean War;
>
> 2. Internal contradictions existing in America;
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> 3. The historical facts of American imperialism's invasion of China;
>
> 4. The question of the atomic bomb;
>
> 5. Opposing America and siding with Korea protects our homes and nation;

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[18] Hu Yen-li, op. cit., p. 13.

[19] Hu Yen-li, op. cit., pp. 14-15.

6. Opposing spies and traitors, and raising vigilance;

7. Protecting world peace and striving for world victory."[20]

Aside from actual classroom instruction, it was recommended that the children be organized in such activities as making propaganda posters, slogans, picture strips, and maps, as well as in preparing reports and synopses of current events.

The programs for classroom education are similar in spirit to those used in elementary school of Nanking Normal College, except that here the major emphasis is on the war and the evils of American "imperialism." The suggested study activities for each subject at the upper elementary level is as follows:

"(1)	Language	Stories of the bravery in battle of the Chinese People's Volunteers and of the Korean People's Army.
(2)	History	The major historical facts of the invasion of China by American imperialists.
(3)	Science	What we know about the atomic bomb.
(4)	Political Information	What kind of a country imperialist America is.
(5)	Geography	Discussion of the weakness of American imperialism's strategy from the relationship between the geography of China, Korea, and America.
(6)	Arithmetic	Statistics on the populations, troops, production.......of the two camps.
(7)	Art	Coordination with other classes in drawing cartoons and propaganda posters.
(8)	Music	'Oppose America, Aid Korea' songs."[21]

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[20] *Ibid.*, p. 15.

[21] *Ibid.*, pp. 16-17.

The further comments about the conduct of the language courses are of particular interest in the context of the analysis of the Readers presented in this study:

> "In language classes, we selected for reading essays concerning (the theme of) Oppose America, Aid Korea and such vivid materials as stirring and moving stories, poems, and songs about the heroic fighting of the Volunteer Army in Korea and about the friendship of the Korean people. The children studied these excitedly as they were of much more value and interest than the wooden materials in the textbooks. They learned the poems and songs with loud, clear voices, and studied Oppose America, Aid Korea social studies propaganda. In composition class, everyone wrote letters of comfort to the Oppose America, Aid Korea Volunteer Army and to the Korean People's Army."[22]

The programs of instruction quoted above represent the first phase in the development of the content of Chinese moral and patriotic education under the new regime. They were the first response of educators to the problem of moral education, and as we have seen, appear to have been linked very closely with the Korean War once it had broken out. As time went on and as the crisis of the Korean War gave way to other concerns, as seen both from the standpoint of Party pronouncements and writings on education, as well as from the vantage point furnished by the texts translated here, the concerns of educators in terms of patriotic or moral education also shifted. Even so, the reader will find a good deal that reflects these materials of the early 1950's. It thus seems that the basic spirit, at least, of Five Loves education has been carried over into later materials. There is, however, a significant shift in emphasis that is clearly discernible. It is to this shift in emphasis that we will now turn our attention.

II. Education for Communist Morality

By the mid 1950's, the concern of moral education had broadened to include that of "communist morality." Actually, of course, the elements of "communist morality" were present in the educational programs of the early part of the decade, particularly as seen in the Ministry of Education's program for "life guidance." The writings from the mid-1950's would appear to be reformulations of these principles in terms of the broader goals of communism. That is to say, the moral principles enunciated earlier, the "Five Loves," for example, or service to the people, are stated in the wider context of their relation to the class struggle and to the establishment of socialism

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Ibid., p. 37.

and communism. The essence of the basic principles of "communist morality" are, in the words of one writer:

> "To oppose all oppression of man by man; to struggle for the liberation of all workers, irrespective of race or nationality, from every form of exploitation; to place the well-being of the entire society, the whole body of the people, and the whole body of workers before all else."[23]

"Communist morality" is thus primarily a social ethic (a collective conscience) rather than a personal ethic (an individual conscience.) The standard for judgement of a person's behavior becomes how closely it conforms to the principles of "communist morality", or in other words, how well it conforms to the essential requirements of the collective interest. As another writer on this subject explained:

> "To evaluate whether a person's behavior toward society and toward other persons conforms to the principles of communist morality, it must be determined whether this behavior in all respects conforms to the interests of creating, consolidating, and completing the great causes of socialism and communism. All behavior that conforms to the interests of this revolutionary struggle conforms to the principles of communist morality; if it does not, it does not conform to the principle of communist morality. In our nation at present, to weigh whether a person's behavior conforms to the principle of communist morality, is to see whether a person's behavior conforms to the interests of socialist construction and socialist transformation and to those of protection of the motherland; whether it conforms to the interests of the revolutionary collective, whether it conforms to the interests of consolidating the socialist camp and protecting world peace, and whether the individual is sacredly carrying out his own obligations in these matters. All behavior conforming to these interests conforms to the principles of communist morality; otherwise, it does

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[23] Chou Yüan-ping, P'ei-yang ch'ing-nien te kung-ch'an chu-i tao-te (The Cultivation of Communist Morality in the Young), Chung-kuo ch'ing-nien ch'u-pan-she, Peking, January 1956, p. 38.

not conform to the principles of "communist morality."[24]

According to this same writer, "communist morality" therefore makes a number of concrete demands of the individual.

1. The most important of the demands of "communist morality" is seen as behavior that is in complete conformity to the interests of revolutionary class struggle. In practice this means complete devotion to the cause of communism and immersion in revolutionary struggle. It involves a hatred for enemies of the people, and on the positive side, characteristics of solidarity, organization, discipline, mutual help, resoluteness, and determination. Equally important in this is a spirit of self-sacrificing "revolutionary heroism." These characteristics are seen as essential to the completion of the revolutionary cause, that is, to the ultimate goal of establishing a communist society.

All of this means that a man should be judged according to his involvement in society, and consequently, to his involvement with politics, since the two are inseparable. To deny one's "revolutionary responsibility" is to be immoral.

2. The second demand that "communist morality" makes on the individual is that he place collective and public interests above his own private and selfish interests. In theory, this does not, as the writer says, involve an "insurmountable contradiction," because the collective and the individual interest are to be united and the assurance of the collective interest in its turn assures the individual interest. This subordination of individual interests involves as well the individual's conscious observance of his obligations to society and to the state.

3. "Communist morality" also demands that the individual approach his work with a "new socialist work attitude," striving for a high rate of production. This new attitude toward labor is to replace such erroneous views as that of labor being a difficult burden that is to be feared, so that labor is a "glorious, honorable, and courageous" activity, which should be seen as everyone's right and obligation. The individual should take part in labor because it is the basis of the socialist cause. A point of significance for us is an emphasis on the honorable character of physical labor. To disparage physical labor is to hold an incorrect attitude toward labor.

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[24] Wu Chiang, Kung-ch'an chu-i tao-te wen-t'i, (The Question of Communist Morality), Kung-jen ch'u-pan-she, Peking, 1955, pp. 25-26.

4. The fourth demand of"communist morality"is loyalty and love for China, attitudes that should be coupled with those of an internationalist spirit, that is a spirit of respect and fraternity for other peoples. These attitudes are naturally linked to concepts of "proletarian internationalism" and communist solidarity.

5. The fifth and final demand of communist morality is a conscious observance of the constitution and of the laws of the state.

From this brief survey of communist morality it can be seen that it does not concern itself primarily with the ethics of a person's private relations with others. Nevertheless, personal conduct in relation to marriage and family falls within the sphere of communistic moral concern to the extent that behavior on that level influences the performance of social duties. Thus, debauchery, hedonism, failure to fulfill one's duties as a husband and father or as a wife and mother can be termed immoral conduct in that they lessen the individual's social effectiveness. Running off with another man's wife or abandoning one's children are not immoral because they violate some immutable principle of morality, but because they damage the collective and the revolution.[25]

It is within the context of this sort of morality that Chinese writers on education and its purposes appear to have formulated their programs. Unfortunately, we do not have the same sort of detailed teacher's guides and handbooks for this period as we had for the earlier years of the decade. Nevertheless, we do have some fairly detailed statements on educational content which take up the problem of how communist morality is to be cultivated and of how its principles can be integrated into the curriculum.

In the quotation to follow, it is still possible to perceive the basic framework established for the cultivation of the"Five Loves"and for essential patriotic education. There are a number of points worthy of note in connection with this statement.

First, as before, there is a concern for the development of a deep love for China, a love which is to serve as the basic motive in the complete subordination of the individual to the state.

Second, certain qualities essential to the attainment of national goals are spelled out: firmness, courage, humility, sincerity, frugality, and simplicity.

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[25] Ibid., p. 42-43.

Third, it is stated that the cultivation of these moral qualities is a task not only of classroom education, but of guidance of pupils in their extra-curricular activities and in their daily lives. This is again consistent with the viewpoints and practices found in the writings of the early part of the decade.

Fourth, the writer stresses the importance of cultivating in the pupil a love for labor and obedience to regulations and laws.

Fifth, these virtues are conceived of not as superficial adornments of the personality, but rather as a matter of behavioral habits in which motives and behavior should be integrated and function without conflict.

Sixth, we can see, as in previous writings, that moral education is not to be relegated to one phase of the curriculum, but rather is to form a part of the content of each subject taught. The important point is that communist moral education is thus not to be a separate subject stuck awkwardly and haphazardly into the curriculum. Rather it should form the basic framework of the educational process into which the curriculum itself is to be integrated. Bearing these points in mind, let us now turn to a discussion of what one author describes as comprehensive developmental education.[26]

The Content of Comprehensive Developmental Education.

"In the cultivation of Communist morality, it is first necessary to devote attention to the cultivation of a patriotic spirit of love for and devoted loyalty to the motherland. This is to cultivate and educate the younger generation to love the Chinese Communist Party and Chairman Mao, to love the Chinese People's Liberation Army, to love the workers and peasants and all people who have struggled on behalf of socialism, to love the brilliant cultural heritage of their motherland, to love our factories and farms, our cities and villages, our rivers, seas, and mountain forests, and to love each blade of grass and each tree of their motherland, in that these make up the wealth and inexhaustible treasure of our motherland. The cultivation of the younger generation in love for the motherland requires that they be cultivated in steadfast mastery of knowledge and in the steeling of their bodies in order to prepare them to offer their entire knowledge and talent to their motherland, to have a violent hatred for all enemies destructive to the cause of socialism, and in times of danger to the motherland, to protect her and oppose all enemies with firm resolve.

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[26] The passage translated here is from Kuo Jen-ch'üan, Chiao-yü-hsüeh chi-pen wen-t'i chiang-hua, (Lectures on Basic Problems in Pedagogy), Che-chiang jen-min ch'u-pan-she, Hangchow, 1955, 3rd printing of Sep. 1956, Chapter 4, pp. 50-56.

"In cultivating the younger generation to become true patriots, it is at the same time necessary that they be internationalists. The spirit of internationalism is one of seeking to unite the peoples of all nations into a great revolutionary family and one of happiness at the accomplishments of revolutionary movements of other peoples. The firm solidarity of our nation and the Soviet Union together with other people's democratic republics is the basis of internationalism.

"The cultivation of patriotism and a spirit of internationalism in the younger generation is one of the important tasks of communist moral education.

"To cultivate communist morality in the younger generation, it is necessary to cultivate such superior qualities in them as firmness, courage, humility, sincerity, frugality, and simplicity." (The remainder of the paragraph discusses the reasons why this is necessary, and has been omitted.)

"A person who can truly use the communistic spirit in thought and conduct is also able to form superior communist qualities. In order to cultivate these qualities in the younger generation, it is necessary to consolidate and to develop good qualities and to eliminate and to overcome bad qualities through classroom teaching in each subject, through various extra-curricular activities, and through everyday life. This is a meticulous and painstaking educational process.

"Labor education is one of the basic elements of communist moral education. Labor is the first necessary condition of human life. Without labor, there would be nothing. Labor is a glorious and great task, but exploitation is shameful conduct. We must cultivate the younger generation to view labor as their principal responsibility toward society, cultivate their love for labor and their love for the working people and cultivate in them the concept of labor and habits of labor so that they will treat labor with a positive and conscious attitude. This is to say, they must respect labor regulations. However, these regulations differ from those of the past in that they are consciously obeyed rather than enforced. Unless regulations are consciously observed, socialist production cannot proceed. We must cultivate the younger generation to become persons capable of consciously observing labor regulations. For this reason, in school the pupils should be cultivated in conscious observance of school regulations, in maintaining order, in protecting school property, and in respecting the collective interest. In addition, he should be cultivated in the ideology of obeying state plans, respecting state laws, respecting social order, and respecting social and public morality in order to prepare him to respect labor regulations and military regulations in the future.

"A pupil's obedience to rules is the standard for a pupil's study rules and conduct in daily life. This not only demands of the student that he consciously study rules, assuring the completion of his study tasks, but also raises the pupil's socialist consciousness, cultivating him to become a person having the qualities of communist morality. At the same time, under collectivist education, it results in the overall development of his personality and in his becoming a conscious and active builder of socialism and protector of our great motherland.

"Consequently, the cultivation in the younger generation of a patriotic spirit of love for and of devoted loyalty to the motherland, of communist morality, and of behavioral habits of observance of regulations is an integrative educational process. Behavioral habits are the basic requirements of communist moral practice. It is only in this way that the younger generation can be cultivated to become persons in whom word and deed are consistent and in whom the outer and inner are one."

The author goes on to describe the basic content of technical education, physical education, and esthetic education, which are in his view, the components of a comprehensive education required to produce a well-rounded person. He then proceeds to explain the mutual relationship between these various categories of education. The passage is instructive in that it provides another general blueprint for the integration of political education into all phases of the curriculum.

"Next, we must discuss the mutual relationships between the elements of comprehensive developmental education. As has been said above, the individual elements of a comprehensive developmental education are not independent of each other, but rather have an organic unity. The individual elements permeate and affect each other, and in the actual educational process, are often carried out simultaneously. For example, in the teaching of literature, helping the pupil to develop his powers of cognition and attentiveness is a task of intellectual education, whereas guiding the pupil's life and influencing his conduct by means of the emotions, viewpoints, and ideas revealed in the literary works is a task of moral education. The analysis and study of the artistic form of a literary work, furthermore, serves to develop a pupil's esthetic education. In teaching mathematics, generalization from facts and examples develops a pupil's capacity for logical thought and is a task of intellectual education. Through the development of mathematical exercises on such applied problems as mutual aid and cooperation and increases in agricultural production not only is the student made more skillful in his knowledge but the student is also brought to understand the superiority of the socialist system. As a consequence, the student is brought to a greater love for his socialist motherland and his concept of collectivism is cultivated as well, thus fulfilling the task of moral education. In teaching about nature, bringing the pupil to a knowledge of natural phenomena and their laws and developing his thirst for knowledge and powers of thought fulfill the task of intellectual education, whereas bringing the pupil to an understanding, through observation and planting of various plants, of the relationship between this and socialist construction, in addition to cultivating his production skills and labor habits, not only fulfills the task of moral education, but at the same time is a factor in comprehensive technical education.

"The relationships between each subject are of this kind. For example, in teaching pupils about physiology and hygiene, the pupils are brought to a conscious understanding of the importance of physical education. Further, the correct implementation of physical education not only improves the health of the pupil but also plays a part in the growth of the pupil's moral qualities. In physical education classes, attention should be given to uniformity and beauty of movement, so that it is related to esthetic education.

"The mutual relationships between the content of comprehensive developmental education are not only of this kind in classroom teaching but in extracurricular activities and daily life as well. Classroom teaching and extracurricular activities should be united, as for example, in developing extracurricular groups organizing the planting of various crops, putting acquired knowledge to practical use, and organizing pupils in practicing habits of productive labor. This, under the premise of developing intellectual education, develops factors of a comprehensive technical education. Pupils, through labor, develop organizational capacities, division of labor and cooperation, solidarity and mutual assistance, and give attention to appropriate distribution of work according to physical strength. This serves to develop a spirit of collectivism. Moreover, attention to the development of a pupil's physical strength is also a factor in physical education.

"Consequently, a thorough-going implementation of comprehensive developmental education is a basic principle in cultivating the younger generation in becoming adults of a socialist society. This should be the guiding ideology in the organization and conduct of our teaching and education work. However, each subject has its own teaching objectives and tasks, and each activity has its own objectives and content. We must, on the basis of the objectives and tasks of each branch of teaching, and by thoroughly penetrating the content of teaching materials and the objectives and content of each activity, put into effect comprehensive developmental education......"

The foregoing materials make up the general context in which the Readers available to us were written. Although there was an intensification of socialist education beginning in 1957-1958, and although there were changes in the administration and character of the schools at the secondary level with the creation of the half-study half-work schools, there is little indication that there was any great change in the overall philosophy of political and ideological education at the elementary level. The Readers may well indicate an attempt at intensification of political indoctrination in the formal curriculum, but they are very likely not substantially different from what went before.

As shown in the Appendix to Chapter 1, there is a great deal of "older" material in them dating from the early part of the decade and from the preceding decade (1940's) as well. For example, among the categories of war stories and stories about personal heroes, there are a large number dealing with events during the Korean War and with friendship between the Chinese soldiers and the Korean people. Of war stories, apart from those about the Korean War, and with the exception of those about the Quemoy shellings (1958), the largest proportion concern either the Civil War or the Sino-Japanese War. During the period of the Sino-Japanese War many regions had their own elementary school readers which were reported to have used possibly similar materials.[27]

Regardless of when any individual story was written, it is possible to detect in them most of the elements proposed by the various writers quoted above and in the Ministry of Education's program for "life guidance" in political and ideological education.

This may not be immediately obvious from the methods of analysis that we have applied to the texts, as we have chosen to delineate the more obvious political and behavioral themes occurring in the stories. Thus, there is no thematic category of "Five Loves." A more careful examination of these categories will reveal, however, that the original "Five Loves" are well represented.

For example, the first of the "Five Loves," love for the motherland, involves a far wider range of themes, as interpreted by the Chinese

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27. Liu, Sung-t'ao, Ko-ming chan-cheng chung tui erh-t'ung chin-hsing ai-kuo chiao-yü te tien-ti ching-yen, (Experiences in Carrying Out Patriotic Education Among Children During the Revolutionary War), Jen-min chiao-yü, Vol. 4 No. 1, cited in How to Teach Children to Love Their Country, Jen Yü-wen, ed., Peking, hsin pei-ching ch'u-pan-she 1951, op. cit., p. 50.

themselves, than simple patriotism itself. Although it is amply represented in the Readers, stories and poems that are representative of the "First Love" have been divided among a number of categories in our analysis. Thus, under the major category of political themes, distinction is made between themes of devotion and allegiance to the new society, the benevolence of the new society, and glorification of Mao Tse-tung. All of these are essentially patriotic themes. However, to place stories illustrating them in one all-inclusive category is an over-simplification. As the analysis will show, many of these themes dealing with loyalty and patriotism are two-sided. One set of themes emphasizes the goodness of the new regime whereas another set expresses the loyalty that one should feel toward it.

Similarly, we have treated as essentially "behavioral" themes, certain areas that might also be considered to belong to the category of the first love of patriotism. For example, self-sacrifice and heroism are treated under the theme of "altruistic behavior," whereas stories dealing with formation of favorable attitudes toward nature, which might also be treated as part of the love of nation theme, are placed within a thematic category entitled "esthetic aspects of nature and farm life."

Another example of how the treatment of types of the "Five Loves" varies is that accorded "protection of public property." We have included stories illustrating this concern in a category of behavioral themes entitled "social and personal responsibility."

"Love of labor" is the only one of the original "Five Loves" that we have accorded a separate category. Here it is frequently joined with a theme of love of study as well. Specific citations of stories involving this theme occur in the section on thematic analysis under behavioral themes.

The original theme of love of science among the five loves is essentially covered under our behavioral category of "starting from reality in resolving conflict" or "investigation and research." At no point in the Readers, however, does one find any overt expression of the concept of "love" for science as one does of "love" for labor.

From this, it is clear that although the "Five Loves" play an important part in the Readers, they are not necessarily stated in those terms.

A survey of the Readers also indicates that many stories and poems illustrate various points of the original Ministry of Education directive on "Life Guidance" for elementary school pupils within the sphere of political and ideological education. Some of the articles of that program are not necessarily applicable to Language classes and others obviously were eliminated as a result of the Sino-Soviet conflict. Nevertheless, a good proportion are still reflected in the Readers. It may be helpful to cite below a number of the 30 articles of the program together with references to stories or poems in which they are illustrated. The reader will, of course, find further examples in addition to those cited below.

(4) To respect and love Chairman Mao and to study his spirit of service to the people and of finding the truth from the facts:

Chairman Mao at the Shihsanling Reservoir Work Site (Vol. 6, No. 1);
At the Yenan Central Hospital (Vol 5, No. 33);
A Wounded Man's Wish (Vol. 7, No. 3);
Carry a Message to Peking (Vol. 2, No. 25);

(5) To respect and to love the Chinese Communist Party and to support its correct leadership:

The Party is My Mother (Vol. 6, No. 12);
Ever Since the Party Line (Vol. 7, No. 2);
A Letter to Comrade Hsü T'e-li (Vol. 10, No. 33);

(7) To respect and to love the People's Liberation Army and its honorable soldiers, and to learn from their courageous fighting spirit and iron discipline:

Uncle, Please Accept (Vol. 5, No. 36);
Mailing Back a Kitchen Knife (Vol. 7, No. 9);
The Watermelon Brothers (Vol. 7, No. 10);
The Little Messenger (Vol. 7, No. 11);
To Save A Fisherman's Life (Vol. 7, No. 12);

(8) To guard state secrets and to devote attention to helping in opposing traitors and spies:

Examining a Pass (Vol. 3, No. 18);
Liu Wen-hsüeh (Vol. 6, No. 24), in a sense;

(11) To be continually prepared to sacrifice one's life to protect the sovereignty of the territory of the motherland and the interests of the people and of the masses:

Tung Ts'ung-jui Gives His Life to
Blow Up a Bunker (Vol. 6, No. 32);
Breaking Through the Wu River Barrier
(Vol. 10, No. 16);
Liu Wen-hsüeh (Vol. 6, No. 24);

(12) To mourn for the national heroes and revolutionary martyrs who defended the motherland, and to learn from their spirit of courageous and vigorous self-sacrifice:

At the Foot of Mount Mei (Vol. 10, No. 22);
Recollections of Sixteen Years Ago (Vol. 10,
Nos. 13 and 14);
The Martyr Fang Chih-min (Vol. 8, No. 31);
Rather Death than Submission (Vol. 8, No. 30);

(20) To foster collective life habits of the individual for the group and the group for the individual:

On Duty for the Day (Vol. 1, No. 38);
The Sunflower Smiled (Vol. 6, No. 25);
Giving Convenience to Others (Vol. 10, No. 8);

(29) To love and protect public property of the school, of society, and of the nation, and to exert every effort to make repayment:

The Flowers in the Park (Vol. 1, No. 35);
Our Classroom (Vol. 2, No. 1);
In the Wheat Field (Vol. 2, No. 32);
Don't Walk Through Here (Vol. 3, No. 5);
Dialogue of the Tables and Chairs (Vol. 3,
No. 24);

The above selection of articles from Section 4 (Politics and Ideology) of the Ministry of Education's program and the lists of stories in the Readers that exemplify or are related to them is only partial. It would be impossible to fill out both the number of articles represented and the number of stories in these categories. The point emphasized here, however, is that there is a definite continuity between the earlier formulations of educational policy and the content of the Readers.

However, in assessing the place of the Readers in the continuity of Chinese educational policies of political and ideological indoctrination, it is important also to consider not only the past tradition out of which they were developed, but the varying influences working on education during the period in which they were in use.

The "Great Proletarian Cultural Revolution" brought the schools of China to a close in June 1966. These texts were, thus, presumably in use during the long period from at least 1958 until June 1966. In the wake of the Cultural Revolution, we can expect a considerable re-evaluation of education at all levels and without doubt the adoption of revised readers. There are, for example, a number of stories in these volumes, such as that concerning the goodness of Liu Shao-ch'i (See the story A Woolen Blanket, Vol. 7, No. 4), which will most certainly have to be expurgated. The emphasis on eliminating "old culture", "old habits", "old customs", and "old thought" will also no doubt find its place in the texts.

In the interim, however, there were a number of movements that may have served to alter the way in which the stories presented in these readers were utilized in practice.

The two chief movements were the Great Leap Forward and the Socialist Education Movement, the former which ended in disaster, and the latter which had its beginnings in the fall of 1961. The Socialist Education Movement, in particular, may have brought with it an intensification of political education at all levels of the school system. This, however, is more in the area of conjecture than of fact.

What we do have, however, are a number of articles by Chinese educational psychologists that give us some clear indications about the uses to which instructional materials of these kinds can be put. These considerations will be discussed in the following chapter.

APPENDIX

THE PROVISIONS OF THE MINISTRY OF EDUCATION'S "LIFE GUIDANCE FOR ELEMENTARY SCHOOLS"

The following outline is that provided by the Ministry of Education as a guide to individual elementary schools in carrying out education in "life guidance" and in the preparation of educational materials for this purpose. The outline is divided into four sections:

Section 1.	Hygienic habits;
Section 2.	Organizational discipline;
Section 3.	Qualities of courtesy;
Section 4.	Politics and ideology.

The individuals provisions under each section are listed below.[1]

I. Section 1. Hygienic habits.

(1) Bathing and brushing teeth every day. Washing hands before eating, and rinsing mouth after eating.

(2) Drinking much boiled water every day, but not drinking fresh water.

(3) Eating clean, easily digestible foods. Not eating spoiled fruits. Food should be thoroughly boiled and eaten only after boiling.

(4) Not consuming stimulating things like cigarettes or alcohol.

(5) Not eating things that sick people have eaten. When sick oneself, not giving what one has eaten to others.

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1. Shen Tzu-shan, Hsiao-hsüeh sheng-huo chih-tao, (Life Guidance for Elementary Schools), Shang-wu yin-shu-kuan, Peking, July 1951, pp. 4-13.

(6) Chewing thoroughly and swallowing slowly, and having set times and amounts to eat. Not eating between meals.

(7) Not sticking anything into the nose and ears and not putting things one cannot eat in the mouth.

(8) Cutting toenails and fingernails frequently.

(9) Protecting the eyes. Not rubbing the eyes with a dirty handkerchief or one used by someone else. Not reading or writing under an improper light.

(10) Brushing, washing, and cutting the hair often.

(11) Frequent bathing, washing of feet, and keeping the skin clean.

(12) When sleeping, keeping the head outside of the covers. The stomach should be covered when sleeping on hot days.

(13) Frequent washing and drying of handkerchiefs, clothes, bedding, and socks in order to keep them clean.

(14) Having enough sleep every day and adequate relaxation.

(15) Having definite times for getting up, going to bed, and defecating every day.

(16) Not being afraid of being vaccinated and of taking preventative innoculations.

(17) Telling parents or teacher when not feeling well. When sick, following the treatment of the doctor or nurse. Not being afraid of taking medicine.

(18) Paying attention to opening and closing doors and windows so that there will be circulation of air in rooms.

(19) Opening the mouth during thunder, bombardment, or when loud noises are made.

(20) Examining the state of body health at fixed times, and giving attention to correcting deficiencies.

(21) When coughing or sneezing, to use a handkerchief or paper as a cover.

(22) Spitting and vomiting into spittoons.

(23) Sweeping out and keeping both the inside and outside of rooms clean at all times.

(24) Dumping rubbish in fixed places, and keeping public places clean.

(25) Not defecating or urinating where one pleases, and keeping toilets and toilet pots clean.

(26) Exerting effort to kill animals that spread disease germs such as mosquitoes, flies, fleas, lice and rats.

(27) Not painting on walls or making things for public use dirty.

(28) Frequently playing, relaxing, and breathing fresh air out of doors.

(29) Frequently taking part in such recreational activities as singing, dancing, and acting in plays, and enjoying oneself with others.

(30) Doing calisthenics every morning and exercising the body frequently.

(31) Not moving heavy things. Not doing violent exercise. Not running and jumping before and after meals.

(32) Paying frequent attention to maintaining a straight posture, not stooping or humping the shoulders.

II. Section 2. Organizational discipline.

(1) Striving to study all lessons well and completing the assignments that the teacher has given on time.

(2) Getting to school on time, going home on time, not skipping classes, not arriving late, and not leaving early.

(3) Requesting leave when having business or being sick, and making up classes that have been missed.

(4) When attending class bringing text books and writing paper and preparing necessary things before going to class.

(5) Immediately entering the classroom and taking one's seat on hearing the signal to go to class.

(6) Listening attentively to lectures in class and paying attention to questions and answers.

(7) Sitting straight, not talking or moving in class and not going in and out of the classrooms at one's will.

(8) Raising the hand if desiring to speak in class or at a meeting. Speaking after obtaining the permission of the teacher or chairman.

(9) Respecting the teacher, obeying his instructions, and greeting him on entering and leaving class.

(10) Observing examination rules, not being proud when doing well on an examination, and striving harder when doing poorly on an examination.

(11) Frequently reading books and magazines outside of class, and being diligent in studying current events and various kinds of general knowledge.

(12) Ask others humbly about what one cannot do; enthusiastically help others with what one can do.

(13) Being agreeable to others. Not swearing at others or fighting.

(14) Playing with equipment for public amusement by turns. Not grabbing to be first and not monopolizing it.

(15) When riding on public vehicles, observing rules, paying attention to sanitation, safety, and order, and giving one's seat to the old, the weak, and the sick.

(16) On the road, obeying the directions of the traffic police, watching out for carts and horses, and not loitering about on the streets.

(17) In group activities, the individual complying with the group, the minority complying with the majority, the lower level complying with the upper level, and the local complying with the whole body.

(18) Active participation in student meetings and in the activities of the Young Pioneers. Obeying the leadership of student cadre and observing group rules.

(19) Taking responsibility for electing those who can serve everyone. After one has been elected oneself, being able to bear responsibility actively.

(20) Protecting the honor of the individual, the group, and the school.

(21) Not losing or lending to others one's badge, certificates, or guarantees.

III. Section 3. Qualities of courtesy.

(1) Greeting teachers and elders on meeting. Calling warmly to classmates on meeting.

(2) Letting elders and guests eat the best food first and not grabbing for food oneself.

(3) Not privately opening and looking at other's letters, packages, or drawers.

(4) First knocking on the door or calling out before entering another person's house. Entering only after receiving permission.

(5) Pay attention to being obedient to others. Not hindering the work of others.

(6) Apologizing to anyone whom one has offended.

(7) Not taking the least thing from others. Asking another's permission before borrowing his things. Returning them on time when finished using them, and bearing responsibility for repayment if one has damaged them.

(8) Exerting great effort to care for sick parents and elders.

(9) Looking after younger brothers and sisters and younger classmates with patience.

(10) Helping others cheerfully, not hoping for a reward in return, and not boasting about one's own meritorious deed.

(11) Not being afraid of difficulties and hardships in work and using all methods to overcome difficulties.

(12) Being enthusiastic, careful, and patient in work, following it through from beginning to end, and not being hasty or losing one's temper.

(13) Bearing responsibility for finishing work that one has already agreed to do.

(14) Not going to dangerous places. Not playing with dangerous things. Striving to help others that one finds in danger.

(15) Being sincere and honest, not spreading lies, not acting hypocritically, not taking advantage of situations, and not being biased.

(16) Cooperating and working together with others, putting determination and suffering of hardship first and enjoyment of pleasure after.

(17) Not being jealous of the talents and endeavors of others, and moreover being willing to learn from them.

(18) When one has been wronged or been deceived, seeking an explanation and not taking private revenge.

(19) Practicing frugality. Not wasting property, but not being miserly either.

(20) Not gambling for money, not stealing, and vigorously exorting others to stop improper conduct.

(21) Being courageous in criticism and self-criticism, and being conscientious in correcting errors.

(22) Mutual respect and mutual help between boy and girl classmates.

IV. Section 4. Politics and ideology.

(1) Loving their native regions and establishing the determination to expand production and to improve our life environment.

(2) Respecting the national flag, and protecting the dignity and honor of the motherland.

(3) Standing and singing the national anthem with reverence and fostering enthusiasm for love of the motherland.

(4) Respecting and loving Chairman Mao and studying his spirit of service to the people and of finding the truth from the facts.

(5) Respecting and loving the Chinese Communist Party and supporting its correct leadership.

(6) Supporting our people's government and being resolute in carrying out the government's policies and laws.

(7) Respecting and loving the People's Liberation Army and its honorable soldiers, and learning from their courageous fighting spirit and iron discipline.

(8) Guarding state secrets and devoting attention to helping oppose traitors and spies.

(9) Supporting the national united battle line and carrying out the Common Program of the People's Political Consultative Conference.

(10) Studying to accept the rights and privileges of a people's democracy and to understand the citizen's obligations of military service, voluntary labor, and of surrender of grain and payment of taxes.

(11) Continually preparing to use one's own life to protect the sovereignty of the territory of the motherland and the interests of the people and of the masses.

(12) Mourning for the national heroes and revolutionary martyrs who defended the motherland, and learning from their spirit of courageous and vigorous self-sacrifice.

(13) Supporting the Treaty of Friendship and Mutual Assistance and other agreements between China and the Soviet Union.

(14) Supporting the democratic camp of world peace headed by the Soviet Union and strengthening the friendship between the Chinese and Russian peoples; opposing the aggressive camp led by American Imperialism.

(15) Sympathizing with and assisting the revolutionary movements of the world's peoples, particularly the liberation movements of the oppressed peoples of Asia.

(16) Uniting with and having affection for the minority peoples within the nation and respecting the ways of life and religious beliefs of each of these peoples.

(17) Uniting with our international friends and not discriminating against any nationality.

(18) Uniting with and protecting the broad masses of overseas Chinese.

(19) Respecting and loving industrious parents, workers, and peasants' masses, labor heroes, and model workers.

(20) Fostering collective life habits of the individual for the group and the group for the individual.

(21) Not relying on others for what one can do oneself.

(22) Participating actively in productive labor in the home, in school, and in society, and studying production skills.

(23) Supporting the family and participating enthusiastically in mutual assistance labor exchanges and in cooperative movements.

(24) Serving actively as little teachers, assisting in furthering the literacy campaign.

(25) Clarifying right and wrong when something happens, respecting the truth, and opposing superstition and dogmatism.

(26) Observing and investigating carefully at all times and in all places the origin, development, and outcome of events; loving science, learning from people's scientists, and developing a spirit of creativity.

(27) Planning, investigating, and summarizing in living, study, and work.

(28) Respecting time and not wasting one minute.

(29) Loving and protecting public property of the school, of society, and of the nation, acknowledging damage to them frankly, and exerting every effort to make repayment.

(30) Curbing all such shameful behavior as destruction, theft, and waste of public property.

CHAPTER 3: SOME TRENDS IN THE PSYCHOLOGY OF MORAL EDUCATION

Beginning in 1962, there appears to have been an intensification in the interest of Chinese psychologists in the problems of "moral education." This may bear some relation to the Socialist Education Movements of 1961-1963 which had among their objectives the education of the populace at large concerning socialism and concerning the dangers that latent capitalism, feudalism, and extravagance present to the society. In any event, we begin to find a wide variety of discussion about this topic at the time.

On March 13, 1962, for example, there appeared in the Kuang-ming jih-pao an article by P'an Shu, a graduate of the University of Chicago and at the time of writing Chairman of the China Psychological Society as well as a member of the Institute of Psychology of the Chinese Academy of Sciences, entitled Some Suggestions Concerning the Development of Research Work in Educational Psychology.[1] The article constitutes part of a report that P'an had made to the China Psychological Society at that time. In discussing the "primary tasks of future research in educational psychology," P'an set out a number of problem areas requiring more intensive research. Among these were psychological problems of teaching itself, psychological problems connected with the relationship between age and study, psychological problems involved in individual differences among children, and that of the systematic study of the psychological development of children. One of the key problems that he brings up is that of moral education:

> "China's socialist education is designed to foster laborers with socialist consciousness and culture. In such education, moral education is of primary importance. We must gradually train the younger generation to acquire the virtues of loving the socialist motherland, loving the laboring people, loving the Communist Party, loving the leaders, loving labor, loving science, and taking good care of public property, to acquire a patriotic and internationalist spirit, to support the leadership of the Party, to serve socialism and the people willingly, and, gradually, to establish communist morality, the viewpoint of the working class, the mass viewpoint, the labor viewpoint, and the viewpoint of dialectical materialism...."

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[1] Peking, Kuang-ming jih-pao, March 13, 1962.

From this statement, we see that one of the major concerns of Chinese education up to the present, that of the moral education which can be seen to play such a large part in the Readers, has also become an important concern to academic psychologists.

Thus, of the branches of psychological research in Mainland China, the one that is of most concern to us here is that of "the psychology of moral education" (te-yü hsin-li). The major concern of "the psychology of moral education" is the development and evaluation of methods by which the goals of communist morality can be most effectively introduced to the pupil and integrated into his behavioral patterns. This work is not thought of as consisting of academic questions, but as work of the utmost importance in supporting the cultivation of revolutionary successors. As such it links the work of psychology directly to that of moral and political indoctrination, placing it squarely in the service of the regime. As one writer, Szu-ma Feng states in an article entitled The Principle of Class Analysis Must Be Applied to Research on the Psychology of Moral Education,[2]:

> "The capitalist class and all reactionaries are using every strategem to seize the younger generation from us, and to attempt to transform them through schemes of peaceful evolution. Consequently, the task facing our educational workers is that of setting the younger generation of our nation on the correct political course, accelerating their revolutionization on the basis of the five conditions of a proletarian revolutionary successor set out by Chairman Mao.[3] This is

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[2] Hsin-li hsüeh-pao, (Acta Psychologica Sinica), No. 2, 1965, pp. 114-120.

[3] The five conditions of a proletarian revolutionary successor are the following: 1. A true Marxist-Leninist. 2. A revolutionary wholeheartedly in the service of the overwhelming majority of people of China and of the world. 3. A proletarian statesman capable of uniting with the work of the overwhelming majority of the people. A person who will unite not only with those who agree with his own opinions, but one good at uniting with those of opinions not like his, and furthermore one who is good at uniting not only those who have opposed him but with those who have been proven by practice to have committed errors. 4. A model implementer of the Party's system of democratic centralism, who must learn the leadership methods of "gathering the views of the masses and taking the resulting ideas back to the masses," and who must cultivate a democratic work style of being good at

> also the basic task in research in moral education. Research in the psychology of moral education must be in the service of this basic task."[4]

The accomplishment of this task involves, as stated above, the solution of a number of problems, including the devising and the evaluation of methods of moral education as well as that of assessing the child's capacity to evaluate conduct, to distinguish right from wrong, or as Szu-ma Feng and others refer to it, his "moral judgement."

As the author points out, the problem of "moral judgement" is not as simple as it might appear on the surface. This is because morality has a class character. What is good in terms of capitalist morality, for example, is normally bad in terms of communist morality. For this reason, psychological research in moral education and in the problem of "moral judgement" must take class and class struggle into consideration:

> "From the standpoint of psychology, there are many aspects to the problem of research on moral education. However, in a class society, morality has a class character, and the various psychological processes of adolescents and children are stamped with a class brand. Consequently, the viewpoint of class struggle and the methods of class analysis must be used in research on the problem of the formation of moral qualities. Similarly, the standpoint of class struggle and the methods of class analysis should also be used in research on the problem of the capacity of adolescents and children for moral judgement."[5]

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listening to the opinions of the masses. 5. One who is modest and prudent and one who guards against conceit and impatience, who is rich in a spirit of self-criticism, and who is courageous in correcting the deficiencies and errors in his work. (Quoted from an article by An Tzu-wen in P'ei-yang ko-ming chieh-pan-jen shih tang te chan-lueh jen-wu (Cultivating Successors to the Revolution is a Strategic Task of the Party), Jen-min ch'u-pan-she, Peking, 1964, p. 9.

[4] Hsin-li hsüeh pao, op. cit.

[5] Ibid., p. 114.

What this sort of approach can mean in practice is exemplified by Szu-ma Feng's attack, in the same article, on a paper that had appeared the year before entitled Some Research on the Capacity of Youths and Children for Moral Judgement by Hsieh Ch'ien-ch'iu.[6] According to Szu-ma Feng, Hsieh had badly erred in his research, for he had departed from "the standpoint of class struggle" and the "methods of class analysis."

A study of Hsieh Ch'ien-ch'iu's article in the light of Szu-ma Feng's criticism of it will clarify what he meant by Hsieh's departure from "methods of class analysis."

The capacity to evaluate one's own conduct is of extreme importance in communist morality. In Hsieh's view, which is patterned after Russian models, this sort of self-evaluation must take the contrast and comparison of one's own behavior with that of others as its standard. As a consequence, the extent of the adolescent's capacity to make moral judgements of the behavior of others plays an important role in his own moral development. In his experiment, Hsieh sought to answer the following three questions:

> "1. What is the capacity of adolescents for moral judgement of the conduct of others?
>
> 2. What criteria should be used to measure capacity for moral judgement?
>
> 3. What are the differences in capacity at different age levels?"

In order to answer these questions, Hsieh prepared six written passages describing the behavior of others. Each passage was followed by a question or questions for the subjects to answer. Hsieh divided the subjects, who were made up of 281 pupils selected from 9 superior classes from 5 middle schools, into two experimental groups. The 145 subjects in Group I were tested with passages 1,2,3,4, and 6, whereas the 152 subjects in Group II were tested with passage 5 only. Each group contained equal numbers from two age brackets, 13-14 and 16-17. A comparison was made between intellectual level and capacity for moral judgement in the two age groups.

Here, we shall quote passages 1,5, and 6 of the test materials. This will serve both to give the flavor of the experiment and a concrete basis from which to view Szu-ma Feng's attack on Hsieh.

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[6] Hsin-li hsüeh-pao, (Acta Psychologica Sinica), 1964, No. 3, pp. 258-265.

Passage 1.

"There is a story in the Spring and Autumn Annals of Mr. Lü:[7] Duke P'ing, a sovereign of the state of Chin during the Spring and Autumn period, asked his minister Ch'i Huang-niu: "There is no district magistrate in Nanyang. Whom do you think is capable of assuming the responsibility?" Ch'i Huang-niu answered: "Chieh-ho is capable." Duke P'ing said with astonishment: "Is there not a private quarrel between you and Chieh-ho?" Ch'i Huang-niu answered: "You asked who is capable of assuming the responsibility. You did not ask whether I had a private quarrel with him!" When Duke P'ing heard this, he felt that it was true, and thus employed Chieh-ho. Not long after this, Duke P'ing again asked Ch'i Huang-niu: "The state lacks an official to manage the army. Whom do you think is capable of assuming the responsibility?" Ch'i Huang-niu answered: "Wu is capable." Duke P'ing was once again astonished, and asked: "Is not Wu your son?" Ch'i Huang-niu answered: "You asked who is capable of assuming the responsibility. You did not ask whether he was my son!" When Duke P'ing heard this, he said: "You have spoken truly." Thereupon, he again employed the person who had been recommended."

> "From this story, what superior qualities do you feel Ch'i Huang-niu had?"

Passage 5.

"The third period after classroom drill was a class in chemical experimentation. Classmate Chou Ping-hsin knew that teacher Ch'en had prepared the lesson late into the night and that he now was still busy preparing the experimental apparatus. Classmate Chou Ping-hsin voluntarily suggested to the class leader that he would be willing to help teacher Ch'en set up the apparatus for the experiment. Teacher Ch'en welcomed his assistance. However, classmate Chou Ping-hsin was careless, and broke one piece of apparatus for the experiment."

> "What do you think of classmate Chou Ping-hsin's
> behavior?
> Was it good or bad?"

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[7] The Spring and Autumn Annals of Mr. Lü refers to the Lü-shih ch'un-ch'iu, a collection of writings dating most probably from the Ch'in Dynasty.

Passage 6.

> "After dinner, a group of families were chatting beneath the trees outside their doorways. Someone started talking about the fight that a certain person had had with another. Thereupon a discussion arose spontaneously over the question of whether 'Hitting a person was moral or immoral.' An older person among them said: 'No matter what the circumstances, the person who raises his fists to hit another is always immoral.'"
>
> How do you feel about the view of this older person? Is it right or wrong? Why?

In analyzing his results, the author discerned four criteria for weighing capacity for moral judgement:

> "1. The capacity to discover the essence from external factors;
>
> 2. The capacity for comprehensive consideration of a problem;
>
> 3. The capacity to distinguish between the order of importance in a problem;
>
> 4. The capacity for concrete analysis of concrete problems."

He then concluded that there was a close relationship between the capacity in adolescents for moral judgement and their intellectual level at the time of judgement. Of considerable interest to us here, is his statement that the capacities of adolescent pupils to make moral judgements are not equal, an inequality he attributes also to age differences. In addition, he asserts that adolescent pupils have only partial capacities for satisfying the four criteria stated above.

On the surface, this appears to be a straightforward and useful study of the adolescent's capacities in this area. However, as we shall see, the conclusions of Hsieh Ch'ien-ch'iu's study have dangerous implications for the principles of "communist morality." It was these implications that Szu-ma Feng was quick to attack.

One of Hsieh's errors, according to Szu-ma Feng, was in his choice of experimental materials. Hsieh's use of the story about Ch'i Huang-niu was particularly singled out for criticism in that it was drawn from a Classical Chinese source and thus represented conditions of a feudal society. As Szu-ma Feng saw it, stories of this sort were incompatible with the requirements for nuturing communist morality:

> ".....Obviously, research topics in the psychology of moral education should be proposed out of actual class struggle and, moreover, should serve the interests of the proletariat. However, the author's research is not primarily a study of the problems of the psychology of moral education that the proletariat encounters and must solve in the cultivation of their own revolutionary successors, but rather asks of our generation of adolescents and children that they examine the moral words and deeds of emperors, generals, and ministers of feudal society. The author, in the story about Ch'i Huang-niu from the Spring and Autumn Annals of Mr. Lü, which is his first experimental material, wants our adolescents and children to perform a moral judgement of his words and acts, and moreover points out the virtuous qualities of Ch'i Huang-niu. Can such experimental materials discover a course for the cultivation of communist moral qualities? Not only do these experimental materials depart from the requirements of actual class struggle, but furthermore they do not provide youths and children with correct answers. Our age is an age of heroes. The deeds of such heroic models as Liu Hu-lan, Tung Ts'un-jui, Huang Chi-kuang, and Lei Feng are stimulating the progress of the youth of our nation, and the Party is using the deeds of these herioc models to nurture communist moral qualities in our young people."[8]

Szu-ma Feng concludes this argument by noting that the gentry of a feudal society could in no way possess communist moral qualities, but rather merely superior qualities of feudal gentry. This was one aspect in which Hsieh departed from the viewpoint of class struggle and from the methods of class analysis.

Szu-ma Feng's criticism, however, has as its major concern a much more crucial problem. As he correctly points out, Hsieh's tests were a measure more of the adolescents' intellectual capacities than of their moral capacities. In addition, Hsieh neglected to take into consideration the influences of the family, school, and of society as a whole. Hsieh further errs by paying lip service only to the principle of class analysis without, in practice, attempting to assess the effects of the subjects' various class backgrounds on their performance.

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[8] Szu-ma Feng, op. cit., p. 115.

In practical terms, Hsieh's conclusions meant that adolescents with high intellectual abilities had as well strong capacities for communist moral judgement, whereas those less well endowed intellectually were possessed of a lower capacity for moral judgement. The implications of this finding as well as those of the finding that age was an important factor in capacity for moral judgement were not lost on Szu-ma Feng:

> ".....Thus, it would appear that those of a higher cultural level also have higher capacities for moral judgement, whereas those of lower cultural level of necessity have lower capacities for moral judgement. From this standpoint, the workers, peasants, and the masses are those having the least capacity for moral judgement and the intellectuals are persons of lofty morality. This is the so-called philosophy of 'the cultured man' of the past."[9]

However well-intentioned Hsieh was in his study, he inadvertently struck a vital nerve by attempting to relate morality to intelligence. This, as the paragraph above indicates, strikes at the foundations of communist morality.

Szu-ma Feng cannot deny the differences that Hsieh found to exist. He could deny, however, that these differences resulted primarily from age level or from level of intellectual development:

> ".....We believe that (the cause of these differences) result from the differing influences of family, school, and society on the individual, and cannot be reduced to age and grade level."[10]

Szu-ma Feng concludes his argument by citing the educational activities of the Party as the source of increases in capacity for moral judgement:

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[9] Szu-ma Feng, op. cit. pp. 118-119.

[10] Szu-ma Feng, op. cit. p. 119.

> "A low capacity for moral judgement occurs as a result of being subjected to bad family, school, and social influences and as a result of insufficient self-remoulding."[11]

The point that Szu-ma Feng is trying to impress upon the reader is his affirmation that Everyman is capable of becoming a New Communist Man and that "moral capacity" is divorced from "intellectual capacity," a condition that must hold true if communist morality is not to be the monopoly of an intellectual elite. This is indeed a fundamental problem in a nation in which the highest rewards of society have traditionally gone to the intellectually most worthy.

It is interesting to consider the Readers in the light of these criticisms. Although most of the stories involve what Szu-ma Feng would consider suitable topics, i.e., stories about heroic models and stories about the evils of pre-Communist society, there are a number that present the deeds of feudal rulers in a favorable light. The stories about Hsi-men Pao (Vol. 9, No. 24) and Yü the Great Controls the Floods (Vol. 7, No. 29) are good examples of stories that could be criticized from this standpoint.

As has been noted, regardless of what arguments might be leveled at the choice of "heroes," it is clear from the Readers that Chinese educators prefer to teach moral behavior by "positive example" rather than by negative example. Many of the stories in our Readers here make use of exemplary models in order to get their points across, and of these, a good many deal with "revolutionary heroes" who sacrifice their lives either in war or in civil emergencies.

Another problem facing the psychologist of moral behavior, apart from the selection of material having an appropriate "class character," is the evaluation of the effectiveness of these teaching materials in promoting the values of communist morality.

In an article entitled Preliminary Research on the Effects of Stories About Revolutionary Heroes on the Formation of Moral Consciousness in Elementary School Pupils,[12] Yüan Liang-tso and Li Tuan-wu of the Canton First Normal School attempt to apply experimental methods to this problem. In this venture, they have apparently heeded Szu-ma Feng's criticism of Hsieh in their choice of experimental material.

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[11] Szu-ma Feng, op. cit., p. 119.

[12] Hsin-li hsüeh-pao, (Acta Psychologica Sinica), No. 2, 1966, pp. 154-162.

In essence, the experiment conducted by the authors is an attempt at both attitudinal and behavioral modification. A study of its content furnishes us with some interesting sidelights on the probable effectiveness of readers such as these in modifying children's attitudes.

The authors begin their report by stating that

> "Moral consciousness is a major problem in the psychology of moral education."

It is this problem of moral consciousness that is their concern in this experiment. More specifically, they were interested in raising the "level of moral consciousness" in elementary school pupils. The premise of their experiment is that guiding pupils in readings about revolutionary heroes is of positive value in the cultivation of a "communist moral consciousness." One is not surprised to find that this is what their results indicated.

The subjects of the experiment were third grade pupils, and the experiment was conducted in early spring. This means that the pupils were on the same level as those reading Volume 6 of the Readers.

In evaluating the effectiveness of models in modifying behavior, the investigators took into account the distinction between knowledge and recognition of the rules of moral conduct and the integration of this knowledge into the individual's behavior as the actual motivation for conduct. From these considerations, they set up the following three standards as indicators of the development of moral consciousness:

> "1. Knowledge of the rules of the relevant moral behavior and of its significance;
>
> 2. Performance of the relevant moral behavior;
>
> 3. Narration of the motivation of one's own moral behavior."

Before the experiment began, the investigators had the pupils fill out the following questionnaire, which can be seen to be related to the standards of evaluation listed above:

> "1. Why do we study? How should we study? (How should we attend class and how should we do homework)?
>
> 2. What is doing a good deed? In addition, explain why it is called a good deed.

> 3. What good deeds have you done recently? Why did you do them? What were you thinking at the time?"

In addition, the investigators also noted the class origin of each of the subjects. Although consideration of "class origin" do not play an important part in this experiment, as we shall see, they figure prominently in other studies.

At this point, the investigators divided the 18 subjects into two groups of 9 each, designated as groups A and B. The subjects were then given training in "moral consciousness" for a period slightly exceeding one month (March 16 to April 20). For those in Group A, this training began with a systematic explanation of "behavioral standards" and their "social significance." Following this, they were directed in readings, discussions, and writing excercises about various revolutionary heroes. During this period, the pupils in Group B took part only in reading about the lives and experiences of revolutionary heroes. The experiment concluded with a reiteration of behavioral standards followed by a second presentation of the original questionnaire.

As a result of the experiment, the authors proved to their satisfaction that stories about revolutionary heroes do indeed raise the level of moral consciousness of elementary school pupils. What concerns us here, of course, is not the obvious weakness of the experimental design, which no doubt gives away the purpose of the experiment to the subjects so that only the dullest of pupils would not have understood what was expected of him in the final questionnaire, but rather the nature of the moral standards of which the pupils became so dramatically aware.

As might be expected, the pupils responded rather dismally to the first presentation of the questionnaire, indicating what for the investigators was a very narrow concept of what constitutes good behavior. The authors cite the following examples of the pupils' limited knowledge before the experiment:

> "What is a good deed?"
>
> > "Not quarrelling and not speaking coarse language."
> >
> > "Giving anything one finds to the teacher."
>
> "Why study?"
>
> > "In order to know characters."

> "In order to get 5 points."
>
> "In order to be promoted to the 4th grade."
>
> "In order to grow up to build the motherland."

Sixteen of the 18 pupils were not able to explain why the acts they cited were good deeds.

However, after the pupils had studied the behavior of various revolutionary heroes, it was found that they had experienced an elevation in the level of their "knowledge about the standards of moral behavior and the significance of performing moral behavior." The answers that they gave on the second presentation of the questionnaire following the experiment illustrate this point clearly:

> "What is a good deed?"
>
> > "Helping others; serving the collective; not hiding money that one has picked up; protecting public property; being diligent and frugal."
> >
> > "That which is of benefit to one's classmates, to the collective, and to socialism is a good act."

It was also found that the response in Group A was superior to that in Group B, which did not receive as intensive training. Table 1 (Table 3 of the article) presents the answers of students in both groups to the third question in the questionnaire both before and after the experiment. Table 2 (Table 5 of the article) shows the responses of pupils from Group A to questions on their readings about the revolutionary heroes Chang Kao-ch'ien and Lei Feng.

Whatever the faults of the experimental design, one thing is clear. The pupils learned to express the "correct" viewpoints promoted by the investigators. As the investigators pointed out, these changes in subjective understanding were accompanied by changes in overt behavior as well, particularly in respect to such activities as willingly volunteering to return to the school on Saturday afternoons to help with cleaning. The important factor here is that the pupils responded actively to the efforts of the investigators. Whether these responses were the result of fundamental changes in attitude or of the normal desire of young children of that age to please and to do what is expected of them is

Table 1: Comparison of Expression of Motivation for Moral Behavior Before and After Experiment

Questions:
What good act have you done most recently?
Why did you act in this way?
What were you thinking at the time?

GROUP A

Subject No. 1

Before experiment:

I helped others, because doing good acts is serving the motherland.

After experiment:

Every Saturday I came back to clean. I killed flies and helped others. This is because I read many books about the deeds of heroic models.

Subject No. 2

Before experiment:

I did one good act, which was to help a classmate.

After experiment:

Saturday when the teacher asked who would be willing to come back and sweep, I raised my hand and said I would come back. This was a good act. I acted in this way because I learned from Chang Kao-ch'ien and Lei Feng. At the time I was thinking about the collective.

Subject No. 3

Before experiment:

The good acts I've done most recently were not quarrelling, and not speaking coarse language, because I listened to what the teacher said.

After experiment:

Most recently I swept the floor, cleaned the windows, handled hygiene, and killed the four pests at home. I acted in these ways because I learned from the good ideological characteristics of Lei Feng, Chang Kao-ch'ien, and Lien Chin-fa. At the time I was thinking that if Lei Feng, Chang Kao-ch'ien and Lien Chin-fa could act in this way, then I could too.

Subject No. 4

Before experiment:

Most recently I picked up a brush pen and gave it to the teacher. My good act was praised by the teacher.

After experiment:

Most recently I have done several good acts. At home, I polished the floor, and polished the table and chairs. At the time I was thinking that our Liberation Army uncles do good acts everywhere, so that I was able to act in this way.

Subject No. 5

Before experiment:

I helped a classmate work. The good act I did was to listen to what the teacher said and wanting to be a good student.

After experiment:

Most recently I did the good act of coming back to school to sweep the classroom. This was for the benefit of the collective. At the time, I was thinking of the collective and striving for the honor of the class.

Subject No. 6

Before experiment:

Most recently I did the good deed of encouraging quarrelling classmates not to quarrel. Because the teacher said one should do good acts, I did one.

After experiment:

Most recently I've done the good acts of killing flies, polishing the floor at home, and taking care of little brother. The reason I could do this was because I'd learned about the great soldier - Lei Feng. At the time, I was thinking about how Lei Feng helped people for pleasure.

Subject No. 7

Before experiment:

Once I did a good act, which was to pick up a pencil and hand it over to the teacher.

After experiment:

Most recently I've done many good acts. I've made paint, and I wiped the floor until it was very clean. These acts are of great benefit to others and to the collective. This came from studying about Chang Kao-ch'ien raising the commune sheep to be big and fat. Both my hands have done good acts.

Subject No. 8

Before experiment:
I have not done any good acts.

After experiment:
Most recently I killed flies. In order to kill all those flies, at the time I was thinking that if I killed those flies I wouldn't have to be afraid of getting sick.

Subject No. 9

Before experiment:
I've done very few good acts. Doing good acts is for building the motherland in the future.

After experiment:
Most recently, I made paint, I've wiped the floor, wiped the windows, and wiped the tables and chairs, so that the great south gate of our motherland would increase in honor. At the time this was for making the school good and striving for even greater accomplishments.

GROUP B

Subject No. 1

Before experiment:
I've done good acts by helping others.

After experiment:
Most recently I've done many good acts. I've helped others, I've taken care of housekeeping, and taken care of my brother and sister. At the time I was very happy.

Subject No. 2

Before experiment:
I did the good act of picking up a penny on the worker's athletic field. Elementary school pupils shouldn't take petty advantages.

After experiment:

Most recently I helped a classmate by picking up a pencil. At the time I thought that helping a classmate was good.

Subject No. 3

Before experiment:

I've done a few good acts. After this I'll strive to be a good student.

After experiment:

I did a very tiny good act. I picked up a pencil. Doing this was beneficial.

Subject No. 4

Before experiment:

I did a good act. This afternoon I swept the classroom and the ground outside. Everyone praised my good act.

After experiment:

Most recently I did a good act, which was to kill flies. I killed a pot full. At the time I was thinking about killing all of them. Even though I couldn't get them all myself, I tried.

Subject No. 5

Before experiment:

I did the good act of encouraging classmates not to quarrel, because quarrelling is bad and when I saw them I wanted to encourage them not to.

After experiment:

Recently I've done good acts. At home I've handled hygiene, wiped the floors, and wiped the tables. I've made the house clean. I felt very happy when I finished.

Subject No. 6

Before experiment:

I've done the good act of wiping the windows. Doing good acts is praised by others.

After experiment:

At home I wiped the doors and windows in order to maintain the cleanliness and honor of the great south gate.

Subject No. 7

Before experiment:
I haven't done any good acts.

After experiment:
Recently I did a good act, because I had collective ideology.

Subject No. 8

Before experiment:
I did a good act, which was to help everyone labor.

After experiment:
Recently, I've done a lot of sweeping and helped everyone work, because I thought in my mind that this was a good act.

Subject No. 9

Before experiment:
I haven't done any good acts.

After experiment:
I helped wash the floor at school in order to study better. At the time I didn't want to do it, but later the teacher ordered me to, and then I changed my mind.

Table 2: Reading Knowledge

Name of Book: Chang Kao-ch'ien
Subjects: A(3)

Who is the book about? Do you think he is a hero model?

The book is mostly about Chang Kao-ch'ien. I think he is a hero model because he did many good acts.

What good acts did he do? Why did he act in this way? What virtues do you think he had?

(1) He was diligent and frugal and studied hard. (2) He dealt bravely with bad people. (3) He loved the commune and he loved the collective. (4) He used his own life to preserve the commune sheep. This is because he wanted to be a cultured peasant when he grew up. Because he was born into a peasant family. He had good communist virtues.

What do you want to learn from him? How would you learn?

I would like to study solidarity and friendship, mutual help, not bothering the study of others, love of the collective.....and many other things...from him. I will strive to learn from his virtues and his good ideology.

Name of Book: Lei Feng
Subjects: A(1)

Who is the book about? Do you think he is a hero model?

The book is mostly about Lei Feng. I think he is a hero model.

What good acts did he do? Why did he act in this way. What virtues do you think he had?

For the most part, he studied hard, overcame deficiencies, protected national property, was diligent and frugal, helped others, and respected elders. This was because he was born into a family of laboring people that had been exploited by the landlord before the Liberation. When he was living a good life he didn't forget life in the old society, and he often read the books of Chairman Mao. Therefore, he acted in these ways. I think that he had the virtues of helping the progress of others, of teaching others diligence and frugality, and of overcoming what deficiencies he had.

What do you want to learn from him? How would you learn?
From him I want to learn the good acts of hard study, overcoming one's deficiencies, helping others, being diligent and frugal, and protecting old people. In class, I will concentrate on listening to lectures. I will unite with and be friendly with classmates, not quarrel, and will complete homework. I'll study as he did.

in a sense of little importance. What matters is that the ideas did get through to them and did, assuming the honesty of the report, have an influence on their behavior. We do not know, of course, whether other pressures may have been put on them by individuals other than the investigators, as for example, additional prompting from their teachers. Again, the important concern for us is not whether the experiment was a weak one, but rather that the pupils responded in the approved manner.

It is not too much to assume, then, that something very similar may occur to the pupils exposed to the Readers here. This is even more likely since such concepts and attitudes are reinforced by the many other forces acting upon the pupils both in school and in their everyday activities.

Interestingly enough, this article met with criticism in the same issue of the journal. In Impressions on Reading Preliminary Research on the Effects of Stories About Revolutionary Heroes on the Formation of Moral Consciousness in Elementary School Pupils,[13] a commentator by the name of Hsin Wu stated his opinion that the study was deficient in a number of points. For one thing, he felt that there should have been additional test groups comparable to Groups A and B groups that, in addition to the activities of A and B, also took part in "moral practice." He also felt that the time period of the experiment was too short to determine whether there were actual long-term changes in the knowledge and behavior of the pupils.

In addition, he drew exception to the instruction on the hero Chang Kao-ch'ien, which, he felt, did not emphasize the correct aspects of his acts:

> "Principally, what should be studied are his class consciousness and his heroic conduct of uncompromising struggle against class enemies. He had the courage to struggle and the courage to sacrifice himself for the Revolution. This is the most lofty of moral behavior. But in the paper, one cannot see that the pupils would see any reflection of this. Our moral education is primarily education about the concept of class struggle. Because morality is a tool of class struggle, the only standard

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[13] Hsin-li hsüeh-pao, (Acta Psychologica Sinica), No. 2, 1966, pp. 163-164.

> for determining morality is whether or not conduct is beneficial to the proletarian revolution. If this point is neglected, one may fall into the revisionist supra-class moral view of the bourgeoisie....."

This criticism is somewhat reminiscent of that delivered against Hsieh Ch'ien-ch'iu, in suggesting that insufficient emphasis was given to the question of class struggle. Here, as before, the question is not over the worth of exemplary models, but in their presentation.

A similar experiment is reported in the same issue of the Acta Psychologica Sinica by Nieh Shih-mao of the Chungking Normal School in his paper The Effects of Model Contrast in Self-Evaluation in School Pupils. Although these experiments were carried out at the middle school level rather than the elementary school level, they indicate much the same results as in the study of Yüan and Li. In these experiments, the pupils filled out self-evaluation questionnaires before and after an intensive study of the popular hero, Lei Feng. In the first evaluation, they were instructed to list their superior and inferior points, whereas in the final questionnaire they were obviously expected to evaluate themselves in comparison to Lei Feng. This is the meaning of the expression "model contrast."

From Table 3 (Table 4 of the paper), it can be seen that much the same effect was attained as in the first experiment on revolutionary heroes. In short, there was a broadening of the child's concept of what constituted his superior and inferior points, the broadening being in the direction of an awareness of a "political" morality involving consideration for the welfare of the collective and in a heightened degree of altruism. This is in keeping with the author's opening statement:

> "In elevating a pupil's self-awareness, we must make strict demands on him to know and to evaluate himself correctly, starting from the conditions required to become a successor to the proletarian revolution. This will have a definite effect on carrying out education in political ideology among pupils and on pupils' carrying out self-education with self-consciousness."

Another interesting point about the paper is the classification it makes of "virtues." The author makes a distinction between "major" and "minor" virtues. From Table 3, it can be seen that the author's major virtues have a more political orientation than do the minor virtues. This is indicated if we put them side by side in tabular form.

Table 3: Examples of Self-Evaluations in Comparison With Lei Feng

Subject A

Female, age 14. Family origin: worker. Member of Young Pioneers Company Committee.

Superior points:
First self-evaluation:

1. Active in labor.
2. Protect public property
3. Can help classmates.
4. Follow teacher's guidance;
   Obey (assignments).
5. Study quite hard, and can complete homework conscientiously.
6. Respect elders.
7. Respect class rules.
8. Keep things clean conscientiously.

Second self-evaluation:

1. Lei Feng loved the people and the nation and always followed the Party. I'm like that too, and always follow the Party.
2. Uncle Lei Feng considered the welfare of the collective above all things and he considered the collective at all times. I also think the same way. I have this superior point.

Deficiencies:
First self-evaluation:

1. There are some things in which I do not set an example.
2. My attitude toward my classmates isn't good. Sometimes I like to start quarrels with them. Sometimes I like to talk nonsense.

Second self-evaluation:

1. Uncle Lei Feng actively studied the writings of Chairman Mao. He made living study and living use of them. He looked on the Chairman's writings as food, weapons, and as a direction finder. After I study the writings of Chairman Mao, I do not use them in practice.
2. Lei Feng always obeyed orders. Wherever the Party pointed, he ran. I have not done this.
3. He loved physical labor and was willing to labor positively. Sometimes when my mother tells me to cook food, I'm not happy and would rather play.

4. I still must study the firmness of his standpoint.
5. Lei Feng had a warmth like that of spring toward his comrades. He was always concerned about his comrades, and helped his comrades with a sincere attitude. I have not done this. Sometimes I don't care about my classmates and sometimes I do. When I'm interested, sometimes I'm nicer to my classmates. Sometimes when I'm annoyed, I'm very cruel to my classmates when they come to see me.
6. Uncle Lei Feng had the characteristic of taking pleasure in helping others. He gave convenience to others and kept the difficult for himself. I'm not like that. Sometimes I act as a good person and do good deeds, but I'm not persistent about it.
7. Uncle Lei Feng was frugal and simple in life and never wasted money. As soon as I get any money, I want to spend it. This isn't correct.
8. Uncle Lei Feng never feared hardship. When he had difficulty, he broke through it, just as he kept on throwing hand grenades. He bore into his studies. When I run into difficulty I don't think about breaking through it. Instead, I retreat.

Subject B

Male, age 15. Family origin: poor peasant. Good behavioral performance.

Superior points:
First self-evaluation:

1. Enthusiastic about half-farm half-study school. Understand the educational policy of the uniting of study and labor.
2. Love labor and can actively take the lead in labor.
3. I can distinguish clearly between good and bad.
4. I can struggle against bad conduct.
5. I can draw close to an organization - the Communist Youth Corps.
6. I can help the teacher in doing some things. I help my classmates.
7. I pay close attention in class.
8. I can complete homework quite well.

Second self-evaluation:

1. Lei Feng clearly distinguished between friend and enemy. He hated landlords and he hated class enemies. I also clearly distinguish between friend and enemy and also hate these enemies.

2. Lei Feng loved labor. I also love labor.
3. Lei Feng denied himself in public service and enthusiastically loved the collective. I am a little like this.
4. Lei Feng did not fear spilling his blood and sacrificing himself for the people. I'm not afraid either.
5. Lei Feng was frugal and simple, and so am I.
6. Lei Feng studied with diligence, and I also study hard.

Deficiencies:
First self-evaluation:

1. I like to say bad things and I'm saying something bad about someone with almost every sentence.
2. I'm hot-tempered, and I get mad at the least provocation.
3. In class I curse and laugh at my classmates and don't mind my own affairs.
4. In class I don't dare raise my hand and speak, and I'm not brave.
5. I don't like to take part in any activity.

Second self-evaluation:

1. When Lei Feng had spare time he studied the works of Chairman Mao. I don't do that. Lei Feng actively used and studied the writings of the Chairman to become a servant of the people. I haven't done that either.
2. Lei Feng was loyal to the Party, loyal to the people, loyal to the revolutionary cause, kept to the revolution to the end, and sacrificed himself to the revolution, adding brick to brick in order to build socialism. I have not done this.
3. Lei Feng had a spirit of service to the people, and had a great communist spirit, I haven't. He helped people as a pleasure, keeping hardships for himself and giving convenience to others. I'm not like that.
4. Lei Feng struggled against bad things and bad people. I'm not like that.
5. Lei Feng had a spring-like warmth toward his comrades. I'm not like that. I do not have a deep understanding of class sentiment.
6. Lei Feng used the one-divides-into-two method in considering problems. I don't.
7. Lei Feng rose above difficulties. Sometimes I'm afraid of difficulties.

Table 4. Major and Minor Virtues

Major Virtues	Minor Virtues
Study and use of Chairman Mao's writings; Proletarian class outlook; Spirit of service to the people; Mass Viewpoint; Diligence and frugality.	Discipline; Civilized conduct; Conscientiousness in doing homework.

At any rate, as in the previous research project, the pupils learned the lesson intended for them, that is, they learned to evaluate themselves on the basis of the standard of Lei Feng's conduct. It should be noted, however, that the author concludes with a statement of caution to the effect that the changes in the character of the self-evaluations before and after study of Lei Feng may not necessarily indicate an elevation in the level of political consciousness in a pupil, the possibility existing that the changes noted in the second self-evaluation are merely "intellectual, oral, and literary" displays. The author is thus aware of the possibility that his attempts at attitudinal and behavioral innoculation may not, in the final analysis, have taken hold.

Although both of these studies take the "class" status of the subjects into consideration, as can be seen from such notations on the tables as "family origin", neither gives particularly strong emphasis to class. The situation is different in An Analysis of the Objectives and Motives of Adolescents and Children in Study,[14] by Wu I-chin and Li Cho-min of the Chin-tung-nan Educational Cadre School. In this study, the authors are concerned with the "correctness" of the study motives and life objectives of pupils ranging from the third through the sixth grades in two types of schools, the full-day school, and the farm-study school. The latter is a type of school in which the day is divided between classroom work and farm work.

From their study, the authors conclude that the pupils in the farm-study school hold more correct motives and life goals than do full-day pupils. As a piece of scientific research, the article is highly questionable, if only because it lends its support to the farm-study type of curriculum, which is favored by the regime. Its deficiencies, however, are more than made up for by the information it reveals.

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14. Hsin-li hsüeh-pao, (Acta Psychologica Sinica), No. 2, 1966, pp. 137-145.

The study began with the following questionnaire, to which the pupils, 90 per cent of whom were in the 5th and 6th grades, replied in writing:

Test Questions

(1) Why do you want to come to school and study? What are the advantages of study?

(2) What do you hope to do when you grow up? Why do you want to do that kind of work?

(3) Is studying without being willing to take part in labor good or bad? Why?

(4) Is not going to school but taking part in labor good or bad? Why?

(5) There were two pupils, one called Li Ming and the other called Wang Hung. Li Ming was very good in his studies and he made superior achievements in each subject. He was polite to the teachers and he loved cleanliness, but he did not like labor. Wang Hung liked labor very much. He sought work whenever he could. He was not as good in his studies as Li Ming, and did not like cleanliness and was not as polite as Li Ming. Young friends, which one of these two pupils do you think is the better? Why?

(6) Ma Hsiao-ying's mother said to Ma Hsiao-ying: "Hsiao-ying, you must study hard in school and not pay attention to anything else. All you have to do is study hard and you will be able to pass the examinations for middle school and college. Then you'll find a good job, earn lots of money, and lead a nice life." Ma Hsiao-ying's father said to Ma Hsiao-ying: "Hsiao-ying, you must study and labor hard in school. It is only this way that you will be able to become a worker with socialist awareness and culture, build the nation, and live a fortunate, full life." Hsiao-ying thought and thought, but he did not know which was the right one to listen to. Young friends, whom do you think he should listen to? Why?

The authors found that pupils from both types of schools replied to the questionnaire in a manner that was either correct or "fundamentally correct," a finding that suggests that elementary school pupils do indeed become aware of the precepts of communist morality and are capable of responding in ways that are "correct" from the standpoint of official dogma. However, on closer examination, the authors found that there were considerable discrepancies between what the children had written and their actual "ideology." As a result, they expanded their research program and undertook a long-term study of 113 pupils in five classes from the third through the sixth grades. The subjects for these extended studies were drawn from one full-day elementary school and one farm-study elementary school. To carry out this work, 75 members of the educational cadre of the Ching-tung-nan Elementary Cadre School lived in close contact with the children, going to class with them, playing and working with them, and actually living in the children's homes.

As a result of this close contact and observation, the authors found that even when a full-day school pupil responded with what seemed to be a "correct" answer, his true motives were usually far from correct. The following table shows the contrast between the stated and the true motives as determined by the investigators:

Table 5: Motives of Study of Full-Day School Pupils

1.	"To learn a lot of culture so I can become a truck driver and build socialism."	1.	"If I study, I'll be able to find work easily. If I can't find a good job, I'll become a truck driver. It's no good being a farmer. The life is hard and dirty, and there isn't much money in it. So, I'd want to be a truck driver. I don't want to take part in farm labor."
2.	Wanted to be a physician in order to serve the nation.	2.	"I'll be a physician when I grow up because my mother is always sick."
3.	Wanted to be a musician in order to serve the nation.	3.	"I'll be a musician when I grow up. Musicians can go abroad."

In contrast to this, the children from the farm-study school furnished answers to the questionnaire that were more "complete" and "concrete" than did the full-day school pupils. They made statements like the following:

> "I come to school and study and labor hard so that when I grow up I'll be a farmer with culture and be a red successor."

> "When I grow up, I'll build Lao-ting Mountain into a mountain of flowers and fruits."

These statements are held up to contrast with that of a full-day pupil who wrote:

> "I'm studying culture and knowledge to become a successor to Communism, to build the motherland, to build socialism, and to serve the people."

The authors comment that this statement, particularly in contrast to those of the farm-study pupils quoted above was "rather empty of content," and that the "concrete ideological knowledge" contained in it was "hardly correct."

That this piece of research was obviously meant to serve as an apology for the official policy of encouraging the "work-study" or "farm-study" type of school is clear from the succeeding comments on the type of instruction carried out in the two schools.

In one of the farm-study elementary schools, for example, the children participated in labor suited to ages and abilities, participation in practical social activities being preceded by explanations of the significance of the activity. Thus pupils in the first and second grades

> ".....participated in catching insects, pulling up weeds, watering, taking care of the grounds, planting trees, gathering manure, cutting grass, herding sheep, feeding domestic animals and fowl, sweeping the floors and washing the dishes, taking care of children, and piling bricks......"

Before the children were organized in activities of this sort it was explained to them that planting trees or collecting insects

> ".....not only had an economic significance in the income of the collective and in improving the

> people's livelihood, but that (they) also had political significance in that this was following the words of Chairman Mao, taking the road of self-reliance, changing barren mountains into mountains of flowers and fruits, improving the impoverished and backward conditions of the motherland, and in the final analysis, aiding the laboring peoples of other nations....."

In the full-day schools, by contrast, there was more reliance, according to the authors, on oral instruction and less emphasis on participation in organized labor activities.

Of equal interest is the contention on the part of the authors that class origin had a great deal to do with whether a child had correct motives for study. They state that as many as 62 per cent of the children from poor peasant and lower middle peasant backgrounds had correct motives of study, whereas children from upper-middle peasant and from landlord and rich family backgrounds did not have a "correct knowledge." This discrepancy was attributed to the greater suffering experienced by the heads of poor households under the old society, which had a "positive influence" on the sons and daughters of such families. This is a classic case of the extension of the concepts of class struggle and class analysis to research in the psychology of moral education, as advocated by Szu-ma Feng.

From the foregoing materials, it is possible to ascertain some of the dominant trends in educational thinking in China up to the outbreak of the Great Proletarian Cultural Revolution. In essence, they represent an attempt by psychologists to put moral education on, if not a scientific, at least a pseudo-scientific, basis. Cutting through the jargon and the cliches of official and semi-official pronouncements, all of this work comes back to the fundamental problem facing the leaders of present-day China; that of developing a breed of patriots selflessly devoted to carrying through the tasks of remaking China in a new image and into a modern nation with a new social order as its basis. To do this, a young generation is required in whom the traditional loyalties to self and family are transferred to group and nation, and whose personal ambitions are geared to the needs of a primarily agricultural society. It is to these ends that the educational system and the psychology of moral education have devoted themselves.

The papers above from the second issue of the Acta Psychologica Sinica of 1966 were the last to be published on this topic. With the advent of the Cultural Revolution, the journal has, together with most mainland scientific journals, suspended publication. Thus, we can only wait to see what course future work in the "psychology of education" will take. Whatever its course, however, it can be predicted that it will assume even greater importance than it has in the past.

CHAPTER 4: TECHNIQUES OF LANGUAGE TEACHING WITH REFERENCE TO THE TEACHING OF READING

In the preceding chapter we have seen the extent to which the school curriculum has been used as an instrument of indoctrination. As our concern in this study is with the part that language instruction and the teaching of reading play in this process, it is of considerable interest to consider the views of one Chinese educator in this field who, on the basis of his own experiences, those of teachers in Peking, and those of Soviet educators, in language teaching, has prepared a manual for language teachers at the elementary school level.[1]

In his introduction, he states what he views as the three objectives of elementary school language teaching:

> "1. The carrying out of preliminary instruction in language and literature in order that the pupil may understand and use his native language.
>
> 2. Through the medium of language teaching, the implementation of political and ideological education, the cultivation in the pupil of a socialist political orientation, the establishment of the basis for the world outlook of dialectical materialism in the pupil, and the cultivation in the pupil of the qualities of communist morality.
>
> 3. The teaching, through the medium of language instruction, of basic knowledge of science, geography, and history." [2]

His work naturally covers the entire range of elementary school language teaching. Here, however, we shall consider only his treatment of the teaching of reading. His experiences and suggestions are confined to the level from grade one through grade four, a range that spans most of that of the *Readers* under study here. Below, we have summarized the general content of his discussion.

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[1] Wen I-chan, *Hsiao-hsüeh Ÿu-wen chiao-hsüeh ching-yen, i chih ssu nien-chi* (*Experiences in Elementary School Language Teaching, Grades One Through Four*), Peking, Pei-ching ch'u-pan-she, 1957.

[2] *Ibid.*, p. 1.

In terms of mastery of reading, Wen I-chan feels that the major concern at the first grade level is simply to cultivate basic reading skills so that the pupil can read simple passages correctly and clearly. By the time the pupil has acquired these basic skills and in the second grade, the pupil should be instructed in reading selections aloud with expression of emotions appropriate to the text. In grades three and four, these skills should be further developed.

The objectives of the reading class are, of course, far broader than the development of the pupil's mechanical skills in reading. The central concern of the language teacher is the task of bringing the pupil to understand the text he is reading. This involves methods of clarifying the content of the lesson. As a rule, the methods that Wen I-chan advocates are indirect techniques, it being his desire to avoid a direct, word-by-word explanation of the text if at all possible. Thus he also discourages the teacher from drawing out the moral of a selection abruptly or hastily. Rather, the moral is to be made clear to the pupil in a natural way as a discussion of the selection proceeds.

He suggests four methods for clarifying texts:

1. Conversations taking pictures as their basis. In this method, the teacher shows pictures related to the selection to the pupils and asks questions about the pictures in an attempt to draw out information from the pupil and lead him to an overall understanding of whatever is under consideration. This method is primarily recommended for grades one and two.

2. Story telling to supplement the text. This method is another recommended for use in grades one and two. Because of the limitations on vocabulary and on length of selections at this level, it is possible that a selection in and of itself may not contain enough detail to make its point clear. Thus, Wen I-chan suggests telling further stories related to the topic of the lesson in which the attitudes or experiences touched upon in the lesson are given fuller expression.

3. Analysis of the text by the conversational method. This is clearly the preferred method to be used at all grade levels. The method involves a question-and-answer dialogue between the teacher and the pupils, in which the teacher asks the class leading questions designed to bring out the point the teacher wishes to reinforce. An excellent example of this can be seen in the teaching guide for The Story of Li Ch'un-hua which is presented in the following chapter.

4. Direct explanation of the text. Although the methods described above are the most preferable, Wen I-chan concedes that there are cases when a direct explanation is unavoidable. Such a

procedure is necessary when the selection contains a difficult vocabulary, involves complex symbolism, or deals with information with which the pupil would not normally be familiar.

Of the types of selections in elementary school readers, it is the "literary" work that predominates. A "literary" work in the sense that Wen I-chan uses the term includes almost all types of selection excepting the purely informational or didactic. In fact, Wen I-chan defines a "literary work" in terms well familiar to the student of Western criticism as "works....which reflect actual life and...instruct the reader." In other words, he sees literature as imitative and didactic. The objectives in teaching a "literary work" therefore become essentially those of broadening the pupil's knowledge, bringing him to a correct knowledge of society and of life, and of teaching him to deal correctly with life. These ends, however, are not to be accomplished by direct means of teaching but through involving the pupil emotionally in the story or poem. The forms of "literary works" that he considers for these purposes are stories, fables, allegories, poems, songs, riddles, plays, jokes, and everyday sayings. Most of these are represented in the Readers here. It is of interest that he feels called upon to defend the fable as a form for use in the elementary school classroom, there having been some objections to the fable on the grounds that it distorts "reality."

As Wen I-chan recommends, and as the analysis of the Readers corroborates, an additional function of the elementary school language curriculum is the imparting of general knowledge of science, geography, and history. This is necessary for the reason that there are no formal courses in these subjects in the first four grades and for the purpose of providing a foundation for these courses when they are introduced at the fifth grade level.

There are, therefore, some readings that are intended purely as means of imparting knowledge of this kind. The science readings deal mainly with the natural world and with physiology and hygiene. As such they have little room for ideological content. The readings in history and geography, however, are seen by Wen I-chan as fulfilling the dual function of providing basic information about these fields and of cultivating patriotic feelings. Geography, thus, is primarily the geography of China, and history is primarily Chinese history with the greater emphasis on events leading up to the success of the communist regime.

In addition to classroom work, Wen I-chan also recommends promoting outside reading for the purposes of encouraging the pupil's independence in reading as well as his love of reading. For this purpose he reccommends books, magazines, newspapers, and other written material. What these materials must share to be considered "good" are "ideological healthiness," "trueness to life," "appropriateness to the age group in which the reader belongs," and "perfection of form and purity of language."

Another function that Wen I-chan recommends for the outside reading class is that of "literary appreciation." Literary appreciation sessions may be held on particular occasions such as commemorative days and should be devoted preferably to a single topic. The programs should consist of the telling of stories, recitation of poems, the performance of plays, and related activities. Ideally, the works selected for "appreciation" should center about a single topic, which should apparently be political, as for example, the topic "Our Great Leader Chairman Mao."

CHAPTER 5: SOME SPECIFIC EXAMPLES OF LANGUAGE INSTRUCTION

A survey of the Readers indicates, as noted earlier, that most stories are followed by brief exercises that often include a question or questions related to content. It can be concluded that questions of this sort serve as a starting point for class discussion, various types of class exercises, or as the basis for individual compositions by the pupils. It is impossible for us to step into a Chinese classroom and observe what happens there. However, teachers guides like that written by Wen I-chan suggest uses to which the stories and exercises can be put. Below, we shall quote two examples from his guide. As it happens, the examples selected for illustration by the author occur as well in the Readers under analysis.

The first of these is the picture strip A Little Dog and a Bone, found in Review 11 of Volume 2. For convenience, let us first repeat our description of the picture strip:

Picture 1:	A dog carrying a bone in his mouth comes to a bridge over a stream.
Picture 2:	The dog, standing on the bridge, looks down and sees his relection in the water.
Picture 3:	He jumps into the water, the bone falling from his mouth.
Picture 4:	He swims ashore without the bone.

This is how Wen I-chan, writing from his own experiences in using these materials, suggests that the lesson be taught:[1]

Writing a Short Composition Based on the Picture Strip A Little Dog and A Bone.

Teaching materials: The picture strip, A Little Dog and A Bone.

Grade: Second term of the first grade or grade two.

Time: One session.

Objectives of Instruction: To cultivate the pupil's capacity to write compositions on the basis of visual aids and to teach him to write short compositions of from three to five sentences.

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1. Wen I-chan, Hsiao-hsüeh yü-wen chiao-hsüeh ching-yen, i chih ssu nien-chi (Experiences in Elementary School Language Teaching, Grades One Through Four), Peking, Pei-ching ch'u-pan-she, 1957, pp. 159-160.

Course of instruction:

(1) Organization of instruction.

(2) Initial talk. "Today, we are going to write compositions. First, I will show you some pretty pictures, and then I will tell you an interesting story. You will make notes about the story, and then write it out. The title of the story is A Little Dog and A Bone."

(3) Display the pictures and talk about them. "What is drawn in the picture? (A dog). Where is the dog? (On a bridge). What is under the bridge? (Water). Is the little dog holding something in his mouth? What is it? (Yes. It is a bone). That's right. You know that dogs like to gnaw bones very much and think that there's nothing better to eat than a bone. Look again. Where is the little dog looking? (He's looking into the river). Why is he looking into the river? (Pupils cannot answer). Look carefully. Is there anything in the water? (There's a little dog there holding a bone too). What is that? (It's a reflection of the dog on the bridge). That's right. Very good. The water is clear, and the things on the bridge are reflected in the water so that there is a reflection of the little dog and of the bone in the water. Now that we understand these pictures, we can tell an interesting story from them. Do you know what it is? (Do not know). I'll tell you."

(4) Teacher tells story. "There was a little dog who was holding a bone in his mouth and who was crossing a wooden bridge. He looked into the river, and saw that there was another little dog in the river and that that little dog was also holding a bone in his mouth. He thought, how good it would be if I grabbed that bone down below! He then threw down his own bone and jumped into the river to grab the bone in the river. It fell into the river."

(5) Discuss the content of the story simply. "Did the little dog grab the bone? (No, he didn't). Why didn't he? (Because it was a reflection in the river. There wasn't actually any bone at all). What was the result for the little dog? (It fell into the river). Was it good or bad for the little dog to do this? (Bad). Why was it bad? (He wanted to grab another person's thing with the result that he himself came to grief.). Would you like to write out this story? (Yes). Fine, but there are two words you haven't had before. I'll write them on the blackboard now. (Write the two words 'grab' and 'throw' on the board, read them to the pupils once, and write the stroke order once). Now you can begin writing. (The pupils are already familiar with form of compositions and know that each sentence must end with a period. No further mention of this is required)."

(6) The pupils look at the pictures and write their compositions as the teacher walks back and forth between rows giving directions.

Examples of compositions written by pupils (They all wrote well. Two examples are chosen here).

1. "There was a little dog. He was holding a bone in his mouth. He was about to cross a bridge. He saw that there was also a little dog in the water. It was holding a bone in its mouth. He then let go of his own bone. Then he jumped into the water. He went to grab the bone in the water. He fell into the river." (Lu Ch'iao, Class A, Grade 1).

2. "There was a little dog holding a bone in his mouth. He was very happy. He found the bone by the bank of the river. His home was on the other side. He wanted to go back home. There was a little stream ahead. There was a single plank wooden bridge over the stream. Holding the bone in his mouth, he walked to the middle of the single plank wooden bridge. He looked into the river. There was a little dog in the river. It was holding a bone in its mouth too. He threw down his own bone. Then he went to grab the bone in the river. As soon as he jumped, he jumped into the river. He drowned." (Shih Shu-lung, Class A, Grade 1).

This provides a good indication of the use to which the picture strips can be put. It is clear that their primary use in this case was as a tool of language instruction. Even so, concern for the moral content of the picture story was not entirely lacking.

Stories, of course, normally contain more explicit verbal material obviously intended for use in indoctrination. With this in mind, let us consider the lesson plan that the author used for the story The Story of Li Ch'un-hua.[2]

The Story of Li Ch'un-hua

Objectives of instruction

(1) To cause the students to know that peasants and their children in the old society suffered oppression and exploitation by landlords, that they led lives like those of oxen and horses, and to evoke the sympathy of the pupils for the oppressed peasants and their hatred for the oppressive landlords; to cause the students to know that after the Liberation the lives of the people became better from day to day, that the Communist Party and Chairman Mao led the people in destroying the injustices of the old society, and that the lives of the children of the peasants of new China are very happy;

(2) To allow the pupils to learn the new characters and compounds in the lesson;

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[2] Ibid., pp. 143-149. See also Readers, Vol. 4, No. 40. The version in the Readers, although essentially the same, would appear to differ in a few minor points from that on which this lesson plan is based.

(3) To practice reading aloud with emotion.

Preparation for Teaching: Preparation of four picture strips:

(1) Li Ch'un-hua Living a Hard Life at Home;

(2) Li Ch'un-hua Being Punished at the Landlord's House;

(3) The House of Li Ch'un-hua After the Liberation;

(4) Li Ch'un-hua's Mother Sending Li Ch'un-hua Off to School.

Period of instruction: Three class sessions.

(Note: In the translation that follows, some materials of minimal interest such as discussions of definitions of words have been omitted. Those portions omitted are indicated in all instances.)

Session One

(1) Initial talk: Classmates, can you think of a lesson in which you studied about a landlord's oppression of a peasant and of what the peasant's life was like after the Communist Party came? (Old Uncle Chu. Before the Liberation, old Uncle Chu planted rape for the landlord for 18 years, and suffered oppression under the landlord. After the Liberation, the tables were turned and the rape garden was given to old Uncle Chu). Do you know about the oppression that the peasants suffered at the hands of landlords? (In the movie The White-Haired Girl, we saw how Hsi-erh's father Yang Pai-lao suffered oppression under a landlord. Yang Pai-lao couldn't pay his rent, so the landlord forced him to sell Hsi-erh to him and forced Yang Pai-lao to kill himself). What happened to Hsi-erh? (She was taken away by the landlord). What was Hsi-erh's life like in the landlord's house? (It was hard for Hsi-erh. She served the landlord Huang Shih-jen's mother all day and into the evening and she was often beaten and cursed). Before the Liberation, the hardships suffered by peasants and the children of peasants under the oppression of landlords were more than can be told. Today we are talking about a new lesson. This lesson is the story of a peasant child before and after the Liberation.

The title of the lesson is The Story of Li Ch'un-hua.

Li Ch'un-hua was a girl. Before the Liberation, her life was extremely hard. But after the Liberation, she was happy. This lesson is a story told by Li Ch'un-hua herself about her circumstances before and after the Liberation. If we are to master this lesson, there are a few words that we will have to understand first.

(2) Explanation of words: (There is a brief paragraph on the words selected for explanation. Of the five words explained, two are included

here because of the "ideological" terms in which they are discussed).

1. "Watch." (Keng). The landlord used to be afraid that the peasants would steal his things, so he sent a watchman out during the night. The watchman would hold a rattle in his hands which he struck with a rattling sound. He struck it five times each night. The first time he struck it on the first watch, and the second time he struck it on the second watch. The third time he struck it on the third watch. The third watch was midnight. At the fifth watch, it was still dark and the sky was filled with stars. What is the meaning of "got up at the fifth watch?" (Getting up in the dark before sunrise. Getting up very early). And "sleeping only half the night?" (Going to bed at midnight. Going to bed very late).

5. "To abolish." (Ko-ch'u). When it is said in the lesson that unjust conditions were abolished after the Liberation, this means that unjust conditions were done away with.

(3) The teacher reads the text with emotion. Do not open your books. Sit quietly and listen to me read. After I have finished you will have to answer my questions.

(4) Preliminary questions: Whose circumstances is this lesson about? (The circumstances of Li Ch'un-hua). After listening to the story, what points do you find difficult to bear? (Li Ch'un-hua's being so hungry she cried; her working for the landlord and being beaten and cursed, and Li Ch'un-hua crying and saying to her mother: "I'm not going back again."). At what points did you feel happy? (The Communist Party came. Li Ch'un-hua went to school). After listening to this story, whom do you hate? (The landlord who took advantage of Li Ch'un-hua. I hate the landlord.). For whom are you distressed and for whom are you happy? (I'm distressed for Li Ch'un-hua and I'm happy for Li Ch'un-hua too). To whom are you grateful? (The Communist Party came, and then Li Ch'un-hua lived well. I'm grateful to the Communist Party).

(5) Pupils read the text silently to themselves. Now you understand the general meaning of the story. Are there any words or compounds that you still do not understand? Open your books and take a careful look and mention them.

(6) Teaching new words. (Note: At this point, the outline instructs the teacher to write the new words on the blackboard and discuss them. The new words in the outline are presented below and their definitions noted. The discussions on how they are written are omitted).

1. What is the meaning of "very poor?" (Having nothing to eat and nothing to wear; being disastrously poor).

2. What is the meaning of "cooking wild vegetables?" (That's going out into the wilds and digging up wild vegetables which are brought back,

cooked, and eaten. Poor people didn't have any rice to eat, so all they could do was eat wild vegetables).

3. What is the meaning of "making tea and pouring water?" (Making tea and pouring water is pouring tea. This indicates serving the landlord).

4. Do you remember the meaning of "getting up at the fifth watch and sleeping half the night?"

5. What is the meaning of "dry weather?"

6. What is the meaning of "being punished?" (Being beaten and cursed. Suffering oppression and being treated badly).

After the completion of instruction on new words, the teacher again reads them aloud two times, after which the pupils read them aloud and write them out individually until they are familiar with them.

Session Two

(1) Organization of instruction.

(2) Review and reinforcement of new words learned in the previous session.

(3) Reading and discussion of each paragraph of the lesson.

1. Read the first paragraph aloud, and bring up questions for analysis: Before the Liberation, Li Ch'un-hua's family was very poor. How can this be seen? (Her family didn't have any rice to eat; Li Ch'un-hua was so hungry she cried, and all they could do was dig up wild vegetables to eat). How long do you think a person would be hungry before he would cry? (It would certainly be after not having gotten enough to eat for several days and when his stomach would be growling). When Ch'un-hua was so hungry she cried, what did her mother do? What did her mother say? (Her mother was very distressed to see her own daughter so hungry that she cried, and her mother also cried. Her mother said: "Ch'un-hua, don't cry. Mother will go and dig up a few wild vegetables and cook them for you to eat."). Why weren't they eating rice but eating wild vegetables instead? Are wild vegetables good to eat? (Ch'un-hua's family was farming the landlord's land. The grain for which they had worked a whole year was taken away by the landlord. They didn't have any rice to eat, and all they could do was eat wild vegetables. Wild vegetables are not good to eat and are not filling. You can get sick even if you eat a lot). Did the landlord eat wild vegetables? (The landlord did not eat wild vegetables. He always ate well).

The teacher opens up a screen at the blackboard, revealing the first picture strip. The teacher talks about the picture strip. What place do you think this is? (The home of Li Ch'un-hua). That's the home of Li Ch'un-hua. The mother is sewing tattered clothes. Ch'un-hua has not eaten for several days and is terribly hungry. She has climbed up onto her mother's lap and is crying. Her mother looks at the kettle. She takes off the cover. The kettle is empty. She looks at the bowls and pitchers. The bowls and pitchers are broken and empty. There is not even a single grain of rice. Then she looks at the bare, run-down room..."Ai! I've worked bitterly for a whole year, and my child is still barefoot without shoes to wear and my child is still hungry without food to eat." At this time, the mother is both grieving for her child and hating the landlord. She is in great distress. She too begins to cry.

Classmates, can you think of a title for this paragraph of the lesson and for this picture strip? (Li Ch'un-hua, Crying, Asks Her Mother for Rice).

2. Read the second paragraph of the lesson aloud. Analyze.

At what age did Li Ch'un-hua go to work at the landlord's house? (She went when she was ten). What punishments did Li Ch'un-hua suffer in the landlord's house? (She looked after children, washed clothes, and made and served tea for the landlord. She was as tired as a rice sprout during a drought, and she was frequently beaten and cursed). Can a ten year old child manage so many activities? (She wasn't able to, but there was nothing she could do about it. When she couldn't manage them, she was beaten and cursed. She had to manage them even though she wasn't able to). Was Ch'un-hua tired? (Yes). What does it say in the story? ("I got up every day at the fifth watch, sleeping only half the night. I was as tired as a rice sprout during a drought and couldn't raise my head").

The teacher opens the screen, revealing the second picture strip. Who do you think this is? (The landlord). Who is this? (The landlord's wife). Whom are they beating? (They are beating Ch'un-hua). Ch'un-hua went to the landlord's house to work when she was only ten years old. There were children in the landlord's family, too. They dressed in gay-colored clothes, ate rich foods, and went skipping off to school. They frequently took advantage of Ch'un-hua. The landlord spoiled his own children and never made them cry. But as soon as Ch'un-hua cried, she was beaten and cursed. It was very bitter for Li Ch'un-hua.

Was Li Ch'un-hua able to bear so much bitterness? (She wasn't able to bear it, and ran back to her own home. She said to her mother: "I won't go back again."). What did her mother think at this time? (The mother saw that her own daughter had been beaten black and blue by the landlord and she no longer looked like a human being. She was very distressed). What did her mother say to Ch'un-hua? ("Ch'un-hua, you'll have to go back! I only wish that there was something I could do so that you wouldn't have to go back and be punished!"). Her mother knew very well that her child would be mistreated by the landlord's family. Why did she send her back even so? (At home, there was no food to eat and no way to live! Besides, Ch'un-hua had snuck back home and the landlord would have found her, wouldn't he? What could her mother do? All she could do was send Ch'un-hua back). In what manner did Ch'un-hua return to her home? In what manner did she return to the landlord's house? (Ch'un-hua ran home from the landlord's house. She couldn't stand the hardship. Ch'un-hua walked back crying to the landlord's house. She did not want to go back to the landlord's house and be punished).

Give a title to the second paragraph. (Li Ch'un-hua Suffers Punishment in the Landlord's House).

3. Read the third paragraph aloud. Analyze.

How were things in Li Ch'un-hua's family once the Communist Party had come? (The Communist Party came and led the peasants in overthrowing the landlords. The landlord's house and land were distributed to Li Ch'un-hua). Why was the landlord's land distributed? (The landlord did not work, and ate freely. He took away the houses and land of the peasants. Now we must return the houses and land that were taken away to the peasants). How was life in Li Ch'un-hua's family after the houses and land had been distributed? (It got better from day to day). What is the meaning of getting better from day to day? (Things get better each day. She didn't suffer oppression under the landlord anymore).

The teacher opens the screen, revealing the third picture strip. Classmates, whose house do you think this is? What are they doing? (This is the house of Li Ch'un-hua after the Liberation. Li Ch'un-hua's mother is putting new clothes on her. The house they are living in is very nice. Outside, there are cattle and ploughs). That's right. This is the house of Li Ch'un-hua after the tables were turned. It was in this house that Li Ch'un-hua was beaten and cursed by the landlord. The Communist Party came and gave this house to Li Ch'un-hua. There is a house and land, and there are cattle and farm tools. They labor on their own land. How happy they are!

Give a title to the third paragraph. (Li Ch'un-hua's Life Changed for the Good After the Tables Were Turned).

Read the fourth paragraph aloud and analyze.

How did Li Ch'un-hua feel when she heard that her mother was going to send her to school? (Happy). In what way was she happy? Read the sentence from the story. ("When I heard, I was so happy I jumped up and down."). Why didn't Li Ch'un-hua go to school before? (Before, her family was poor. They didn't even have any food to eat, and she couldn't afford to go to school). Why was Li Ch'un-hua happy to go to school? (At school she could learn to read and write, to become cultured, and to have knowledge, so that in the future she could build the motherland). What did she think at that time? (She thought: Before, only the children of the landlords went to school. All I could do was work for the landlord family and my mind was not at peace. Now, things have gotten better and I can go to school too. All injustices have been abolished). Can you think of what injustices there were in the old society that have been abolished now? (Landlords not laboring but eating well was unjust. That's been abolished now. The peasants farming the land and handing the grain over to the landlord was unjust. That's been abolished now. Very little children going to the landlord's house and being punished was unjust. That's been abolished now. The fact that only landlord children were able to go to school and that peasant children were not able to go to school was unjust. That's been abolished now). Classmates, what you have said is quite correct. Why has it been possible to abolish these injustices? (Because the Communist Party and Chairman Mao have come).

Show the fourth picture strip. It is the time of spring warmth, and blooming flowers. The weather is exceptionally clear. Ch'un-hua's mother sends Ch'un-hua off to school. Ch'un-hua has her satchel on her back and is wearing new clothes. She is very happy, and walks to school eagerly.

Give a title to the fourth paragraph. (Li Ch'un-hua goes to school).

(4) Read the lesson aloud.

(5) Give an assignment. Write the new characters five times. Read the lesson three times.

Session Three

(1) Organization of instruction.

(2) Review and testing. Choose two pupils to go to the blackboard and write out the new characters, while the remaining students write them in their notebooks. Write: "very poor," "to cook wild vegetables," "to boil tea," "dry weather," and "to be punished."

Choose pupils to read the lesson aloud. One person reads one paragraph and tells the title of the paragraph.

(3) Pupils retell the story on the basis of the picture strips. One person tells about Li Ch'un-hua's life before the Liberation and another tells about Li Ch'un-hua's life after the Liberation.

(4) Give a summary talk. Li Ch'un-hua's life can be divided into two distinct and different parts. What are these two parts? (Before the Liberation and after the Liberation). What was her life like before the Liberation? What problems can be seen from this lesson? (In the old society, the poor and their children were oppressed and exploited by the landlords. Their lives were very hard. They didn't get enough to eat and they could not dress warmly). Were these things just or unjust? Why were they unjust? (They were unjust. The peasants worked bitterly hard to plant the crops, but the grain they got was taken away by the landlords. The landlords did not plant and did not work, but they had money and power, and they took advantage of the poor people). What has been the peasant's life since the Liberation? (Since the Liberation, the peasant's life has changed for the better and the lives of peasant children have also changed for the better. The injustices of the old society were all abolished.). Who brought all these good things? (Chairman Mao and the Communist Party). After studying this lesson, whom do you hate? Why? (I hate the landlords, because the landlords oppressed the peasants). Whom do you love? Why? (I love the Communist Party and Chairman Mao, because they lead the peasants in turning the tables so that they could live happy lives).

(5) Lead the pupils in reading the lesson aloud, expressing emotion. This lesson is principally divided into two parts, that before the Liberation and that after the Liberation. With what kind of emotion should the events of Li Ch'un-hua's suffering and punishment before the Liberation be read? (They should be read with grief and sadness.). That's correct. But this story is told by Li Ch'un-hua after the Liberation, and not when she is actually being beaten and cursed. Therefore, it is an emotion of sadness in remembrance of suffering in the past. What sentences do you think should be read with sadness? ("Ch'un-hua, mother will go and dig up a few wild vegetables and cook them for you to eat." "Ch'un-hua, you'll have to go back! I only wish that there was something I could do so that you wouldn't have to go back and be punished!"...) Look again. Where do you think there should be a pause? (In the middle of the first and second paragraphs. The pause should be very long. The pause should be longer between paragraphs and a little shorter between sentences. How should sigh marks be read? (The sighs in the lesson should be read with a sad, sighing tone.) Give a demonstration reading. Read aloud indicating emotion.

You have read the first half of the lesson. Now let us read the final half. The final half of the lesson tells of circumstances after the Liberation. With what emotion should it be read? (It should be read with emotions of happiness and contentment.) What sentences should be read with somewhat greater expression of happiness? (The Communist Party came and our livelihood improved from day to day. All injustices were abolished one by one.) When reading these sentences, the voice should be raised a little. The word "all" in the phrase "all" were "abolished" should be emphasized a little. In general, an emotion of happiness should be used when reading the final half of the lesson. However, what emotion should be used when reading "I thought of the old days when only the children of landlord families went to school. I wasn't able to go to school. All I could do was work for the landlord family and I was not at peace in my mind."? (One should show an emotion of unhappiness.) The word "landlord" of "the children of landlord families" should be read with greater emphasis, and the "was not able" and the "all I could do" of "I was not able to go to school. All I could do was work for the landlord family" should be read with greater emphasis. Read the last half of the lesson aloud indicating expression of emotion.

(6) Character writing practice. Practice writing new characters in your notebook. First write looking at the book. Later, write from memory.

(7) Assignment. Use the words "formerly," "now", "everyday", and "frequently" to make sentences.

The preceding lesson outline provides further evidence that the stories in the Readers are used in the classroom for conscious political ends. The author cites stories in other lesson plans in which the objectives of instruction include not only the aims of political socialization but the aims of behavioral modeling as well. For example, the aims of the story entitled The Mountain of the Sun,[3] in addition to introducing new characters and providing the student with practice in retelling stories, includes the instruction:

> "To allow the student to learn that avarice is bad and to teach the pupils diligence and simplicity."

This serves to exemplify the method of analyzing the texts in terms of behavioral and political themes as the intended input and intended means of interpretation of the Readers. There are, in addition, stories that the author treats under the category that we have designated as "informational." That is, they are intended to familiarize the pupil with some facet of life with which he may or may not be acquainted.

As a survey of the stories reveals, the questions and exercises concluding each story follow a very similar pattern. There is always frequently one question (i.e., theme) for discussion dealing with the "moral" or "political" content of the article, together with exercises concerned primarily with linguistic skills. Even some of these exercises, however, select politically meaningful words, phrases, or exerpts from the story. In addition, there are often instructions to read the story aloud with expression of emotion or with various students taking parts if dialogue is involved.

It thus appears that the methods presented by Wen I-chan and those of the Readers are of a piece. We have no evidence on the extent that such procedures have been carried out in general practice, but we can be sure that the procedures presented here are, at the least, the ideal that it is hoped the teacher would approximate.

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[3] Wen I-chan, op.cit., pp. 149-151.

CHAPTER 6: TOPICAL ANALYSIS

Each selection was assigned to a given topical category. If, as frequently was the case, it might be possible to include a selection among a variety of topics, that topic which was central to the story or poem was designated as the main topic, and those receiving lesser emphasis were designated as subtopics. For instance, a story involving Mao Tse-tung and some particular action during the War of Liberation would be placed under the main topic heading, Mao if the central concern of the story turned on the behavior and personality of Mao, with "War Situations" as a subtopic. If, on the other hand, Mao figures in an incidental way in the events of the story, the main topic would be "War Situations" and the subtopic would be "Mao." The story might also involve other important but non-central subject matter which would also be listed as subtopics.

Table 1 shows the variety of topics covered in the texts. The topics as listed in Table 1 are arranged in the order of descending frequency of occurrence as both main and subtopics. Below, we shall discuss each of these topics in that order. Table 2, which follows the discussion, shows the frequency and distribution of topics by grade level and the total number of times that each topic occurs as a central theme and a subtheme. Table 3 shows main topics by frequency of occurrence.

1. Approved behavior. This category includes a wide variety of story types. However, they all share the common characteristic of presenting a situation illustrating some form of overt behavior or an attitude that is considered worthy of emulation. Thus, included here are the Chinese retellings of fables of Aesop, traditional Chinese fables, and most stories having as their central purpose the illustrating of desirable conduct.

As seen in Table 2, "approved behavior" appears as the main topic in 99 of the 400 selections scored, or nearly 25 per cent of the total. In addition, it occurs as a subtopic in 87 other selections for a total of 186 times as both a main and a subtopic. It is thus the most important topical category. As can be seen from its distribution by grade level (Table 2), "approved behavior" remains a major topic through grade 4, but becomes less significant in grade 5.

2. Aspects of Communist China. As the table of story topics indicates, this category contains selections dealing either with China herself or with some aspect of China, as for example, the Party, the Long March, the Young Pioneers, and so on.

Forty-one, or about 10 per cent of the stories have some aspect of China as their main topic, and an additional 41 have an aspect of China as a subtopic, giving a total of 82 out of 400 selections in this category. The topic is distributed fairly evenly throughout the five grade levels.

3. Rural life and agriculture. Selections in this category are very often informational in content, although some do deal with questions of behavior or with political themes. A story was assigned to this category if its central concern was essentially with farm life.

Of the 45 selections having rural life as a main topic and of the eight selections having it as the subtopic, most occur during the first three grades, there being a considerable decline in frequency of occurrence through grades 4 and 5.

4. War situations. Selections included under this category have war as a common topic. The category is further subdivided on the basis of particular wars or types of wars. Many war stories also bear a subtopical designation depending on whether civilian or military heroes are the principal characters.

Thirty-nine selections have a war situation as their major topic. It is of significance to note that no war stories occur during grade 1, and that they increase in frequency as grade level rises. Of equal interest is the fact that the War of Liberation and the War of Resistance Against Japan, respectively, receive the major attention, whereas comparatively less concern is devoted to the Korean War. Even the topic of "aggression" by Nationalist China is relegated to minor consideration.

5. Mao. Twenty, or 5 per cent, of the total number of selections have Mao as their central character. He also figures significantly in 6 additional stories or poems. These stories are distributed quite uniformly throughout the various grade levels. Thus, in terms of frequency of selections in the Readers at least, there is strong but not exceptional emphasis on Mao at each grade level.

6. Industry and aspects of a modern society. This is a broad and somewhat loose category that includes selections dealing with subjects as diverse as steel plants and telephones. The term "modernized society" refers, thus, to anything that represents an improvement over primitive peasant conditions. Sixteen, or four per cent, of the total selections are included in this category as a main topic, and nine additional selections are included as subtopics in the category. It should be noted that few of these selections occur in grades 4 and 5, and that the selections classified under this category are far fewer in number than those under "rural life and agriculture."

7. Traditional China. The term "traditional China," for our purposes here, refers to any historical period prior to 1911. Selections under this category include a number of classical poems from the T'ang and Sung Dynasties depicting the hardships of the laborer and the peasant, as well as a number of traditional stories about such topics as Yü the Great and the building of the Great Wall. The category is thus divided between stories showing the "evils" of traditional China, that is, of feudal China, and stories emphasizing the industriousness and creativity of the Chinese people and the attainments of traditional Chinese culture.

As can be seen from Table 2, there are 12 stories, three per cent of the total, that have an aspect of traditional China as their main topic. It should be noted that stories about traditional China increase in frequency as grade level rises.

8. War situations emphasizing heroes. This category occurs only as a subtopic to the category "War situations." The category is further subdivided into stories emphasizing either civilian or military heroes. Of the 23 stories scored for this category, 12 deal with civilian heroes, and 11 deal with military heroes. This reflects, naturally, the high proportion of civilian involvement in wars fought on Chinese terrain. As in the case of "War situations," frequency increases generally as grade level rises.

9. Nature and the natural world. This topic appears as the main topic in 18, or 4.5 per cent, of the stories. The category included all selections having a description of nature as their central concern. For the most part, it is usually the esthetic character of the natural world that is emphasized. In some instances, brief references to the communes or other organs of the state are introduced into passages describing the beauty of the natural world in an apparent attempt to link the positive esthetic response to nature to feelings about the state.

As shown by Table 2, the topic is stressed in grade 1, assumes less importance in grade 2, and then increases in frequency through grade 5.

10. Comparison of the old and new societies. Into this category fall selections that make an overt comparison between "bad" living conditions under the Nationalist regime and the "improved" or "improving" conditions under the Communist regime. Fifteen, or about 4.3 per cent, of the selections have this as their main topic. The topic is fairly evenly distributed between grade levels with the exception of grades 1 and 3. The intent of such selections is without exception to draw a contrast between the "oppressive" past society and the "benevolent" present society.

11. Personal hygiene and physiology. Selections classified in this category deal primarily with questions of basic sanitation, care of the body, and prevention of disease. A few deal with basic physiology. Some are purely factual, while others involve the moral aspects of proper hygiene.

Thirteen selections, or about 3.2 per cent, fall under this category. As shown by Table 2, this topic is emphasized in the first three grades, but is not dealt with in grades 4 and 5 at all, reflecting the greater concern with political themes that occurs at these latter grade levels.

12. Personal heroes in civilian life. This includes stories about persons who perform an heroic act in a situation not involving military combat. The hero or heroine often sacrifices his or her life, either in saving the life of another person or in protecting public property.

Six stories, or 1.5 per cent of the total, have this category as a main topic. The emphasis on this topic tends to rise generally through the first four grades, but receives little attention in grade 5.

13. Social knowledge. Into this category were placed most selections dealing with such matters as writing thank you notes, receipts, and other forms of communication, or with imparting information that is social in character but that does not involve moral considerations. There are nine selections, or some 2.2 per cent, that have this as a main topic.

14. Disapproved behavior. A story classed under "disapproved behavior" is one that teaches a moral lesson by negative example. In general, such a story involves a demonstration of the bad consequences that follow inevitably from improper behavior. This category is contrasted with that of "approved behavior" in which the moral lesson is taught by positive example. Eleven stories, or about 2.2 per cent, fall under this category. It receives greater emphasis in the first three grades, and is of minor importance in grades 4 and 5. The lower frequency of occurrence of this topic, as contrasted with "approved behavior," reflects the Chinese preference of teaching by positive example.

15. Pre-Communist society. For the purposes of this analysis, the term "pre-Communist society" is defined to cover the period from 1911 to 1949. Stories in this category invariably portray the "evils" of the old, that is, Nationalist, society, whether it be represented by hard working conditions or injustices imposed upon the peasant or laborer by harsh landlords or capitalist shop owners. This category

differs from that of "comparison of the old and new societies" in that there is no stated comparison or reference to conditions under the "new" society, although the comparison is, of course, implied and is without doubt brought out in the classroom.

Nine stories have this as their main topic, and the highest proportion occurs in grades 4 and 5.

16. School and school life. This is a minor category, there being only five selections having it as a main topic and an additional four having it as a subtopic. As the designation indicates, the category is reserved for selections about school itself or the functions and activities of the school. As Table 2 shows, greatest emphasis on this topic occurs in grade 1.

17. Inventors, discoverers, and scientists. This category is divided between stories about Chinese traditional figures on the one hand and non-Chinese figures on the other. The Chinese traditional figures include Lu Pan, the inventor of the saw, Li Shih-chen, a Ming Dynasty pharmacologist and physician, and Hua T'uo, an ancient physician. The non-Chinese figures are Watt, Galileo, and the Russian horticulturist, Michurin. The stories about the Chinese figures tend to emphasize their devotion to the poor, whereas those about the non-Chinese illustrate the virtues of persistence and/or "investigation and research" as effective means of solving problems.

Stories in this category are distributed uniformly throughout the texts, with the exception of grade 1 in which the topic does not occur.

18. Social situations. A selection was scored as representing a "social situation" when it depicted behavior involving action between individuals and when it was not possible to score "approved" or "disapproved" behavior as the central concern. Such selections were usually scored with "approved behavior" as a subtopic , however.

19. Non-Chinese peoples. Stories involving or referring to non-Chinese peoples were extremely rare, there being only four selections scored as having this as a main topic. Seven additional stories made some reference to non-Chinese peoples. These included only the Russian, Korean, American, African, and German peoples, the latter being represented by a group of soldiers only. As a rule, the category is meant to include reference to the people of a nation as a whole. For this reason, references to Japanese soldiers and their actions in the Sino-Japanese War were not included in this category. Naturally, the people of Taiwan, being Chinese, were not included either. The treatment of the "people" of a nation is always sympathetic. It must be borne in mind, however, that the term "people" refers in all cases to the "oppressed masses" of the given nation.

20. Traditional founders of Communism. This category includes one story about Marx in grade 5, and seven stories about Lenin, six of which occur in grades 3 and 4. In all cases, the stories reflect favorably on the attributes of these individuals.

21. Basic Chinese Communist ideology. By this is meant any statement of Marx-Leninism as modified by Mao. There is only one selection which can be classified as having Chinese Communist ideology as a central concern. Five additional selections treat in passing matters that are essentially Maoist dogma.

22. Founders of Chinese Communism and Chinese Communist personalities. The selections in this category include a two part story about Li Ta-chao and individual selections describing incidents from the lives of Jen Pi-shih, Hsü T'e-li, and Liu Chih-tan. It should be noted that this category is distinct from that dealing with those current leaders who were also founders of the Chinese Communist Party. The distinction was made in order to focus attention on attitudes to those currently in positions of power (i.e., in power before the purges of the "Cultural Revolution.").

23. Writings of Mao. These include four selections from writings of Mao which are, generally, excerpts from longer works. As these selections appear only in grade 5, they have not been rewritten in simplified form.

24. Other Chinese leadership personalities. This category includes stories concerning individuals who remain in positions of leadership to date. There is one story each having Liu Shao-ch'i and Chu Teh as central characters, and there is one story each in which Chou En-lai and Ho Lung appear as minor characters. Aside from these, there is no mention made of other leaders.

25. Life under the new society. This category is reserved for any story dealing specifically with life under the new regime without reference to pre-Communist conditions. There were two stories classified under this heading as a main topic and one as a subtopic.

26. Personal goals. This category was reserved for any story in which the central character of the story made overt expression of future life goals. One such instance occurred in grade 1.

27. Taiwan. This category includes one story in which Taiwan was the main topic. Scattered references to Taiwan occur in other selections, but not with sufficient emphasis to merit scoring as a subtopic.

Considerations

From Table 2, it can be readily seen that the most frequent story topics are (1) approved behavior, (2) aspects of Communist China, (3) rural life and agriculture, (4) war situations, and (5) Mao.

The high proportion of stories classified under the category of "approved behavior" reflects what subsequent analysis brings out more clearly, namely, the importance in the Readers that is attached to inculcating moral qualities in the pupil. This is very much to be expected in Readers for these grade levels. Similarly, it is not surprising to find a preponderance of stories about China and various aspects of her culture and political organization.

What is striking, however, is the large number of stories about rural life. This is interesting when one recalls that these Readers were, to the best of our knowledge, intended for pupils in the schools of Peking and Shanghai. When this is viewed in contrast to the comparatively lesser emphasis given to stories about industry, the pattern appears to fit rather well with the official government policy of "agriculture as the basis" for the economy and "industry as the guide." The emphasis in terms of frequency of topics is significant and suggests a deliberate intention on the part of the compilers of the texts to foster in the mind of the pupil an image of himself as primarily a rural person, or perhaps more accurately, as primarily a person having life goals closely associated with agricultural construction. Such goals are, indeed, stated clearly in the poem, What Will I Be When I Grow Up (Volume 2, No. 3), in which the stated goals are to become "workers, peasants, and soldiers." This emphasis on rural life is also reinforced by the many line drawings in the Readers showing rural scenes.

Of even greater interest is the fact that war stories make up the fourth largest group. Interestingly enough, the greatest emphasis is on the War of Liberation and the Sino-Japanese War, with the Korean War figuring as a not too close third. American "aggression," except as it is implied in stories about the Korean War, plays a surprisingly minor part in the stories. Equally peculiar, in the light of the current situation, is the paucity of stories about Chinese Nationalist "aggression" from Taiwan.

War stories also provide a convenient medium for presenting acts of heroism. Noteworthy is the high frequency with which heroes and heroines risk and sacrifice their lives in such stories. As will be noted under the discussion of the behavioral theme "prosocial aggression," these stories are also characterized by descriptions of violence and killing that one would not expect to find in a textbook for children in the first five grades of elementary school.

The fairly high proportion of stories about Mao, and the manner in which he is portrayed, indicates an emphasis on the Mao cult even in the earliest phase of the formal educational process.

The emphasis placed on the topics discussed above fits rather well with the present perceived requirements of the Chinese nation. China's primary need is the development and modernization of its agricultural base (rural life and agriculture), as well as general industrialization (industry and aspects of a modern society). To accomplish these ends, it needs properly motivated citizens (approved behavior) with a nationalistic awareness (aspects of Communist China) solidly united behind a charismatic leader (Mao). In addition to this, the citizenry must be prepared at all times against the threat of enemy attack (war situations).

Although the remaining topics require little comment, there are some general observations that are suggested by the frequencies of certain topics. One should note the degree to which the Readers concentrate on China to the exclusion of the outside world. The sporadic references to non-Chinese scientists and inventors and to "oppressed" peoples of other lands merely serve to throw this ethnocentrism into even stronger relief. Here again we are perhaps witnessing a manifestation of the view of China as center of the world that has long characterized the "Middle Kingdom."

Considering the obvious veneration of Mao in the Readers, it is somewhat surprising to find that only four selections from the writings of Mao are represented here. This will be a point for comparison when the new Readers being prepared as a result of the "Cultural Revolution" beginning in 1966 become available. We expect a considerable increase in the number of selections from Mao in these revised texts.

The topics covered in the Readers as outlined above provide a general view of the main consideration of the Readers. It is, however, the manner in which these topics are treated and the themes of the selections that show more clearly the actual emphases of the Readers. It is to the thematic analysis that we now turn.

Table 1: Topics

1. Approved Behavior
2. Aspects of Communist China
    a. Communes
    b. Communist Party
    c. People's Liberation Army (PLA)
    d. Young Pioneers
    e. The Long March
    f. Minority Peoples of China
    g. China
    h. Chingkang Mountains
    i. Peking
    j. Militia
    k. Socialism
    l. Communism
    m. Guerrillas
    n. National Holidays
    o. National Flag
    p. National Anthem
3. Rural Life and Agriculture
4. War Situations
    a. War of Liberation
    b. War of Resistance Against Japan
    c. Korean War
    d. Nationalist Aggression
    e. Pre-Modern Peasant Rebellions
    f. Pre-Modern Defensive Wars
    g. Wars of Defense of Non-Asian Peoples
    h. American Aggression
5. Mao
6. Industry and Aspects of a Modern Society
7. Traditional China
8. War Situations Emphasizing Heroes
    a. War Situations Emphasizing Civilian Heroes
    b. War Situations Emphasizing Military Heroes
9. Nature and the Natural World
10. Comparison of the Old and New Societies
11. Personal Hygiene and Physiology

Table 1 (continued)

12. Personal Heroes in Civilian Life

13. Social Knowledge

14. Disapproved Behavior

15. Non-Chinese Peoples

    a. Russian People
    b. Korean People
    c. American People
    d. African People
    e. German People (Military)

16. Pre-Communist Society (1911-1949)

17. School and School Life

18. Inventors, Discoverers, and Scientists

    a. Chinese Traditional
        1) Lu Pan
        2) Hua T'uo
        3) Li Shih-chen

    b. Non-Chinese
        1) Michurin
        2) Galileo
        3) Watt

19. Social Situations

20. Traditional Founders of Communism

    a. Lenin
    b. Marx

21. Basic Chinese Communist Ideology

22. Founders of Chinese Communism and Chinese Communist Personalities

    a. Li Ta-chao
    b. Jen Pi-shih
    c. Hsü T'e-li
    d. Liu Chih-tan

23. Writings of Mao

24. Other Chinese Leadership Personalities

    a. Liu Shao-ch'i
    b. Chu Teh
    c. Chou En-lai
    d. Ho Lung

Table 1 (continued)

25. Life Under the New Society

26. Personal Goals

27. Taiwan

TABLE 2: Frequency and Distribution of Topics*

Topic	Total Scores	Distribution by Grade Level				
		1	2	3	4	5
Approved behavior:	186	36	40	41	41	29
Main topic:	99	25	22	18	23	11
Subtopic:	87	11	17	23	18	18
Aspects of Communist China:	82	15	13	16	23	15
Main topic:	41	11	3	12	6	9
Subtopic:	41	4	10	4	17	6
Communes:	18	4	3	3	8	0
Main topic:	6	2	1	2	1	0
Subtopic:	12	2	2	1	7	0
Communist Party:	12	4	1	2	2	3
Main topic:	10	3	0	2	2	3
Subtopic:	2	1	1	0	0	0
PLA:	12	2	3	1	6	0
Main topic:	3	1	0	1	1	0
Subtopic:	9	1	3	0	5	0
Young Pioneers:	11	0	3	4	4	0
Main topic:	3	0	1	2	0	0
Subtopic:	8	0	2	2	4	0
The Long March:	7	0	0	0	1	6
Main topic:	5	0	0	0	1	4
Subtopic:	2	0	0	0	0	2
Minority peoples of China:	6	0	0	0	1	5
Main topic:	1	0	0	0	0	1
Subtopic:	5	0	0	0	1	4
China:	3	1	0	2	0	0
Chingkang Mountains:	3	0	2	1	0	0
Main topic:	1	0	1	0	0	0
Subtopic:	2	0	1	1	0	0
Peking:	2	0	0	2	0	0

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*Underscored numbers represent total occurrences as both main topics and subtopics.

Table 2 (continued)

Topic	Total Scores	Distribution by Grade Level 1	2	3	4	5
(Aspects of Communist China)						
Militia:	2	1	1	0	0	0
Main topic:	1	1	0	0	0	0
Subtopic:	1	0	1	0	0	0
Socialism:	1	1	0	0	0	0
Communism:	1	1	0	0	0	0
Guerrillas:	1	0	0	0	0	1
National holidays:	1	0	0	1	0	0
National flag:	1	1	0	0	0	0
National anthem:	1	0	0	0	1	0
Rural life and agriculture:	53	8	13	18	8	6
Main topic:	45	6	12	15	7	5
Subtopic:	8	2	1	3	1	1
War situations:	46	0	11	8	13	14
Main topic:	39	0	9	8	10	12
Subtopic:	7	0	2	0	3	2
War of Liberation:	22	0	5	4	5	8
Main topic:	17	0	3	4	4	6
Subtopic:	5	0	2	0	1	2
War of Resistance Against Japan:	11	0	2	3	4	2
Main topic:	9	0	2	3	2	2
Subtopic:	2	0	0	0	2	0
Korean War:	5	0	3	1	1	0
Nationalist aggression:	3	0	1	0	0	2
Pre-modern peasant rebellions:	2	0	0	0	2	0
Pre-modern defensive wars:	1	0	0	0	1	0
Wars of defense of non-Asian peoples:	1	0	0	0	0	1

Table 2 (continued)

Topic	Total Scores	Distribution by Grade Level 1	2	3	4	5
American aggression:	1	0	0	0	0	1
Mao:	26	7	3	5	5	6
Main topic:	20	5	2	4	5	4
Subtopic:	6	2	1	1	0	2
Industry and aspects of a modern society:	25	5	8	5	3	4
Main topic:	16	3	6	4	1	2
Subtopic:	9	2	2	1	2	2
Traditional China:	24	1	3	3	8	9
Main topic:	12	0	1	2	3	6
Subtopic:	12	1	2	1	5	3
War situations emphasizing heroes (subtopic only):	23	0	5	6	5	7
War situations emphasizing civilian heroes:	12	0	3	3	2	4
War situations emphasizing military heroes:	11	0	2	3	3	3
Nature and the natural world:	19	5	1	2	4	7
Main topic:	18	5	1	2	3	7
Subtopic:	1	0	0	0	1	0
Comparison of the old and new societies:	16	1	4	2	4	5
Main topic:	15	1	4	2	4	4
Subtopic:	1	0	0	0	0	1
Personal hygiene and phsyiology:	14	3	5	5	0	1
Main topic:	13	3	5	5	0	0
Subtopic:	1	0	0	0	0	1

Table 2 (continued)

Topic	Total Scores	Distribution by Grade Level				
		1	2	3	4	5
Personal heroes in civilian life:	13	1	1	3	6	2
Main topic:	6	0	1	3	2	0
Subtopic:	7	1	0	0	4	2
Social knowledge:	12	0	3	4	3	2
Main topic:	9	0	1	3	3	2
Subtopic:	3	0	2	1	0	0
Disapproved behavior:	11	2	4	3	1	1
Non-Chinese peoples:	11	0	3	1	3	4
Main topic:	4	0	0	1	1	2
Subtopic:	7	0	3	0	2	2
Russian people:	3	0	0	0	1	2
Main topic:	2	0	0	0	1	1
Subtopic:	1	0	0	0	0	1
Korean people (subtopic only):	5	0	3	0	2	0
American people:	1	0	0	1	0	0
African people:	1	0	0	0	0	1
German people (subtopic only):	1	0	0	0	0	1
Pre-Communist society:	10	0	2	0	3	5
Main topic:	9	0	2	0	3	4
Subtopic:	1	0	0	0	0	1
School and school life:	9	5	1	2	1	0
Main topic:	5	3	1	1	0	0
Subtopic:	4	2	0	1	1	0

Table 2 (continued)

Topic	Total Scores	Distribution by Grade Level 1	2	3	4	5
Inventors, discoverers, and scientists:	8	0	2	2	1	3
Chinese traditional:	4	0	1	1	1	1
Lu Pan:		0	1	1	0	0
Hua T'uo:		0	0	0	0	1
Li Shih-chen:		0	0	0	1	0
Non-Chinese:	4	0	1	1	0	2
Michurin:		0	0	1	0	1
Galileo:		0	0	0	0	1
Watt:		0	1	0	0	0
Social situations:	8	0	2	3	3	0
Traditional founders of Communism:	8	0	1	3	3	1
Lenin	7	0	1	3	3	0
Marx:	1	0	0	0	0	1
Basic Chinese Communist philosophy:	6	0	2	0	0	4
Main topic:	1	0	1	0	0	0
Subtopic:	5	0	1	0	0	4
Founders of Chinese Communism and Chinese Communist personalities:	5	0	0	0	1	4
Main topic:	3	0	0	0	0	3
Subtopic:	2	0	0	0	1	1
Li Ta-chao (main topic):		0	0	0	0	2
Jen Pi-shih (main topic):		0	0	0	0	1
Hsü T'e-li (subtopic):		0	0	0	0	1

Table 2 (continued)

Topic	Total Scores	Distribution by Grade Level				
		1	2	3	4	5
(Founders of Chinese Communism and Chinese Communist personalities)						
Liu Chih-tan (subtopic):		0	0	0	1	0
Writings of Mao:	4	0	0	0	0	4
Other Chinese leadership personalities:	4	0	0	1	1	2
Main topic:	2	0	0	1	1	0
Subtopic:	2	0	0	0	0	2
Liu Shao-ch'i (main topic):		0	0	0	1	0
Chu Teh (main topic):		0	0	1	0	0
Chou En-lai (subtopic):		0	0	0	0	1
Ho Lung (subtopic):		0	0	0	0	1
Life under the new society:	3	0	2	0	1	0
Main topic:	2	0	2	0	0	0
Subtopic:	1	0	0	0	1	0
Personal goals:	1	1	0	0	0	0
Taiwan:	1	0	0	1	0	0

Table 3: Main Topics by Frequency of Occurrence

Order	Topic	Number of Occurrences
1.	Approved behavior	99
2.	Rural life and agriculture	45
3.	Aspects of Communist China	41
4.	War Situations	39
5.	Mao	20
6.	Nature and the natural world	18
7.	Industry and aspects of a modern society	16
8.	Comparison of the old and new societies	15
9.	Personal hygiene and physiology	13
10.	Traditional China	12
11.	Disapproved behavior	11
12.	Social knowledge	9
	Pre-Communist society	9
13.	Inventors, discoverers, and scientists	8
	Social situations	8
	Traditional founders of Communism	8
14.	Personal heroes in civilian life	6
15.	School and school life	5
16.	Non-Chinese peoples	4
	Writings of Mao	4
17.	Founders of Chinese Communism and Chinese Communist personalities	3

Table 3 (continued)

Order	Topic	Number of Occurrences
18.	Other Chinese leadership personalities	2
	Life under the new society	2
19.	Basic Chinese Communist ideology	1
	Personal goals	1
	Taiwan	1

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CHAPTER 7: THEMATIC ANALYSIS

I. Introduction

As indicated in Chapter 1, for the purposes of analysis, we have found it convenient to distinguish between stories that have as their aim simply the imparting of information, those concerned with the inculcation of attitudes that are concerned with political socialization, and those that are concerned with general, non-political behavior. For this reason, the stories were assigned among three major thematic categories: informational, political, and behavioral.

Informational themes. Informational themes are those concerned with imparting specific information about given topics. In themselves, informational themes are generally lacking in political or behavioral coloration. Although they are, in this sense, essentially neutral, they nevertheless are revealing in the range of subject matter that is presented. (See Table 1 under "Informational Themes" for a list of these themes).

Political themes. As indicated in Chapter 1, these themes have as their aim political socialization, and are concerned primarily with political and social attitudes on the national level, but also to a certain extent on the international level as well. (See Table 1 under "Political Themes" for a list of these themes).

Behavioral themes. Behavioral themes are those aimed at behavioral modeling and have as their concern some aspect of personal behavior. (See Table 1 under "Behavioral Themes" fora list of these themes).

In general, each selection was assigned a central theme from one of these three categories, depending on whether its central concern was felt to be simply that of providing information, that of political socialization, or that of behavioral modeling. A small number of selections, usually poems, in which there were individual stanzas of equal strength, were assigned more than one central theme. Few selections, however, were ever purely informational, political, or behavioral in intention. For this reason, each selection was in addition assigned a subtheme or a number of subthemes, depending on its content.

The following table indicates the relative percentages with which each of these thematic categories occurred.

Table 1. Percentages of Themes by Major Categories

Theme type	Major themes No. (o/o)	Subthemes No. (o/o)	Total score No. (o/o)
Informational	77 (18.33)	111 (11.62)	188 (13.67)
Political	144 (34.29)	357 (37.38)	501 (36.44)
Behavioral	199 (47.38)	487 (50.99)	686 (49.89)
Totals	420 (100.00)	955 (99.99)	1375 (100.00)

It is clear from the above table that informational themes play a relatively minor role in the fabric of the Readers. It is also evident that there is a significantly greater emphasis on behavioral over political themes. This is to be expected, particularly at the lower grade levels.

An examination of the distribution of the major thematic categories by grade level, as shown in Table 2, indicates that the emphasis on them varies from grade to grade in a consistent manner for each category.

From this it can be seen that informational themes increase to a peak in grade 3, after which they assume less importance. Political themes, on the other hand, increase continually in frequency through each grade level. This is also generally true of the behavioral themes through grade 4; however, the emphasis on behavioral themes declines in grade 5 as material of a political nature become more predominant.

Before turning now to a detailed account of the analysis of each of these thematic categories, a word of explanation is in order as to the method of analysis employed. As can be seen from the subsequent treatment of the selections in the Readers, we have not made use of the concepts of n Affiliation and n Power. We have, however, used the term "achievement", although not the term "n Achievement" as a thematic category under the section on behavioral themes.

There are a number of reasons for this procedure. One of the most basic of these reasons is that we are interpreting the Readers primarily as instruments of political indoctrination and behavioral modeling in which our central concern is in discerning the probable intent of the writers or compilers. That is to say, we are primarily concerned with the manifest themes which were consciously used in writing the texts and which are in all likelihood brought out in classroom discussion. It is clear from the preceding materials on education that achievement is a manifest theme of Chinese education. On the other hand, it is not as certain that affiliation and power in and of themselves are intended as manifest themes.

Table 2. Percentage of Major Theme Categories by Grade Level

Theme Type	Grade Level				
	1 No. (%)	2 No. (%)	3 No. (%)	4 No. (%)	5 No. (%)
Informational:					
As central theme:	8 (10.39)	17 (22.08)	29 (37.66)	14 (18.18)	9 (11.69)
As subtheme:	17 (15.32)	18 (16.22)	21 (18.92)	23 (20.72)	23 (28.83)
Total score	25 (13.30)	35 (18.62)	50 (26.60)	37 (19.68)	41 (21.81)
Political					
As central theme:	21 (14.58)	30 (20.83)	27 (18.75)	29 (20.14)	37 (25.69)
As subtheme:	22 (6.16)	65 (18.21)	77 (21.75)	88 (24.65)	105 (29.41)
Total score:	42 (8.38)	96 (19.16)	103 (20.56)	117 (23.35)	143 (28.54)
Behavioral					
As central theme:	38 (19.10)	39 (19.60)	44 (22.11)	44 (22.11)	34 (17.09)
As subtheme:	55 (11.30)	114 (23.41)	103 (21.15)	121 (24.85)	94 (19.30)
Total score:	93 (13.56)	151 (22.01)	146 (21.28)	165 (24.05)	131 (19.10)

Themes of affiliation and power are present in the stories. However, they occur as latent themes underlying many different kinds of stories, and as such, they are sufficiently diffuse as to be unimportant in terms of specific themes of political and behavioral indoctrination.

A few examples of this difference in treatment may be of help by way of clarification. McClelland, who has had access to some of these same materials, cites the story entitled in these readers as Chairman Mao Sees a Play (Vol. 3, No. 11), as exemplifying motives of n Affiliation.[1] That affiliative concerns are important in this story cannot be denied. However, from the standpoint of political indoctrination, it is not so much motives of affiliation in themselves that are stressed as motives of affiliation in respect to Mao. The central concern of the story is thus the kindness and benevolence of Mao, which is a part of the thematic complex of the glorification of Mao as the benevolent leader and father figure. Thus, if this story were to be scored in terms of n Affiliation only, we would be missing its central point; namely, political indoctrination.

As another example, McClelland treats stories dealing with repression and cruelty of landlords in terms of n Power.[2] Again, from the standpoint of political indoctrination it is not the true central concern of the story which is the delineation of the "evils" of pre-Communist society. Similarly, McClelland considers the story I've Come to Escort You to Work (Vol. 6, No. 26), as an example of a power relationship involving the investment of the "power to help, to guide, and to control others" in the individual.[3]

From our standpoint, the motive of n Power is irrelevant to the central concern of the story as far as behavioral indoctrination is concerned. From the preceding discussion of educational thought in Communist China, it is clear that the story in question was included for the purpose of illustrating one aspect of "communist morality."

There is a further consideration which has prompted the form of analysis that we have adopted; viz, the necessity of considering the Readers as an essential aspect of an overall program of political socialization within China. An analysis of materials such as these cannot be divorced from the milieu that produced them. Thus, to analyze the story I've Come to Escort You to Work in terms of n Power only is to ignore the historical background and philosophical tradition against which it was

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1. McClelland, David C., "Motivational patterns in Southeast Asia with special reference to the Chinese Case," The Journal of Social Issues, 19, No. 1, January 1963, p. 15.

2. Ibid., p. 16.

3. Ibid., pp. 16-17.

written. This is, of course, but a reflection of a more general problem in the study of many aspects of Chinese culture, that of achieving an appropriate balance between Western techniques of investigation and analysis and consideration of those distinctive aspects of Chinese culture, both ancient and modern, that, if ignored, can lead to misinterpretation. It is our intention in this study to take a middle course between the extremes of treating an aspect of China in Western terms without reference to the Chinese cultural framework and, on the other hand, that of dealing with Chinese culture entirely in its own terms without reference to Western standards.

With this in mind, let us now turn to a detailed discussion of the themes found in the Readers.

II. Informational Themes

The following table shows the informational themes in the Readers in order of their frequency of occurrence both as central and subthemes. Table 2, which follows the discussion, shows the frequency and distribution of informational themes by grade level and the total number of times that each theme occurs as a central theme and as a subtheme. Table 3 shows central themes by frequency of occurrence.

Table 1. Informational Themes

1. Basic Agricultural and/or Farm Knowledge
2. Knowledge About Chinese Communist Institutions, History, and/or Personalities
3. Knowledge About Traditional Chinese History, Culture, and/or Personalities
4. Basic Scientific and Technical Knowledge
5. Basic Knowledge of Physiology and/or Hygiene
6. Basic Social Knowledge and Customs
7. Basic Knowledge About Natural History
8. Miscellaneous General Knowledge
9. Knowledge About Non-Chinese Leaders of the Communist Movement
10. Basic Academic Knowledge
11. Basic Knowledge About China

As indicated previously, the language curriculum in the first four grades of elementary school must also bear the burden of imparting incidental instruction in history, geography, and science. The table above indicates the extent to which these and related matters have been covered in the Readers. Below, we shall discuss each of these themes individually.

1. Basic agricultural and/or farm knowledge. As the designation implies, this refers to information about basic agricultural processes. A story having this theme may deal, for example, with methods for planting and caring for various types of crops or with matters related to agriculture and farm life. Examples of stories of this sort are Planting Castor Plants (Vol. 4, No. 10) and Our Good Friends (Vol. 4, No. 14). In some cases, these selections also contained material which was scored as behavioral in content.

As Table 2 indicates, 26 stories have basic agricultural knowledge as a central theme, and 19 additional selections deal with it as a subtheme. Most attention is given to this theme in the first three grades with highest concentration in grade 3. In grades 4 and 5, frequency of occurrence falls to a low level.

2. Knowledge about Chinese Communist institutions, history, and/or personalities. This category is meant to cover all selections in which there is factual information about any aspect of the Chinese Communist movement and the individuals involved in it, both before and after the establishment of the People's Republic of China in 1949. Although there were only three selections that could be scored for this category as a central theme, the theme figured prominently in 38 stories. The story Rather Death Than Submission (Vol. 8, No. 30) is an example of this. Because the story described the courageous action of its central character, Lin Hsiang-ch'ien, it was scored with "heroic self-sacrifice" as its central theme. In addition, it provided information both about Lin Hsiang-ch'ien and a situation in which he was involved. For this reason, the story was scored with this category as a subtheme.

There is a steady increase in the number of selections having this category as a subtheme as grade level rises. This reflects the growing concern with political themes in the higher grades.

3. Knowledge about traditional Chinese history, culture, and/or personalities. This refers to information about matters that would normally be considered to be a part of the lore of traditional China, and covers selections dealing with famous personalities, works of literature, or other material and cultural attainments of ancient China. Examples are the stories about the Ming Dynasty pharmacologist, Li Shih-chen (Vol. 8, No. 23), the Great Wall (Vol. 7, No. 30), and the Grand Canal (Vol. 7, No. 31).

It is interesting to note that the incidence of this theme, as a subtheme, also increases in frequency as grade level rises. A closer look at many of the selections scored for this theme reveals that they tend to serve two purposes. The stories about the Great Wall and the Grand Canal, for example, not only depict two of the most magnificent works of ancient China, but they also describe the oppression of the people that occurred as these structures were being built. Thus, in addition to contributing to a feeling of national pride, they also reinforce feelings of gratitude to the new regime for having brought an nd to the "oppression" that existed under the regimes of ancient China and of the Kuomintang.

4. Basic scientific and technical knowledge. This category involves selections concerning general scientific or technical knowledge. An example of the category is the selection Plastics (Vol. 6, No. 35) which is a simple and straightforward discussion of how plastics are made and of their uses.

This theme occurs with far less frequency than does that of basic agricultural and farm knowledge, reflecting the greater emphasis on China as an agricultural nation and on the pupils as future agricultural workers that the Readers appear to imply. In addition, most selections scored for this theme occur in the first three grades, with lesser emphasis in grades 4 and 5. This is again related to the increased emphasis on political themes in these latter volumes.

5. Basic knowledge of physiology and/or hygiene. Selections in this category deal for the most part with techniques of sanitation or hygiene. A small number discuss basic human physiology. Examples of the former are How to Prevent Infectious Diseases (Vol. 6, No. 15) and Flies, Mosquitoes, and Bedbugs (Vol. 6, No. 16). An example of the latter is A Bean's Journey (Vol. 5, No. 23), which describes the course of a bean through the gastrointestinal tract. Informational themes in this category are very often linked with behavioral themes emphasizing individual responsibility in matters of hygiene.

This theme occurs in the first three grades, and is represented at high levels in only one instance as a subtheme in grade 5.

6. Basic social knowledge and customs. Selections in this category usually stress correct social procedure as related to the form of notes for various occasions, or as the designation implies, information about various social customs. An example of this is the selection Informal Notes (Vol. 5, No. 25). This category occurs primarily in the first three grades.

7. Basic knowledge about natural history. This is a category receiving minor emphasis. An example is The Camel (Vol. 8, No. 13).

8. Miscellaneous general knowledge. This was a category designed to cover informational themes that did not fit other categories and that were not in themselves of any particular significance. It includes most selections made up of riddles, as, for example, Vol. 6, No. 36, or selections such as Why We Must Predict the Weather (Vol. 7, No. 13), which contain varied bits of information that are not easily classified. The theme is fairly evenly distributed throughout the grades with the exception of grade 3 in which it was slightly more predominant.

9. Knowledge about non-Chinese leaders of the Communist movement. This was scored as a subtheme in all cases, and was slightly more emphasized in the higher grades. An example is the story Giving Lenin Something to Eat (Vol. 5, No. 20). The low frequency with which this theme occurs obviously reflects the greater concern devoted to China and her institutions and the general neglect of events outside of China.

10. Basic academic knowledge. This theme, which occurs with surprisingly low frequency, covers for the most part selections dealing with writing and reading. An example is Write Much and Revise Much (Vol. 8, No. 7). The low score refers to the content of the selections themselves, and it should be noted that each lesson in the Readers is accompanied by vocabulary and writing exercises.

11. Basic knowledge about China. This category was reserved for selections dealing essentially with a physical description of China. Examples of this are Food Crops (Vol. 7, No. 16) and Economic Crops (Vol. 7, No. 17), both of which were scored for this category as a subtheme. It occurs with low frequency and only in the higher grade levels.

From the above description and discussion of informational themes in the Readers, it can be seen that the major emphasis falls on agriculture, Chinese Communist institutions and personalities, and on traditional Chinese culture. By contrast, scientific and technical information is of lesser importance.

Thus, the analysis to this point indicates that the content of the Readers is on the one hand designed to emphasize the fact that China is primarily an agricultural society and on the other hand to emphasize Chinese culture, be it traditional or Communist, to the exclusion of foreign cultures. These tendencies would obviously serve to reinforce Chinese ethnocentrism as well as to present a highly one-sided view of the world. In short, the information available to the Chinese elementary school pupil is essentially limited in scope and imposes upon him a world view having China as its center with very little consideration for what lies beyond the borders of China.

In the analyses of the political and behavioral themes that follow, we shall see how this primary ethnocentrism is combined with the political attitudes and standards of behavior with which the "ideal" young person in China would be equipped were he to adopt these standards as his own.

Table 2: Frequency and Distribution of Informational Themes*

Theme			Distribution by Grade Level				
			1	2	3	4	5
Basic agricultural and/or farm knowledge:		45	9	9	17	6	4
	Central theme:	26	2	5	12	5	2
	Subtheme:	19	7	4	5	1	2
Knowledge about Chinese Communist institutions, history, and/or personalities:		41	2	7	9	10	13
	Central theme:	3	0	1	1	0	1
	Subtheme:	38	2	6	8	10	12
Knowledge about traditional Chinese history, culture, and/or personalities:		28	0	3	4	9	12
	Central theme:	5	0	0	2	3	0
	Subtheme:	23	0	3	2	6	12
Basic scientific and technical knowledge:		17	5	5	4	0	3
	Central theme:	8	0	4	3	0	1
	Subtheme:	9	5	1	1	0	2
Basic social knowledge and customs:		13	1	4	3	2	3
	Central theme:	7	1	1	2	1	2
	Subtheme:	6	0	3	1	1	1

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* Underscored numbers represent total occurrences as both central themes and subthemes.

Table 2 (continued)

Theme		Distribution by Grade Level				
		1	2	3	4	5
Basic knowledge about natural history:	7	2	0	0	2	3
Central theme:	6	1	0	0	2	3
Subtheme:	1	1	0	0	0	0
Miscellaneous general knowledge:	7	1	1	4	1	0
Central theme:	6	1	1	3	1	0
Subtheme:	1	0	0	1	0	0
Knowledge about non-Chinese leaders of the Communist movement: (subtheme only):	7	0	1	3	2	1
Basic academic knowledge:	4	1	0	0	3	0
Central theme:	3	1	0	0	2	0
Subtheme:	1	0	0	0	1	0
Basic knowledge about China:	4	0	0	1	2	1
Central theme:	1	0	0	1	0	0
Subtheme:	3	0	0	0	2	1

Table 3: Central Themes by Frequency of Occurrence

Order	Theme	Number of Occurrences
1.	Basic agricultural and/or farm knowledge	26
2.	Basic knowledge of physiology and/or hygiene	12
3.	Basic scientific and technical knowledge	8
4.	Basic social knowledge and customs	7
5.	Miscellaneous general knowledge	6
	Basic knowledge about natural history	6
6.	Knowledge about traditional Chinese history, culture, and/or personalities	5
7.	Knowledge about Chinese Communist institutions, history, and/or personalities	3
	Basic academic knowledge	3
8.	Basic knowledge about China	1

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III. Political Themes

Table 1 shows the political themes identified in the Readers in order of decreasing frequency of occurrence as both central and subthemes. In the discussion that follows we shall treat each major category individually. Table 6, which follows the discussion, shows the frequency and distribution of political themes by grade level and the total number of times that each theme occurs as a central theme and as a subtheme. Table 7 shows central themes by frequency of occurrence.

1. Devotion and allegiance to the new society. By this designation is meant any expression of devotion or allegiance to the society as a whole or to any individual organization that is a part of the larger society. In order to identify those aspects of the society to which proportionally greater emphasis was given, the overall category was divided into eleven subcategories (see Table 1). With the exception of subcategory i, "devotion to new society," these are highly specific. Subcategory i was included to cover cases in which no specific organ of the society was mentioned.

"Devotion and allegiance to the new society " occurred as a central theme in 37, or about 22 per cent, of the total stories having political themes as central themes. The theme occurs with increasing frequency as grade level rises. It is of considerable interest to note how little attention is devoted to subcategories g through k, which include themes of devotion to communism and socialism, and by contrast, how much greater concern is given to allegiance to the revolution and to national construction on the one hand and to the major organs of the state on the other.

The category "devotion to the Revolution" requires some definition. By this is meant not only allegiance to the continuing "revolution" as envisioned by Mao, but refers as well to the theme of allegiance to the Revolution as expressed by Chinese citizens during the War of Liberation and of allegiance to the Party prior to that. The theme of "devotion to the Revolution" occurs with increasing frequency as the grade level rises.

A clear example of this theme appears in the story At the Foot of Mount Mei (Vol. 10, No. 22), in which the heroine sacrifices her life at the hands of Nationalist agents rather than divulge the whereabouts of her husband.

Another subcategory of considerable importance is that of "dedication to building the new society and to national construction." This theme is more evenly distributed throughout the various grade levels. The poem, A Road is Built With a Pair of Hands (Vol. 1, No. 37) is illustrative of

Table 1: Political Themes

1. Devotion and Allegiance to the New Society
    - a. Devotion to the Revolution
    - b. Dedication to Building New Society and to National Construction
    - c. Devotion to the Party
    - d. Devotion to the Communes
    - e. Devotion to the PLA
    - f. Devotion to the Pioneers
    - g. Devotion of Minority Peoples to New Society
    - h. Devotion to Communism
    - i. Devotion to New Society
    - j. Devotion to Socialism
    - k. Devotion to Militia

2. Benevolence of the New Society
    - a. Improved Conditions Under the New Society
    - b. Modernization Under the New Society
    - c. Benevolence of the PLA
    - d. Benevolence of the Party
    - e. Benevolence of the Communes
    - f. Devotion of Leaders to Welfare of People
    - g. Benevolence of Socialism
    - h. Benevolence of Militia

3. Glorification of Mao
    - a. Devotion to Mao
    - b. Mao as Leader
    - c. Love of Mao for the People

4. Evils of Republican China
    - a. Kuomintang Oppression
    - b. Poverty and Suffering of the People
    - c. Landlord Oppression
    - d. Capitalist Oppression
    - e. Warlord Oppression

5. Military Conflict
    - a. Defense Against Invaders
    - b. Liberation of Chinese People
    - c. Liberation of Taiwan
    - d. Peasant Uprisings

Table 1 (continued)

6. Social Conflict
    - a. Oppression of Weak by Strong
    - b. Conflict with Remnants of Old Society
    - c. Liberation of Masses

7. Deception
    - a. Deception Cleverness
    - b. Vigilance Against Destructive Elements in Society
    - c. Spying and Spies
    - d. Vigilance Against Spies

8. Love For the People
    - a. Love For the Laboring People
    - b. Learning From the Masses
    - c. Inherent Virtues of Laboring People

9. Nationalism
    - a. National Pride
    - b. Love for China

10. Evils of Traditional Chinese Society

11. Anti-Japanese Sentiment

12. Internationalism
    - a. Friendship Between Chinese and Korean People
    - b. Common Interests of Oppressed Peoples of the World
    - c. Support of Liberation Movements of Other Peoples
    - d. Friendship Between Chinese and Russian People

13. Anti-Americanism

14. Anti-Imperialism

15. Unity of Theory and Practice

16. Anti-Capitalism

Table 1 (continued)

17. Dedication to Revolution of Other Peoples

18. Anti-Chiang Sentiment

19. Liberation of Women (latent)

how this theme is handled at a lower grade level. Here, the emphasis is on the collective nature of the undertaking, stressing the value of the cumulative effect of the small efforts of many individuals. Naturally, the necessity for hard work in building the new society is brought out. As a workman states in Visiting a Steel Mill (Vol. 3, No. 32):

> "We must smelt even more good steel to support agriculture and to hasten the establishment of Socialism."

"Devotion to the Party" is another important theme. If Mao, as we shall see, is the supreme father figure, the Party emerges as a mother figure, and is, indeed, referred to explicitly in these terms. In The Party is My Mother (Vol. 6, No. 12), in which the author discusses his hardships and the mistreatment he received under the old society before "Liberation," he concludes:

> "I have often felt that the Party is my mother. If it weren't for the Party, where would today's happiness be? I must work actively and study hard, forever going with the Party."

Other themes under this category that receive major treatment are those of devotion to the People's Communes, the People's Liberation Army, and to the Young Pioneers. However, loyalty to the Party is stressed over loyalty to these other organizations.

2. Benevolence of the new society. This is the second of the major categories of political themes that dominate the Readers. The term refers to the generally benevolent character with which the Communist regime and its organs are portrayed. As in the case of the theme of "devotion and allegiance to the new society," differentiation is made in terms of specific organs of the society.

The two most important subcategories of this theme, "improved conditions under the new society," and "modernization under the new society" occur more frequently during the first three grades than in the higher grades. A clear example of the former is We Move Into a New Laborer's Village (Vol. 3, No. 40). In this story, there is merely the description of the pleasant quarters, with a brief final comment of comparison with former days. As can be seen, this theme often involves a direct or implicit comparison with past evils. This is equally true in the poem The Basket (Vol. 3, No. 37) which describes the misfortunes of an elderly couple, who, carrying the basket, were badgered by landlords and foreigners, and which closes with a verse telling how the basket is now used for gathering grain.

The theme "modernization under the new society" is exemplified by the story The Swallows Return (Vol. 4, No. 18), in which a young swallow flying back north with his mother in the spring thinks that they are lost because he cannot recognize the terrain over which they are flying. There are highways, bridges, and towns that were not there during their flight south in the fall. As his mother says in reply to her child's concern:

> "Child, there's no mistake. The people have built an iron bridge over the river. The river has changed in appearance."

This theme tends to stress the continual progress that is being made under the new society as well as the need for hard work in order for the goals of modernization to be attained, and is frequently linked with the theme of "dedication to building the new society and to national construction."

A third theme of considerable significance is that of the "benevolence of the PLA." Armies throughout Chinese history have traditionally been destructive, living from the land whenever necessary. Furthermore, the military profession was traditionally dishonored in China, the soldier having been placed at the bottom of the social scale, even below the peasant. It should be obvious that the leaders of Communist China feel a need to change the traditional image under which the soldier has suffered. This is very evident in the stories illustrating this theme. In these stories, the PLA is pictured as whole-heartedly devoted to the welfare of the common people. A typical story is Mailing Back a Kitchen Knife (Vol. 7, No. 9), in which a unit of the PLA is on the march. One of the cooks, on opening his pack, discovered a knife that had been borrowed from an old man in a town some 30 miles back. On finding it, he went immediately to the post office in the town nearby to mail it back to its owner. The clerk refused to charge him postage, and after he had left, added a note of his own to the address slip:

> "The Liberation Army takes not so much as a needle or a thread from the masses."

The very next story, The Watermelon Brothers, serves to drive this point home once again. Here, there is an explicit contrast between the benevolent behavior of the PLA and the destructive behavior of the "reactionary" Kuomintang troops. The watermelon fields belonging to the two brothers lay at opposite ends of the village. When the Kuomintang troops passed through on the east, they ran into the fields, where they picked and ate all the watermelons. Soon after that, the PLA arrived. When the brother on the western side of the village heard this, he rushed to his melon field prepared to defend it. To his surprise, although the soldiers praised the appearance of the melons, they did not stop to pick any, nor would they accept those that he himself picked and held out to them. At the end of the story, a question for discussion serves to bring out the theme.

The theme next in importance is the "benevolence of the Party," a theme that, in general, tends to increase in importance as the grade level rises. With this theme, the reference to the Party is often made in a single line of a poem or in a phrase in which an association is made, either explicitly or implicitly, between a present good and the Party. In I Love Our Great Motherland (Vol. 5, No. 18), the Party, Mao, and China are all linked:

"I love our great motherland.
The Party and Chairman Mao nurture us
as we grow.
We must study hard and labor hard
To build our motherland into a paradise
of Communism."

In Ever Since the Party Line (Vol 7. No. 2b), the association of the Party with better conditions is clearly seen:

"Gold fills the earth and silver fills
 the hills;
 Everywhere there are rivers of food.
 Ever since we've had the Party Line,
 The song of the leap forward has not ceased."

A similar instance occurs in the poem Because There is the Communist Party (Vol. 9, No. 3), which runs:

"A happy life has come,
 Because there is the Communist Party."

Thus the Party appears as an ever benevolent institution.

Next in importance as a theme is "benevolence of the communes." This theme tends not to be stressed as the sole theme of a story or poem, and very often occurs in the form of a brief reference in a longer piece. For example, Autumn is Here (Vol. 3, No. 3), is a poem of 24 lines that appears to have as its central theme a rich description of an abundant autumn harvest. Into this idyllic framework, the author slips concluding lines that attribute this abundance to the commune:

> "And everywhere voices are loud in song,
> Singing about the rich harvest year,
> Singing that the commune is good."

The juxtaposition of an often luxuriant description of a rich harvest and of a short phrase attributing this to the commune, as above, is a common means of presenting this theme.

Chu Teh's Carrying Pole (Vol. 5, No. 10) is a story typical of the next category, "devotion of leaders to the welfare of the people." In this story, Chu Teh, during the period on Chingkang Mountain in 1928, went with the soldiers to carry back food, which was in short supply. The story thus illustrates how an important leader behaves as one of the people, not seeking special privileges for himself by virtue of his position. The soldiers, in turn, hold him in high regard and attempt to prevent him from participating in the actual physical labor of carrying food. The same theme of concern on the part of the leaders is equally well exemplified in A Woolen Blanket (Vol. 7, No. 4), in which the author of the story gives his blanket to Liu Shao-ch'i during a bivouac in 1942, only to wake in the morning to find the same blanket covering him. The story emphasizes how Liu Shao-ch'i saw to it that the comforts of the soldiers were taken care of before he turned his attention to his own personal problems. As is so often the case in the Readers, the point of the story is crystallized for the pupils by a discussion question at the end:

> "From what passages in the lesson can one see
> Comrade Liu Shao-ch'i's concern for the soldiers?"

The remaining themes of the "benevolence of socialism" and of the "benevolence of the militia" occur in isolated instances and assume very little importance as compared to other themes under this category.

3. Glorification of Mao. The theme of "glorification of Mao" is fairly evenly distributed throughout the various grade levels. As indicated by Table 1, there are three component subcategories to this theme, those of "devotion to Mao," of "Mao as leader," and of "Love of Mao for the people." In Table 2, can be found descriptions of Mao, his behavior, and of the attitudes of other characters in the stories to him.

The spirit of the theme "devotion to Mao" is nicely summed up in this sentence from Study Hard (Vol. 1, No. 30):

> ".....We must be obedient to the words of Chairman Mao and be good children of Chairman Mao."

In Carry a Message to Peking (Vol. 2, No. 25), and elsewhere, he is referred to as "beloved" Chairman Mao. Again, in Everyone Loves Mao Tse-tung (Vol. 7, No. 2), there are the lines:

> "The people of China, six-hundred-million strong,
> All love Mao Tse-tung."

This same feeling is portrayed in A Wounded Man's Wish (Vol. 7, No. 3), in which a dying soldier wants only to see Mao. In Mountain Song of a Rich Harvest (Vol. 7, No. 14), the emotion expressed is one of gratitude:

> "The songs are different but the thought is the same:
> All thanking Mao Tse-tung."

In some cases, the emotions of gratitude to and love for Mao resulting from the betterment of conditions that he has brought about are linked with desires to strive for advancement; advancement, of course, in a collective sense rather than in an individual sense. As the heroine says in The Story of Sister Li Ch'un-hua (Vol. 4, No. 40):

> "When the communes were set up, I studied how to run a tractor, and became a tractor driver. I am very grateful to the Party and to Chairman Mao. I will certainly labor actively and strive for production."

Under the subcategory "Mao as leader," we find many references to his status, often in the form of glorifying words and phrases. As one reads over the list of phrases in Table 2 by which he is described, one cannot help but think of some sort of Sun God, so glowing is the adulation. Indeed, one gets the impression that he is being virtually deified. No other leader is spoken of in these terms. Liu Shao-ch'i, Chu Teh, and Chou En-lai seem pale and insignificant when compared to the sunlike, lustrous Chairman Mao. Not even Lenin, who is highly praised, received such adulation.

This veneration of Mao is, however, but one face of the coin. For although Mao appears often as an exalted godlike being, he is also portrayed as a man of deep feeling and love for people. As shown by stories exemplifying the theme of "love of Mao for the people," Mao, in spite of his status, does not consider himself above the people. Instead, he is shown as being interested in them, treating them with respect and courtesy.

In A Wounded Man's Wish (Vol. 7, No. 3), Mao speeds on horseback to the bedside of a dying soldier whose only wish is to "see Chairman Mao." Similarly, in the story At the Yenan Central Hospital (Vol. 5, No. 33), Mao visits a comrade who has been wounded. When the nurse, who does not recognize Mao, orders him to leave the man's room, he does so willingly and with good humor. The question at the end of the story asks:

> "How did Chairman Mao respect the system in the hospital and in what way was his attitude friendly?"

From this, we can see that the Readers attempt to foster a complex of attitudes about Mao. On one hand, he is shown as having devoted his life to the betterment of the Chinese people, having in the process become their exalted yet humble and down-to-earth leader. On the other hand, it is shown that the people should respond to him in a spirit of graditude and love.

Table 2: Attitudes Toward and Behavior of Mao:

1. Descriptive terms applied to Mao:

   Our beloved Chairman Mao;
   Our beloved leader Chairman Mao;
   Our great leader Mao Tse-tung;
   The sun of the new China;
   The helmsman;
   The lustrous glitter of Chairman Mao;
   Deepest is the grace of Chairman Mao;
   Chairman Mao, like the sun;
   Busy;
   Like a common laborer;
   Courteous, friendly, and respectful;
   A full smile on his face;
   A tall man, wearing a short jacket, leggings, and a pair of sandals.

2. Behavior of Mao:

   Leads us in reform;
   Helps us pull up the roots of poverty;
   Walks ahead of us;
   Smiles a smile at me;
   Loves us;
   Tells us to study hard and advance upwards;
   Loves the people;
   Leads our way;
   Directed people of village in digging well so they wouldn't have to carry water;
   Took empty seat at back of hall at a play;
   Sat down with a little boy on his lap and talked to him;
   Personally issued regulations on burning of lamps during an enemy blockade;
   Deferred humbly to a young nurse who asked him to leave the room of an injured man whom he was visiting;

Table 2 (continued)

(Behavior of Mao)

Went to worksite to take part in voluntary labor;
Picked up an iron shovel and began to shovel up the earth;
Refused to accept a basket of eggs offered him by a peasant woman, and instead, took the eggs to the hospital for the wounded;
Went from bed to bed in the hospital talking to each of the wounded soldiers;
Wrote elegy for girl who was killed resisting the enemy;
Mounted his horse and raced to the hospital when he heard that a dying soldier wanted to see him;
Bent down, grasped the dying soldier's hand and said: "You are a good comrade of our Party. We will never forget you."
Revitalized morale of the troops after failure of the Autumn Harvest Uprising.

3. Attitudes toward Mao:
We must be obedient to the words of Chairman Mao and be good children of Chairman Mao;
Always think of Chairman Mao;
We send our respects to him;
We respect and love you, our leader Chairman Mao;
Your grace will never be forgotten;
People were overcome with happiness and pleasure at seeing him;
Peasant woman presents Mao with eggs saying: "You toil for us common people all day and into the night....."
The people of China, 600 million strong, all love Mao Tse-tung;
Dying soldier's only wish was to see Mao;
Everyone thanks Chairman Mao for a bountiful harvest;
Tibetan peasant wanted to see Mao with her own eyes;
Peasant felt a warm strength in his body on seeing photograph of Mao;
We keep in step behind Chairman Mao;
The words of Chairman Mao should be remembered;
We are forever following Mao Tse-tung;
The grace of Chairman Mao is the most precious thing in the world;
Always learned from Chairman Mao;
The Party has gone on to victory after victory because of the correct leadership of Chairman Mao;
Comrade Mao is not afraid.

4. Evils of Republican China. As the designation indicates, this refers to injustices portrayed as occurring during the period from 1911 through 1949. This theme increases in frequency as the grade level rises. Although only nine stories are classified with this theme as a central theme, there are 28 additional stories in which it figures predominantly. As can be seen in Table 1, differentiation is made between various types of social inequity. Of these, themes of "oppression" at the hands of the Kuomintang are the most predominant. It is interesting that there are comparatively few stories emphasizing oppressive behavior of the capitalists or the warlords. Thus, the major blame, in the Readers is thrown onto the Kuomintang.

An example of the theme of "capitalist oppression" occurs in Life in Our Family Before the Liberation (Vol. 3, No. 39). The story describes the poverty and degradation of the writer's family, and closes with the death of the father, who as a result of his labor in a coal mine, often spat blood, but kept on working. Very often, an explicit contrast between the past and present is drawn in the same story. In this case, the contrast is provided by the following story, We Move Into a New Laborer's Village, which has been discussed as being representative of the theme of "benevolence of the new society." In the latter story, the coal mine runs a dependent's school for the families of the workers and the workers live in bright, clean houses.

Unlike traditional China, in which the Readers find both good and evil, only evil is found in Republican China.

5. Military conflict. Like the theme of "evils of Republican China," that of military conflict (i.e., any form of warfare) occurs infrequently as a central theme (only 6 instances), but very frequently as a subtheme (29 instances). Similarly, there is a tendency for the theme to increase in frequency as the grade level rises. As Table 1 indicates, we have differentiated between four cases of military conflict. Of these, the theme of "liberation of Taiwan" and that of "peasant uprisings" assume fairly little importance, whereas more attention is given to "defense against invaders" and "liberation of the Chinese people."

Stories about the "liberation of the Chinese people" are, of course, laid during the War of Liberation and involve tales of battles between the Communist forces and Nationalist forces. Stories of this sort very often emphasize the allegiance of the common people to the cause of Revolution and to the PLA.

Of far greater significance, is the category "defense against invaders." With the exception of a few stories involving the offshore islands or Taiwan, this theme occurs primarily in stories about the War of Resistance against Japan. A typical story of this type is the two part story An Urgent Message (Vol. 9, No. 28 and No. 29), in which a fourteen year old boy by the name of Haiwa succeeds in delivering an important message even though he is for a time captured by the enemy.

One case in which the invader is more relevant to the present situation occurs in Taking a Prisoner (Vol. 3, No. 21). A Nationalist airplane from Taiwan is spotted over Fukien Province and is shot down by the Communist Chinese air force. The pilot, who bails out, is terrified, and meekly surrenders to the militia. The story closes with the sentence:

> "We have a strong Liberation Army and we have a strong militia too. Wherever the enemy appears, we will annihilate him."

Many stories in this category also illustrate themes of courage and bravery in battle. An Extraordinary Forty Minutes (Vol. 10, No. 19), provides a typical example of this. The story involves an incident in the summer of 1958 during the Quemoy shellings. A dedicated young soldier, An Yeh-min, was firing a gun when the ammunition behind it was set afire by an enemy shell. He kept to his post and was badly burned by the flames. After the fire was extinguished, he would not leave his post in spite of the severity of his burns until ordered to do so. As this instance suggests, these stories are extremely graphic, and little is left to the pupil's imagination in terms of the violence described.

From this, one can see that obvious importance is attached to keeping the possibility of invasion by an outside enemy continually before the eyes of the young people. By using examples, particularly of heroic actions from the past, it is possible to set up standards of behavior that would be desirable under conditions of invasion. In other words, the Readers are saying: This is how a brave and loyal Chinese behaves when his country is attacked.

6. Social conflict. Themes of social conflict occur rarely as central themes, with only 4 cases, but frequently as subthemes, with 28 cases. Again, frequency increases as the grade level rises.

Of the three subcategories shown in Table 1, that of "oppression of the weak by the strong" appears as the most predominant. This is closely related to themes of the "evils" of Republican and traditional China in which oppression of the people plays an important role.

The theme "conflict with remnants of the old society," although it does not occur frequently, is of some interest in that it calls attention to the fact that not everyone in the society has accepted the new regime, and that there is social conflict within present Chinese society as well as in past Chinese society. This is exemplified in the story Liu Wen-hsUeh (Vol. 6, No. 24), the story of a fourth grade pupil who sacrifices his life in trying to apprehend an unreformed landlord whom he catches stealing peppers from the commune. Because of his "love for socialism" and his "love for the people's communes," he resisted the bribes of the landlord and struggled with him to the death.

In this way, the pupil is made aware that latent class conflict still exists within Chinese society.

7. Deception. "Deception" is a theme that frequently occurs together with "defense against invaders," although not necessarily so. The most predominant of the themes under this category is that of "deception cleverness." By this is meant any story in which the ends desired by the characters are attained by means of a clever stratagem making use of deception. This theme is illustrated by the story Little Hammer (Vol. 4, No. 21), in which a fifteen year old boy who is scouting for enemy troops is come upon by a Japanese officer. He makes his escape by outwitting the officer, whom he deceived into believing that he was going to water his horse.

This theme is also frequently illustrated by animal stories as well as by war stories. For instance, in The Fox and the Crow (Vol. 3, No. 16), which is based on an Aesop fable, the fox flatters the crow into singing and thus dropping the piece of meat she is holding in her beak.

Another theme involving deception is that of "vigilance against destructive elements within the society," in that enemies of the new society are normally portrayed as being secretive about their political sympathies. The story of Liu Wen-hsüeh (Vol. 6, No. 24), which was referred to above in the discussion of social conflict, is also representative of this thematic category. However, the theme may also be examplified in animal stories. A Wolf in Sheep's Clothing (Vol. 3, No. 17) involves a wolf who masquerades as a sheep so that he can get his fill of young sheep. The shepherd boy who discovers him beats him to death with a stick.

It is clear that stories of this kind are interpreted in political terms in the classroom so that the pupil will be aware that there are always "wolves in sheep's clothing" within the society. The hint that this is so comes from the questions that often follow immediately after a story. A typical example of a discussion question of this sort follows two short fables, The Farmer and the Snake and The Cat and the Little Birds (Vol. 9, No. 33):

> "Discuss the implications of these two fables.
> What instruction do we receive from them?"

In other words, there can be little doubt that through this sort of story the Chinese youngster is taught to be on the watch for deception from any quarter.

The other themes classified under this category are concerned with spies and spying. An example of this occurs in Examining a Pass (Vol. 3, No. 18), in which two Young Pioneers are standing sentry duty. A man comes along with a pass. The Young Pioneers become suspicious of him and question him. Finally, they take him to the militia, where it is found that he is actually an enemy spy. Thus, the pupil is trained to be aware of the dangers of both internal and external enemies.

8. Love for the people. The theme "love for the people" is differentiated into the subcategories of "love for the laboring people," "learning from the masses," and "inherent virtues of the laboring people." It occurs in fairly even distribution throughout the Readers, but receives far less emphasis than the themes discussed above.

An example of the theme of "love for the laboring people" occurs in the poem A Telephone Call (Vol. 2, No. 38) in which the children thank their "worker uncles" for the good deeds that they have done. Another good example of the theme occurs in Thousand-Man-Cake (Vol. 5, No. 15).

The theme of "learning from the masses" has also been included under "love for the people" in that it represents a feeling of trust in the wisdom of the peasant. This is shown in Crossing a Bridge (Vol. 8, No. 15), in which the wheel of a gun carriage slips over the edge of a bridge. The soldiers turn to the local peasants, who suggest a means for solving the problem.

The category "inherent virtues of the laboring people" was included to cover a limited number of cases. As in the case above, it is classified under "love for the people" because of the attitude of faith in the peasant that it represents. In The Axe and the Fur Coat (Vol. 5, No. 29), the virtues of the peasant as contrasted to the weakness of the rich merchant is shown by the results of a contest between two sons of Old Father Winter in which the object was to freeze the peasant and the merchant. The peasant could not be frozen.

In general, stories classed under this theme show the peasant to be a noble, hard-working, and essentially ingenious individual worthy of respect and love. The non-Chinese reader cannot help but receive the impression, however, that the compilers have in a sense given themselves away in stories of this kind. It is clear that they do not regard themselves as "laboring people," and that they do not see the urban children for whom the Readers were prepared as the sons and daughters of peasants. In other words, respect for the peasant is an attitude that ought to be fostered in the pupil, who more often than not, is of a more sophisticated urban background.

9. Nationalism. The comparatively low score which this theme has received is misleading in that many if not most of the themes described above are essentially nationalistic in character. For the purposes of

analysis, however, we have restricted this theme to overt expressions of love for or pride in China.

The theme of "love for China" is expressed infrequently. One example of it is I Love Our Great Motherland (Vol. 5, No. 18). It is, rather, the theme of "national pride" that assumes a greater emphasis. This can be seen in the expression of pride about China in Autumn in Peking (Vol. 5, No. 7) or in National Day (Vol. 5, No. 8).

Again, it must be recognized that the Readers in their pervading ethnocentrism are essentially nationalistic documents.

10. Evils of traditional Chinese society. Selections in this category emphasize the oppression and suffering of the people of ancient China at the hands of either harsh rulers or cruel feudal lords. The highest frequency of this theme is in grade 5. Examples of this category are the poems A Red Sun Blazing Like a Fire (Vol. 9, No. 19a) and The Silkworm Woman and The Brick Burner (Vol. 9, No. 20a and No. 20b). Both of these poems describe the hard life of the peasant in ancient China.

11. Anti-Japanese sentiment. This occurs as a subtheme with fairly even distribution through most grades with the exception of grade 1, in which it does not occur. It usually occurs in conjunction with stories about the War of Resistance against Japan. However, it also occurs in Kuang's Biscuits (Vol. 7, No. 32), which is a story concerning the Japanese pirates who attacked the China coast during the Ming Dynasty.

In general, highly antagonistic attitudes are expressed toward the Japanese characters, who are, of course, all soldiers in these stories. Table 3 shows the behavior of the Japanese as depicted in the Readers and the attitudes that the Chinese characters displayed toward them.

In assessing the significance of this Anti-Japanese feeling, it should be borne in mind that the stories involved are from the period of resistance against Japan. Even so, it is striking, as we shall see presently, that in terms of frequency at least, anti-Japanese themes are more predominant than anti-American themes.

Table 3: Attitudes Toward and Behavior of Japanese Soldiers

1. Descriptive terms applied to Japanese soldiers:

   Japanese bandits;
   The enemy;
   Pirates;
   Dwarf pirates.

Table 3 (continued)

2. Behavior of Japanese soldiers:

Kicked open door and charged into garden;
Murdered members of several families who had contact with the Chinese army;
Could not withstand Chinese attack, falling into disorder and knocking into each other like headless flies;
Flashed his bayonet;
Approached old man menacingly;
Shook bayonet at old man;
Killed old man with a bayonet thrust to chest;
Pressed bayonet to chest of young boy;
Tore down elementary school to build an arsenal;
Spoke with a snear to Chinese children;
Forced way into village and pounded on every door;
Set up machine guns in field, separating men, women, and children;
Gave candy to children as a bribe;
Threatened children and their families with beheading if children made mistakes in picking out family members;
Pirate chief was so frightened on seeing Chinese leader that both of his hands trembled;
Could not rise to the defense in time.

3. Chinese attitudes and behavior toward Japanese soldiers:

Children carry on studies in secret in spite of enemy presence;
Chinese soldiers wanted to charge and attack in their hatred;
Chinese soldiers easily defeated Japanese soldiers;
Chinese civilians outwitted Japanese soldiers;
Chinese were courageous and resolute in the face of threats against their lives by the Japanese;
Children clenched fists tightly and did not speak in the face of Japanese threats;
Boy remained calm in face of Japanese threats and outwitted Japanese soldiers;
Chinese defeated Japanese pirates with clever strategy and captured all of them.

12. Internationalism. By this is meant "proletarian" internationalism, or the feeling of solidarity between the "oppressed'' peoples of the world. What is of interest here is the far greater attention given to the friendship between the Korean and Chinese people and the scant attention given to friendship between the Russian and Chinese people. This category also involves themes of the common interests of the "oppressed" peoples of the world and of support of liberation movements of other peoples.

The story Two Louises in America (Vol. 6, No. 14), is an excellent example of how the theme of proletarian internationalism is expressed in the Readers. Louise, the poor New York slum girl wears "thin, tattered clothes," and, in the story, her hands are "cold and numb." She doesn't get enough to eat and wanders around scavenging cinders and trash, and is aware that only the "rich can have nice things." When she becomes involved in a dispute over a crumb of biscuit with a Pekingese dog, the pet of a rich woman, she is taken away by the police and kept in jail for three days. When she returns home and asks her mother, "Isn't a laborer as good as a dog?" her mother does not answer, only gritting her teeth and clenching her fists.

On the other hand, the story, as suggested above, may involve friendship between peoples, as in the case of the interest of the Russian peasant woman in having something Chinese to take home with her as told in The Chinese and Russian Peoples are Eternal Brothers (Vol. 8, No. 27).

Table 4 shows the ways in which friendship was expressed between the Chinese and Koreans during the Korean War in various stories in the Readers.

Table 4: Attitudes Toward and Behavior of Koreans

1. Descriptive terms applied to Koreans:
    - Old woman:
        - Elder sister;
        - Our Korean mother;
    - Young girl:
        - A child as strong as steel;
    - Woman:
        - Eldest brother's wife.
2. Behavior of Koreans
    - Old woman:
        - Accompanied Chinese soldiers as they were leaving Korea;
        - Spent sleepless nights washing and mending clothes for Chinese soldiers;
        - Brought cakes to Chinese soldiers during battle;
        - Took care of wounded Chinese soldiers in her home;
        - Laid aside her grandchild, who was killed as a result, in order to carry wounded Chinese soldiers to shelter;

Table 4 (continued)

Young girl:
- Cried as Chinese soldiers were leaving;
- With her mother, helped Chinese soldiers to escape from an enemy cell;
- On hearing that her mother had been killed while rescuing soldiers, drew the corners of her mouth tight and said: "Mother, I'll avenge you for this."

Mother of young girl:
- Killed herself and enemy soldiers with hand grenade;

Woman:
- Accompanied Chinese soldiers up steep mountain as they were leaving;
- Was wounded by an enemy shell as she was digging wild vegetables for the Chinese soldiers;

Korean boys:
- Stood hand to hand at edge of cliff at night during a heavy rain in order to guide Chinese soldiers on march.

3. Chinese attitudes and behavior toward Koreans:

Chinese soldiers are respectful toward and solicitous of the welfare of Korean civilians;
On leaving Korea, the soldiers say: "Goodbye, beloved friends. Our hearts will always be with you."

13. Anti-Americanism. Contrary to what might be expected on the basis of the review of the anti-American curriculum during the Korean War period, themes of anti-Americanism assume minor significance in terms of numbers, there being only two selections with anti-Americanism as a central theme, and six additional selections having it as a subtheme.

The two selections in which it has been scored as a central theme are Incidents from Taiwan (Vol. 6, No. 13) and Open Fire on the God of Plagues (Vol. 9, No. 34). In the former, the Americans under criticism are soldiers, and thus symbolic of American military presence on Taiwan. In the story, the "Kuomintang reactionaries" were building a road for the American barracks, and to do so, forced the residents of the area to leave their homes, which they then burned down. As a result, a boy by the name of Ch'eng-kuei and his friends "deeply hated" both the Americans and the Kuomintang, and threw rocks at the windshields of passing jeeps whenever possible. In one incident, a drunken and discourteous American soldier is beaten up by the boys while a pedicab driver holds the soldier down for them. In these incidents, the callous behavior of the American soldiers is given strong emphasis.

In Open Fire on the God of Plagues, a poem expressing Chinese determination to liberate their oppressed brothers and sisters on Taiwan, the command is given:

> "Open fire!
> For our brothers and sisters on Taiwan;
> For the fresh blood on the streets of Tokyo;
> For the raging fires of Seoul and Pusan;
> For the righteous struggles of the peoples of
> Asia, Africa, and Latin America."

The discussion question at the end brings the matter to a focus:

> "Why is it said that the American invaders are gods of plague, evil and barbarous plunderers, the common enemy of the world's peoples, and the number one war criminals?"

Americans are also described as "savage American wolves" elsewhere in this poem. For an overall view of anti-American attitudes expressed in the Readers, one may consult Table 5.

As can be seen from these examples, the anti-American feeling that is expressed, although minimal in terms of frequency, is, nevertheless, of a highly virulent quality when it does occur.

Table 5: Attitudes Toward and Behavior of Americans

1. Descriptive terms applied to Americans:

- Rich woman:
  - Rich;
  - Wears fur coat and gloves;
- Proprietress of restaurant for dogs:
  - Plump;
  - Thick-jowled;
- Poor slum girl:
  - Wears thin, tattered clothes;
  - Cold, numb hands;
  - Fatherless;
- American soldiers:
  - Bad eggs;
  - Thoroughly drunken;
- America and Americans in general:
  - American invaders;
  - American imperialism;
  - The god of plagues;
  - Evil and barbarous plunderers;

Table 5 (continued)

- (America and Americans in general):
  - Common enemy of the world's peoples;
  - The number one war criminal;
  - Savage American wolves.

2. Behavior of Americans:

- Policeman:
  - Took orders from rich woman;
  - Ignored poor girl's story;
  - Arrested poor girl;
- Rich woman:
  - Scolded poor girl angrily;
  - Struck poor girl;
- Proprietress of restaurant for dogs:
  - Welcomed rich woman's dog attentively;
- Poor slum girl:
  - Lived in New York slum;
  - Picked up cinders and trash;
  - Knew that only the rich can have nice things;
  - Couldn't get full meal;
- Poor girl's mother:
  - Works day and night;
  - Clenched fists and gritted teeth when daughter asked: "Aren't the poor as good as the rich?"
- American soldiers (setting is Taiwan):
  - Grab Chinese boy and beat him up;
  - Refused to pay pedicab driver;
  - Struck pedicab driver in the face;
- America and Americans in general:
  - Invaded Taiwan;
  - Remain shamelessly on Taiwan.

3. Chinese attitudes and behavior toward Americans:

- Chinese boys on Taiwan deeply hated the American soldiers;
- Chinese boys threw stones at and smashed the windows of American cars;
- Chinese children ran away from American soldiers;
- Chinese boys knocked American soldier down;
- Pedicab driver held American soldier down while Chinese boys beat and kicked him;
- Chinese on Taiwan will not stand for oppression;
- Chinese on Taiwan will resist America as the Koreans did in the Korean War.

14. Anti-Imperialism. Anti-imperialism does not occur with great frequency, there being only two selections in which it appears as a central theme and an additional six selections in which it appears as a subtheme. It tends to occur more frequently at the higher grade levels. The stories involving themes of anti-imperialism are, interestingly enough, not anti-American in tone, and, in fact, do not specify any particular nation as being guilty of imperialism. For example, in Huang-P'u Park (Vol. 3, No. 38), a boy and some of his classmates are playing in the park, when grandfather comes along. When they ask him, "Grandfather, when you were small did you come here to play often?", he told them how Shanghai had been an "imperialist empire" when he was a boy and that there was a sign over the gate of the park: "Chinamen and Dogs Keep Out." The nationality of the imperialists in question is not brought out in the story.

Typically imperialist behavior is also evident in Sambo (Vol. 10, No. 31), in which Sambo, an African, is tricked into being attacked and eaten by a lion for the edification and profit of a group of European film producers.

This is another theme that receives less emphasis than one might expect on the basis of typical Chinese propaganda.

15. The unity of theory and practice. The unity of theory and practice is, of course, a basic doctrine of Chinese Communism. As might be expected, it is alluded to more frequently in grade 5 than at the other levels.

A direct statement of this theme occurs, however, only in Man Has Two Treasures (Vol. 3, No. 26), a poem discussing the relationship between the hands and the brain.

16. Anti-capitalism. This occurs as a subtheme in six selections in which the "oppressive" character of capitalist enterprises is depicted. The theme is fairly evenly distributed throughout the grade levels with the exception of grade 1, in which it does not occur. A typical example of the manner in which this theme is presented is seen in Little Shun-Tzu (Vol. 10, No. 30), in which a teenage boy is mistreated by the owner of a workshop. In the end, little Shun-tzu dies as a result of his mistreatment. The theme is also alluded to in Two Louises in America (Vol. 6, No. 14), which was discussed in connection with the theme of internationalism.

Again, what is striking here is that the theme receives the scant attention that it does. However, as suggested, this may well reflect the ethnocentric character of the Readers and the greater attention given to positive aspects of the pupil's relationship to the nation.

17. Dedication to revolution of other peoples. This category depicts dedication of peoples of other nations to revolution. An example of this is Lenin's Overcoat (Vol. 5, No. 19) in which Lenin sacrifices personal comfort for the good of the revolution. This example is typical in that the emphasis in other stories in this category is primarily on the Russian revolution and not on potential revolutions in underdeveloped countries. Again, this is a comparatively minor theme in the Readers.

18. Anti-Chiang sentiment. Feeling against Chiang Kai-shek appears as a subtheme in four selections. Three of these are at the grade 5 level. As a theme it normally occurs in a story laid during the War of Liberation. It is of minor importance in the overall structure of the Readers.

19. Liberation of Women. This occurs only as a latent theme, and is somewhat more pervasive than the low score would indicate.

One aspect of policy of the new regime was the "liberation of woman," that is, to free them from the unequal position that they suffered in traditional Chinese society. This liberation involves legal equality in such matters as marriage, divorce, ownership of private property, as well as the necessary affirmation of their rights to work outside of the home.

Although no overt mention of the liberation of women or of the position of women in Chinese society is made, the implications of this liberation are clear throughout the stories in the texts.

For one thing, there is often no clear distinction made between the types of role that men and women or boys and girls play in the stories. Both boys and girls are depicted performing the same kinds of agricultural tasks, while both men and women are shown sacrificing themselves either under battle conditions or in various phases of the War of Liberation. Again, both men and women are shown sacrificing their lives heroically in non-military situations.

Thus, in terms of such stated goals as becoming "peasant or worker," there are no apparent distinctions of sex. Everyone appears equally capable of becoming a peasant and a worker, and although only men become soldiers, the third of the three acceptable goals under the new society, women also are depicted as functioning in at least para-military capacities.

In addition, both boys and girls are shown doing housework or caring for small children in those few stories that deal with these topics.

Thus, although it cannot be said that there is no distinction made between the appropriate roles of male and female in the new society, the distinction is, at least, minimal.

High frequency words of political significance. Table 8 lists a sampling of words having political significance that occur in the Readers in order of frequency of occurrence. These again suggest the importance attached to an awareness of an "enemy" and to the person of Mao, whose name appears with almost three times the frequency of the word China. The pre-eminence of the Party is also shown clearly.

Summary

These, then, are the major political themes that dominate the Readers. From them, it can be seen that the Readers attempt to influence the young Chinese so that he will be dedicated to the new society and the new regime, fully conscious of the goodness and benevolence of this new society as contrasted to the oppressive and cruel society of old China, and devoted to the new society and its organs as well as to "Chairman Mao," the great father figure and humble yet virtually divine eminence from which all his present good fortune derives. As an individual, he will continue working to build this new society. He will also be a person ready for military action when required, and even in the absence of open military or social conflict, always on the watch for those who may attempt to deceive and destroy him. In addition to this, he will have a deep hatred for America and for "imperialism," and be keenly sympathetic to the "oppressed peoples" of the world who have not yet thrown off the "oppressors' yoke."

These are some of the major political attitudes that the Readers imply as the ideal for Chinese youth. A more detailed analysis of these characteristics is found in Chapter 8, "The Model Child."

But the Readers do more than attempt to mold the child's thought about the subjects described above, for they also set forth a concrete model of behavior for him as well. It is to this topic of "behavioral themes" that we shall now turn our attention.

Table 6: Frequency and Distribution of Political Themes *

Theme		Distribution by Grade Level				
		1	2	3	4	5
Devotion and allegiance to the new society:	138	16	24	26	31	42
Central theme:	32	6	4	5	5	12
Subtheme:	106	10	19	21	26	30
Devotion to the Revolution:	31	0	2	4	7	18
Central theme:	10	0	1	0	3	6
Subtheme:	21	0	1	4	4	12
Dedication to building new society and to national construction:	22	3	6	4	3	6
Central theme:	4	0	1	2	0	1
Subtheme:	18	3	5	2	3	5
Devotion to the Party:	18	3	2	4	3	6
Central theme:	7	2	1	2	0	2
Subtheme:	11	1	1	2	3	4
Devotion to the communes:	19	5	3	3	8	0
Central theme:	2	1	0	0	1	0
Subtheme:	17	4	3	3	7	0
Devotion to the PLA:	17	1	4	4	4	4
Central theme:	2	0	0	0	0	2
Subtheme:	15	1	4	4	4	2
Devotion to the Pioneers:	9	0	3	4	2	0
Central theme:	1	0	0	0	1	0
Subtheme:	8	0	3	4	1	0
Devotion of minority peoples to the new society:	9	0	0	1	2	6
Central theme:	1	0	0	0	0	1
Subtheme:	8	0	0	1	2	5
Devotion to Communism:	6	2	1	2	0	1
Central theme:	3	1	1	1	0	0
Subtheme:	3	1	0	1	0	1

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* Underscored numbers represent total occurrences as both central themes and subthemes.

Table 6 (continued)

Theme		Distribution by Grade Level 1	2	3	4	5
(Devotion and allegiance to the new society:)						
Devotion to new society:	6	1	2	0	2	1
Central theme	1	1	0	0	0	0
Subtheme:	5	0	2	0	2	1
Devotion to socialism:	1	1	0	0	0	0
Devotion to Militia (subtheme):	1	0	1	0	0	0
Benevolence of the new society:	79	5	20	17	20	17
Central theme:	37	4	10	8	9	6
Subtheme:	42	1	10	9	11	11
Improved conditions under the new society:	22	2	7	4	4	5
Central theme:	14	2	6	1	1	4
Subtheme:	8	0	1	3	3	1
Modernization under the new society:	15	2	7	1	3	2
Central theme:	7	1	3	1	1	1
Subtheme:	8	1	4	0	2	1
Benevolence of the PLA:	13	0	2	4	6	1
Central theme:	2	0	0	0	2	0
Subtheme:	11	0	2	4	4	1
Benevolence of the Party:	12	1	0	2	3	6
Central theme:	5	1	0	1	2	1
Subtheme:	7	0	0	1	1	5
Benevolence of the communes:	8	0	3	3	2	0
Central theme:	6	0	1	3	2	0
Subtheme:	2	0	2	0	0	0
Devotion of leaders to welfare of the people:	7	0	1	3	1	2
Central theme:	3	0	0	2	1	0
Subtheme:	4	0	1	1	0	2
Benevolence of socialism (subtheme only):	1	0	0	0	0	1

Table 6 (continued)

Theme		Distribution by Grade Level				
		1	2	3	4	5
(Benevolence of the new society)						
Benevolence of Militia (subtheme only):	1	0	0	0	1	0
Glorification of Mao:	43	11	5	11	10	6
Central theme:	24	7	2	5	6	4
Subtheme:	19	4	3	6	4	2
Devotion to Mao:	20	6	1	4	7	2
Central theme:	11	4	0	1	5	1
Subtheme:	9	2	1	3	2	1
Mao as leader:	12	2	3	3	2	2
Central theme:	7	1	1	2	1	2
Subtheme:	5	1	2	1	1	0
Love of Mao for people:	11	3	1	4	1	2
Central theme:	6	2	1	2	0	1
Subtheme:	5	1	0	2	1	1
Evils of Republican China:	37	1	7	4	10	15
Central theme:	9	0	2	0	3	4
Subtheme:	28	1	5	4	7	11
Kuomintang oppression:	17	0	3	3	3	8
Central theme:	1	0	0	0	0	1
Subtheme:	16	0	3	3	3	7
Poverty and suffering of the people:	8	1	2	0	1	4
Central theme:	2	0	1	0	0	1
Subtheme:	6	1	1	0	1	3
Landlord oppression:	7	0	1	1	4	1
Central theme:	3	0	0	0	2	1
Subtheme:	4	0	1	1	2	0
Capitalist oppression:	3	0	1	0	1	1
Warlord oppression (subtheme only):	2	0	0	0	1	1

Table 6 (continued)

Theme		Distribution by Grade Level				
		1	2	3	4	5
Military conflict:	35	4	7	8	6	10
Central theme:	6	2	3	0	1	0
Subtheme:	29	2	4	8	5	10
Defense against invaders:	20	4	5	4	2	5
Central theme:	6	2	3	0	1	0
Subtheme:	14	2	2	4	1	5
Liberation of Chinese people (subtheme only):	11	0	2	3	4	2
Liberation of Taiwan (subtheme only):	3	0	0	1	0	2
Peasant uprisings (subtheme only):	1	0	0	0	0	1
Social conflict:	32	0	4	6	8	14
Central theme:	4	0	0	1	1	2
Subtheme:	28	0	4	5	7	12
Oppression of weak by strong:	29	0	4	4	8	13
Central theme:	4	0	0	1	1	2
Subtheme:	25	0	4	3	7	11
Conflict with remnants of old society (subtheme only):	2	0	0	2	0	0
Liberation of masses (subtheme only):	1	0	0	0	0	1
Deception:	29	0	9	4	8	8
Central theme:	10	0	4	1	2	3
Subtheme:	19	0	5	3	6	5
Deception cleverness:	17	0	5	1	5	6
Central theme:	6	0	2	1	2	1
Subtheme:	11	0	3	0	3	5

Table 6 (continued)

Theme		Distribution by Grade Level				
		1	2	3	4	5
(Deception)						
Vigilance against destructive elements in society:	7	0	2	2	1	2
Central theme:	3	0	1	0	0	2
Subtheme:	4	0	1	2	1	0
Spying and spies (subtheme only):	3	0	1	1	1	0
Vigilance against spies:	2	0	1	0	1	0
Central theme:	1	0	1	0	0	0
Subtheme:	1	0	0	0	1	0
Love for the people:	20	4	4	7	4	1
Central theme:	4	1	1	2	0	0
Subtheme:	16	3	3	5	4	1
Love for the laboring people:	12	4	3	4	1	0
Central theme:	3	1	1	1	0	0
Subtheme:	9	3	2	3	1	0
Learning from the masses (subtheme only):	6	0	1	1	3	1
Inherent virtues of the laboring people:	2	0	0	2	0	0
Central theme:	1	0	0	1	0	0
Subtheme:	1	0	0	1	0	0
Nationalism:	19	2	0	9	4	4
Central theme:	4	1	0	3	0	0
Subtheme:	15	1	0	6	4	4
National pride:	16	1	0	8	4	3
Central theme:	2	0	0	2	0	0
Subtheme:	14	1	0	6	4	3
Love for China:	3	1	0	1	0	1
Central theme:	2	1	0	1	0	0
Subtheme:	1	0	0	0	0	1

Table 6 (continued)

Theme		Distribution by Grade Level				
		1	2	3	4	5
Evils of traditional Chinese society:	11	0	1	0	5	5
Central theme:	6	0	1	0	1	4
Subtheme:	5	0	0	0	4	1
Anti-Japanese sentiment (subtheme only):	11	0	3	3	3	2
Internationalism:	10	0	4	2	3	1
Central theme:	1	0	0	0	1	0
Subtheme:	9	0	4	2	2	1
Friendship between Chinese and Korean people (subtheme):	5	0	3	0	2	0
Common interests of oppressed peoples of world (subtheme):	2	0	0	2	0	0
Support of liberation movements of other peoples (subtheme only):	2	0	1	0	0	1
Friendship between Chinese and Russian people (central theme only):	1	0	0	0	1	0
Anti-Americanism:	8	0	2	3	1	2
Central theme:	2	0	0	1	0	1
Subtheme:	6	0	2	2	1	1
Anti-imperialism:	6	0	2	0	1	3
Central theme:	2	0	1	0	0	1
Subtheme:	4	0	1	0	1	2

Table 6 (continued)

Theme		Distribution by Grade Level				
		1	2	3	4	5
Unity of theory and practice:	6	0	2	0	0	4
Central theme:	1	0	1	0	0	0
Subtheme:	5	0	1	0	0	4
Anti-capitalism (subtheme only):	6	0	1	2	1	2
Dedication to revolution of other peoples:	4	0	1	1	1	1
Central theme:	2	0	1	1	0	0
Subtheme:	2	0	0	0	1	1
Anti-Chiang sentiment (subtheme only):	4	0	0	1	0	3
Liberation of women (latent):	3	0	0	0	1	2

Table 7: Central Themes by Frequency of Occurrence

Order	Theme	Number of Occurrences
1.	Benevolence of the new society	37
2.	Devotion and allegiance to the new society	32
3.	Glorification of Mao	24
4.	Deception	10
5.	Evils of Republican China	9
6.	Military conflict	6
	Evils of traditional Chinese society	6
7.	Social conflict	4
	Love for the people	4
8.	Nationalism	4
9.	Anti-Americanism	2
	Anti-imperialism	2
	Dedication to revolution of other peoples	2
10.	Internationalism	1
	Unity of theory and practice	1

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Table 8: Some High Frequency Words of Political Significance

	Word	No. of Occurrences
1.	enemy	249
2.	Mao Tse-tung (Includes "Chairman Mao")	191
3.	Party	149
4.	commune(s)	83
5.	China (Includes what is in English the adjective "Chinese" which in Chinese is expressed by the same combination of characters)	72
6.	PLA	55
7.	Liberation (Includes noun, verb, and adjective forms, which do not differ in Chinese)	55
8.	Pioneers	53
9.	Motherland	37
10.	Militia	25
11.	Socialism (Both as adjective and noun)	16
12.	Communism (This does not include use of the term as it occurs in the phrase Communist Party).	16

IV. Behavioral Themes

In the preceding section, we have seen what a young Chinese pupil is supposed to believe about his country and the world and what his attitudes toward these should be. Now our investigation turns to the question of how the individual should behave. What is good behavior or bad behavior from the point of view of the Readers? In an attempt to answer this question, we have examined each selection in terms of the behavior exemplified by its characters. As we shall see, the behavioral characteristics presented as desirable in the Readers are consistent with those which are the ideals of "communist morality."

Table 1 shows the behavioral themes identified in the Readers in order of decreasing frequency of occurrence as both central and subthemes. As in the case of the political themes, we shall discuss each major category individually. Table 2, which follows the discussion, shows the frequency and distribution of behavioral themes by grade level and the total number of times that each theme occurs as a central theme and as a subtheme. Table 3 shows central themes by frequency of occurrence.

1. Social and personal responsibility. Themes of social or personal responsibility occur with high frequency in the Readers, there being 39 selections scored under this category for central themes and another 96 selections scored for subthemes. These themes decrease in frequency in the higher grade levels.

As Table 1 indicates, themes in this category are generally concerned with the relationship between the behavior of the individual and his group or society as a whole. Some of these, such as "thrift and frugality," "prudence and foresight," and "neatness and order," although essentially matters of personal responsibility, are, in the context of Chinese Communist morality, seen as affecting the general welfare of society as a whole and, for that reason, are also considered together with the more obviously social virtues.

In general, these themes stress the obligation of the individual to the good of the overall group or of society. In this, the individual is clearly shown as subordinated to the larger interests of society. In The Flowers in the Park (Vol. 1, No. 35), for example, which exemplifies the theme of "protection of public property," the little boy wants to pick the flowers. He is stopped, however, by his older sister, who tells him:

> "Don't pick them! They are for everyone to look at."

Table 1: Behavioral Themes

1. Social and Personal Responsibility
    a. Devotion to Duty
    b. Obedience and Deference
    c. Performance of Social Obligations
    d. Protection of Public Property
    e. Thrift and Frugality
    f. Prudence and Foresight
    g. Hygienic Behavior
    h. Honesty
    i. Neatness and Order

2. Achievement
    a. Achievement Through Diligence and Persistence
    b. Desire to Achieve
    c. Achievement Cleverness

3. Altruistic Behavior
    a. Heroic Self-Sacrifice
    b. Service to Others
    c. Sacrifice of Egoistic Motives for Higher Goals

4. Collective Behavior
    a. Cooperation in a Common Endeavor
    b. Solidarity and Anti-Individualism

5. Prosocial Aggression

6. Conquest of Natural Environment

7. Role Acceptance
    a. As Worker-Farmer-Soldier
    b. General Acceptance of Social Role
    c. As Commune Member
    d. As Successor to the Revolution

8. Starting From Reality
    a. Scientific Attitude of Investigation and Research
    b. Solution of Conflict Through Study of Actual Situation

9. Esthetic Aspects of Nature and/or Farm Life

10. Willingness to Accept Advice and Criticism

11. Love of Labor

Table 1 (continued)

12. Bad Consequences of Improper Behavior

13. Behavioral Techniques for Resisting Enemy Invasion and Occupation

14. Internal Reward and Satisfaction
    a. Satisfaction From Accomplishment of a Task
    b. Happiness in Doing What is Right

15. Love of Study
    a. Love of Study
    b. Love of School

16. Responsiveness to and Affiliation for Nature and Farm Life

17. Anti-Superstition

A Story About Borrowing a Picture Book (Vol. 8, No. 25) is concerned with honesty and personal integrity and involves a situation in which a girl must make a decision involving a conflict between loyalty to her family and her duty to a larger social group. The conflict is, of course, resolved in favor of the group, and her correct behavior is amply rewarded.

The conflict presented in the story described above suggests very strongly that there is considerable significance in the prominence given in the Readers to themes of social responsibility. The significance of these themes becomes more obvious when it is recalled that traditional Chinese ethics, as exemplified particularly by Confucianism, was primarily family centered and that the first loyalty of the individual was to his family. There can be little doubt that the inclusion of a high proportion of selections devoted to questions of social responsibility is a deliberate attempt to shift the focus of loyalty from the family to society.

2. Achievement. Achievement appears as a theme of almost equal importance as that of social and personal responsibility, with 28 cases as a central theme and 90 cases as a subtheme. A story was scored for achievement when it dealt with examples of actual achievement or with expression of the desire to achieve. It should be pointed out that the term achievement in the sense that it is used here, in keeping with the social character of the communist ethic, refers not so much to personal achievement as an end in itself, but rather of achievement as it is related to wider social goals. Whatever the individual achieves is not for his personal glorification. In other words, personal achievement is portrayed as being subordinated to the good of the society.

Of the three subcategories of achievement themes found in the Readers, that of achievement through "diligence and persistence" is by far the most emphasized. Stories exemplifying this theme usually involve individuals who attain their goals not so much by virtue of any outstanding ability but rather through keeping at a task until it is at last successfully completed. A typical example of this theme occurs in Grinding a Piece of Iron Into a Needle (Vol. 4, No. 12), in which the poet Li Po, as a small boy, comes upon a woman grinding a piece of iron. When he asked her what she was doing, she replied: "Making a needle." Li Po, who was "fond of playing and afraid of hardship," was skeptical that such was possible. But the old woman said:

> "All you need is perseverence. If you do not fear hardship, a piece of iron can be ground into a needle."

It was then that Li Po understood the truth of the value of perseverence and hard work. From that time on, he studied hard and made rapid progress.

This is a lesson that is spelled out plainly time and time again, as in the following New Year's Motto that appears in Volume 5, No. 38:

> "Establish a spirit of diligence and frugality;
> Develop a spirit of bitter struggle."

Another typical example of the theme occurs in A Patch (Vol. 6, No. 6), in which a little boy tears his clothes crawling through a fence and attempts with little success and to the great amusement of his sister to sew on a patch. However, in his shame at his failure, he persisted, working slowly until he completed the patching successfully.

The lesson is clear. Success is achieved through patience, perseverence, and diligence. If one works hard enough at something, he will inevitably succeed. Failure springs from lack of effort and nothing more.

Very often, themes of diligence and achievement are linked with that of collective labor for a common good or for an altruistic end rather than for personal advancement or improvement. Evidence for this is seen in Cleaning a Wall (Vol. 7, No. 7). The writer of the selection brings up at a meeting of the Young Pioneers the problem of a wall near the school on which there was writing and scribbling. The Pioneers agree to go out and clean it up. In the story, a contrast is made between the work styles of Chao Shu-fang, who was "patient and precise," and Lu Chien-wen, who was by temperament "too hasty" and who worked rapidly but inefficiently. Not only is the point reiterated that it is by persistent and patient labor that one attains goals, but that working with a group in a spirit of public service is more effective than independent effort.

In other stories, it is not the act of achievement that is emphasized, but rather the desire to achieve. An example of this occurs in Gathering Rice (Vol. 5, No. 6).

In contrast to this, there is another type of achievement that figures in many selections. This is not achievement through persistence, but achievement through solving a problem in a clever or ingenious way. To describe this form of achievement, we have adopted the term "achievement cleverness."

Classical Chinese literature abounds in stories of "achievement cleverness," and under this category we find a good number of stories from classical as well as more recent sources. A typical story of this sort is Szu-ma Kuang (Vol. 2, No. 36), in which Szu-ma Kuang saves a playmate who has fallen into a cistern by breaking it with a rock, or A Crow Gets a Drink of Water (Vol. 2, No. 17), in which a crow put stones into a bottle of water in order to raise the level of water so that he could drink it. Another example from a classical source is Weighing an Elephant (Vol. 7, No. 21), in which Ts'ao Chung, the father of Ts'ao Ts'ao, works out a clever method to weigh an elephant indirectly.

Thus while it appears that diligence is the key to achieving long-range goals, the clever solution is approved as well. There does appear, however, to be a distinction between the types of situations to which these two forms of achievement are applicable, "achievement cleverness" being portrayed as more appropriate to the solution of immediate problems as opposed to the sustained effort required to attain major goals.

3. Altruistic behavior. Themes of altruistic behavior are next in importance to those of achievement in terms of frequency of occurrence, there being 65 selections emphasizing altruistic behavior as a central theme and 32 selections having it as a subtheme. Altruistic themes increase in frequency as grade level rises.

Here, we have differentiated between three categories of altruistic behavior, "heroic self-sacrifice," "service to others," and "sacrifice of egoistic motives for higher goals." It is the first two of these that are of major concern.

Of these themes, it is that of "heroic self-sacrifice" that occurs most frequently. "Heroic self-sacrifice" refers either to sacrifice of one's life to save the life of another or to save public property, or to an act of heroism in which the individual risks his life for these ends. Most often, however, the story involves a hero or heroine who willingly sacrifices his or her life. A typical example occurs in Lo Sheng-chiao (Vol. 8, No. 28). In this story, Lo Sheng-chiao, a member of the PLA forces in Korea, sacrificed himself in saving the life of a little Korean boy who had fallen through the ice into a river. As soon as Lo Sheng-chiao learned of the accident, he jumped into the cold water without thought for his own life.

This same sort of behavior is characteristic of Hsiang Hsiu-li (Vol. 7, No. 36), a girl who sacrificed her life in preventing the spread of a fire that would have led to a costly explosion. At the hospital, to which she was taken seriously burned, the first thing she asked was:

> "Did the sodium explode? Was the plant damaged?"

She soon died from the severe burns that she had suffered, but as the text remarks:

> "Her lofty communist spirit and her heroic self-sacrifice for the people will always live in our hearts."

The question at the end of the story asks:

> "In what ways was Hsiang Hsiu-li's lofty communist spirit exemplified?"

The theme of "service to others" occurs as a central theme in 16 stories. A typical example is found in I've Come to Escort You to Work (Vol. 6, No. 26), which tells of a small boy who helps a blind woman find her way to work and passes the duty on to his younger sister when he can no longer continue to do it himself. The question at the end of the story serves to bring the point home:

> "Why did the brother and sister want to escort Auntie Liu to Work?"

Through stories like these, the point is made over and over again that one should think of others before oneself, offer kindness and help to those that need it, particularly the sick and the elderly, and put one's own interest after that of others.

The theme "sacrifice of egoistic motives for higher goals" is well exemplified by the story Giving Convenience to Others (Vol. 10, No. 8). Chao Meng-t'ao, who is a model worker, struggles with her conscience and finally swaps spinning machines with an inexperienced girl who cannot meet her quota because of the poor quality of her machine. Chao Meng-t'ao succeeded in overcoming the handicap imposed by the inferior machine, and as a result of her example, a spirit of mutual helpfulness pervaded the entire work group, which continued to be judged as a model production group year after year.

4. Collective behavior. Collective behavior, that is, doing things as part of a group rather than by oneself, is emphasized throughout the text. It occurs more frequently as a subtheme, having been scored only 10 times as a central theme but 65 times as a subtheme. We have considered collective behavior under two categories, the first, that of "cooperation in a common endeavor," which is the most frequent manifestation of the theme, and second, that of "solidarity and anti-individualism."

The first of these categories is exemplified by On Duty for the Day (Vol. 1, No. 38), in which a group of pupils take care of their classroom together.

An example of the theme of "solidarity and anti-individualism" occurs in A Bundle of Arrows (Vol. 3, No. 15), an adaptation of one of the fables of Aesop. Here, an old man's ten sons learn that survival depends upon working together rather than individual activity.

The theme of "collective behavior" together with those of "social and personal responsibility," "achievement", and "altruistic behavior," recur constantly as the dominant themes of the Readers.

5. Prosocial aggression. Prosocial aggression is defined as "morally righteous" aggression, thus including such diverse forms of aggressive behavior as the Crusades, the Inquisition, slaughter of an enemy in war for the preservation of freedom, or attacking a dangerous criminal who is threatening the lives of innocent people. It is, thus, any form of aggressive behavior that is conceived of as functioning for the social good. As such, it is opposed to murder or beating up a classmate for no good reason, which are examples of antisocial aggression.

The theme of prosocial aggression occurs as a subtheme 43 times in the Readers, and increases in frequency as grade level rises. It frequently accompanies war stories.

An interesting instance of this theme occurs in Incidents From Taiwan (Vol. 6, No. 13). Here, the aggressive behavior of the American soldiers, who beat up whomever they can lay their hands on, is shown as evil. However, when the little Chinese boys, with the help of a pedicab driver, in turn attack a drunken American soldier, it is clear that the author of the story intends this as justifiable and righteous behavior:

> "The pedicab driver, holding the American soldier's head down, clamped him firmly by the neck so that the children could punch and kick him. They gave the rotten thing a savage beating."

The contrast between "antisocial" and "prosocial" aggression is again clearly shown in Liu Wen-hsüeh (Vol. 6, No. 24), the story of the fourth grade pupil who sacrificed his life fighting with an unreformed landlord who was stealing the commune's peppers. In the end, the landlord was caught and executed by shooting.

A Wolf in Sheep's Clothing (Vol. 3, No.17) presents another instance of prosocial aggression in which a shepherd boy beats to death a wolf that has been killing his sheep. As he strikes the wolf, he repeats the sentence:

> "Death to you, you wolf in sheep's clothing!"

A particularly strong note of violence is sounded in Open Fire on the God of Plagues (Vol. 9, No. 34), in which, as the "heroic cannons roar" and "heroic soldiers shout out in rage," the theme of "Open Fire" on the American "invaders" on Taiwan is expressed. As the text states:

> "Our brothers on Taiwan have lit the flames of hate,"

and

> "A debt of blood must be returned in blood."

From these examples, it can be seen that the Readers encourage aggressive behavior when this behavior is in the interest of the social good.

6. Conquest of the natural environment. This theme has been scored only once as a central theme, but occurs in 27 selections as a subtheme. In general, this theme increases in frequency as grade level rises.

An example of this theme occurs in The Development of Yen-wo Island (Vol. 9, No. 9), in which the taming of a previously undeveloped area is described.

The importance of this theme lies in the fact that it goes against the traditional Chinese philosophical view of man as "being" in nature by asserting that man can by his efforts control nature.

7. Role acceptance. A selection has been assigned this theme when it contains some expression indicating that the central character of the selection accepts his status or role within society. Of the various categories of role differentiated, that of "worker-farmer-soldier" is the most predominant. This indicates that the pupil is encouraged to think of himself as growing up to become primarily a worker, farmer, or soldier if the situation requires it.

A good example of a selection exemplifying this theme is What Will I Be When I Grow Up (Vol. 2, No. 3), in which the narrator expresses his wish to become a peasant, a worker, and a soldier.

8. Starting from reality. This theme includes two categories, the theme of "scientific attitude of investigation and research," and the theme of "solution of conflict through study of the actual situation." In general, these themes increase in frequency through grade 4, but assume slightly less significance in grade 5. "Starting from reality" is the central theme of 19 selections and a subtheme of six selections.

A scientific attitude of "investigation and research" in dealing with problems is an important element of Maoist thought. This is exemplified in The Secret of the God (Vol. 6, No. 27), in which the object of investigation is a "god" who lived in a mountain cave and who had the reputation of being able to cure illness on the receipt of an offering. The young people who were interested in investigating the "god" were at first discouraged from doing so by the older people, who feared that it was too dangerous an undertaking. Finally, a group of youths went into the cave, seized the "god," and discovered that he was an unreformed vagabond. Thus a scientific attitude prevailed over superstition.

The theme is stated directly in General Liu Chih-tan's Notebook (Vol. 8, No. 32). General Liu always seemed to know more about a village than even the officials of the village, his notebook bulging with information about population and resources. This was because he investigated all aspects of any new place he came to, and, as the story concludes:

> "Many of his comrades were influenced by him, all coming to respect investigation and research."

The explicit statement of this principle occurs in Starting From Reality (Vol. 10, No. 11), which begins with an assertion of the objective existence of external reality:

> "There is a date tree outside the window even if the window is closed and you can't see it."

As the story states, although the "truth is clear," we often fail to investigate the actual situation, with the result that we depart from reality and that our work is done badly. What is the remedy for this?

> "In work, one cannot rely only on one's own methods of thought, but must start from reality, emphasizing investigation and research."

At the end of the selection, the pupils are asked:

> "What is starting from reality? Explain, citing an incident from everyday life as in the text."

The pupil is thus encouraged to apply a philosophy of "investigation and research" to the events of his daily life.

The theme of "solution of conflict through study of the actual situation" is exemplified by The Gold-and-Silver Shield (Vol. 4, No. 24), in which two generals, who are looking only at one side of a shield, get into a dispute over whether it is made of gold or silver. The shield-maker finally turns the shield around, showing them that they were both wrong for looking at only one side of the shield.

9. Esthetic aspects of nature and/or farm life. This theme occurs as a central theme in 12 selections and as a subtheme in 13 selections. It occurs most frequently in grades 2 and 3 and in grade 5 as well.

The presentation of nature in esthetic terms is bound up with traditional Chinese attitudes toward nature that have played a predominant role in Chinese art and literature and in accordance with which the natural world is pictured in idyllic terms.

Thus, this theme, which is exemplified by selections depicting nature in its esthetic aspects, is opposed to the theme of "conquest of the natural environment," in which nature appears in her more violent aspects and in which man is wrestling with nature in an attempt to overcome her. Thus, the Readers exemplify both the traditional Chinese and Western attitudes toward nature.

There are selections under this category that are devoted entirely to presenting an idyllic picture of country life, as for example, does Summer Has Gone By (Vol. 5, No. 1):

> "Those delightful dawns and dusks
> Appear before my eyes like a picture scroll.
> Summer has gone by,
> But I am still thinking of it."

The theme is also sometimes linked with a political theme such as the "benevolence" of the communes or of the Party. For example, politics and esthetics are blended in The Abundant Hsi-Sha Archipelago (Vol. 8, No. 20), in which a long description of the archipelago, which is located in the South China Sea, is brought to a close with the message:

> "In the past, the Hsi-Sha Archipelago was very desolate, but after the Liberation, the Party and the government sent many scientists and workers to the islands to work. As a result of their hard labors, the Hsi-Sha Archipelago has become an extremely attractive place."

Nature is thus portrayed in extremely appealing terms, and farm life shown to consist of esthetic pleasures as well as of necessarily hard work.

10. Willingness to accept advice and criticism. This occurs primarily as a subtheme, appearing as a subtheme 20 times and as a central theme two times. It is fairly evenly distributed throughout the grade levels except for grade 1, in which it appears only once, and grade 3, in which it is most frequent.

This theme stresses the wisdom of willingly accepting advice and criticism from others and depicts either the beneficial results that result from heeding advice or the unfortunate consequences of not doing so.

A typical example of this theme is The Man Who Lost His Sheep (Vol. 6, No. 28b), the story of a man who at first does not heed the advice of a neighbor to repair a hole in his sheep pen, but who later realizes his error after having lost several more sheep. The theme is stated explicitly in the final paragraph of the story:

> "The man was full of regret, for he should have taken the advice of his neighbor. He patched up the hole at once, and repaired the sheep pen so that it was sturdy. From then on, no more sheep were carried off by the wolf."

The discussion question at the end of the story serves to bring out the point of this story and of the selection preceding it even more explicitly:

> "Study these two allegories and discuss what educational value they have for us and how they should instruct us in our daily lives."

Thus the pupil is shown that humility and willingness to defer to the advice of others is a virtue that should be cultivated.

11. Love of labor. The theme of "love of labor" occurs more frequently as a subtheme than as a central theme, being scored 18 times for the former and 3 times for the latter. It is given greatest emphasis in grades 1 through 3 and assumes less importance in grades 4 and 5.

Love of labor is, naturally, a necessary quality in the young who are to build the "new" China. In grade 1, the theme is stated explicitly in the poem Studying and Laboring (Vol. 1, No. 31):

> "We love to study,
> We love to labor."

More characteristic than a direct statement of love of labor, however, is the association of the accomplishment of a piece of work with a psychological state of satisfaction and happiness. This, in turn, is often related to themes of achievement. This is exemplified in Pulling Weeds (Vol. 5, No. 2):

> "The weeds in the turnip patches had all been pulled out! How tasty food is after one has labored."

In this way, the Readers stress the joys of labor and the satisfaction that results from its accomplishment.

12. Bad consequences of improper behavior. This theme stresses the bad results that follow from failure to comply with rules or from failure to heed advice. Eight stories were scored with this category as a central theme and 10 with it as a subtheme. The theme appears in highest concentration in grades 2 and 3.

A typical example of this theme is found in Wait a While (Vol. 5, No. 27), in which a man who does not bother to fasten the harness of his donkey tightly has two baskets of porcelain that he is carrying fall to the ground and smash.

Another example occurs in The Wolf and the Cat (Vol. 5, No. 28), the story of a wolf who can find no one to protect him from a hunter because he has destroyed his reputation by killing and eating the animals of most of the people in the village.

13. Behavioral techniques for resisting enemy invasion and occupation. This was scored as a subtheme only in 17 selections. The theme is fairly evenly distributed through the grade levels except for grade 1, in which it was scored only once.

A selection was scored for this theme if it showed forms of behavior that would be applicable to situations that might occur during a period of enemy occupation. For this reason, many of the stories illustrating this theme are set during the War of Resistance Against Japan.

A good example of a story exemplifying this theme is I Am the District Chief (Vol. 3, No. 19), in which the courage of those who resist the interrogation of an enemy soldier is portrayed. The story also illustrates a technique for confusing and outwitting the enemy soldier. The Hawker (Vol. 3, No. 20) treats a somewhat similar situation in which a street hawker is actually the village school teacher.

14. Internal reward and satisfaction. "Internal reward and satisfaction" was scored as a subtheme only in 16 selections. The theme is fairly evenly distributed throughout the grade levels, with a high concentration in grade 4.

It is characteristic of the Readers that few if any stories show the characters as receiving concrete rewards for work accomplished or for meritorious behavior. At best, the characters obtain the admiration and praise of their comrades or superiors. Rather, the reward comes more often in the form of feelings of happiness and satisfaction ("psychic income"). This is illustrated by the designations for the two subcategories under this heading, "satisfaction from accomplishment of a task," and "happiness in doing what is right."

The following are examples of the first subcategory:

> "After we finish sweeping, the classroom is very clean, and in our hearts we are very happy." (Vol. 1, No. 38)
>
> "In a little while, all of the snow had been swept up. The children went off to school singing." (Vol. 1, No. 44).

The story The Day of Joining the Pioneers (Vol. 4, No. 31) contains an example of the theme of "happiness in doing what is right." In the story, a boy on his way to school finds a school book that belongs to someone in another school. He risks being late to school himself in order to return the book to the boy. He arrives at his own school just as the class bell is ringing:

> "His heart was pounding hard, his legs ached, and he was very tired. But he felt a happiness that he could not express, because on the day that he was to join the Pioneers he had done the kind of thing that a Young Pioneer ought to do."

In this way, then, the pupil is taught not to expect any other reward for goodness than internal satisfaction.

15. Love of study. "Love of study" as a theme occurs far less frequently than does love of labor, having been scored as a central theme only two times and as a subtheme six times. Greatest emphasis on the theme occurs in grade 1. The theme has been differentiated into two subcategories, "love of study" itself, and "love of school." The latter theme occurs only once in grade 1.

The theme "love of study" is linked closely to those stressing the goals toward which the pupil should address himself. As we have seen, these are primarily the down-to-earth goals of becoming a farmer, worker, or soldier. The pupil is thus not being conditioned to think of himself as a scholar or to view the love to learning as something intrinsically valuable. Learning and study are for the solution of concrete problems and for the ends of national construction. As the poem quoted earlier, Studying and Laboring (Vol. 1, No. 31) states:

> "Having learned skills, we go out to plant the fields;
> Having learned skills, we go out to work.

The theme is also linked in some cases with that of the "benevolence of the new society." This is true in We Must Prize the Happy Life of Study (Vol. 9, No. 1), in which an old laborer describes the hardships of his youth, when labor was hard and cruel and study was hard come by for peasant boys, whom teachers scolded and struck. As the old man says:

> "I envy you children today. How fortunate you are! The Party and the government have immense concern for you and have set up excellent schools for you. The teachers are warm and pleasant to you so that you can study and learn the skills of labor without fear and anxiety. How you ought to prize such a happy life of study."

The important point, however, is that learning is seen not so much as an end in itself, but as a means of mastering skills that can be turned to the service of society. As in the case of "achievement," realization of one's capacities is subordinated as a goal to the use of one's capacities in the realization of the overall goals of the society.

16. Responsiveness to and affiliation for nature and farm life. This theme was scored only once as a central theme and only seven times as a subtheme. It occurs in fairly even distribution in grades 2,3, and 4.

An example of this theme occurs in Mountain Song of a Rich Harvest (Vol. 7, No. 14), in which the joys of a rich harvest are extolled. This poem also links feelings of responsiveness to farm life with feelings of gratitude toward the communes, Mao, and the Party.

The selections included in this category are usually ones in which individuals are portrayed as responding in a positive manner toward farm life and the natural world.

17. Anti-superstition. This theme is the least important in terms of its occurrence, appearing as a central theme only once and as a subtheme only three times. It is evenly distributed through grades 2 through 4. The infrequency of its occurrence may be in part explained by the fact that the Readers were intended for use among urban populations rather than in rural areas.

It is exemplified in Kicking a Ghost (Vol. 7, No. 24), in which the writer, Lu Hsün, investigates what appears to be a ghost in a graveyard at night only to find that the ghost was a very human grave robber. In this story, the theme of a "scientific attitude of investigation and research" is linked with that of anti-superstition. The correct attitude toward superstition is shown by the behavior of Lu Hsün, who, instead of running away, approached the "ghost" and kicked him.

High frequency words of behavioral significance. Table 4 lists a sampling of words having behavioral significance that occur in the Readers in order of frequency of occurrence. These suggest the importance attached to the positive virtues of labor, work, and study. Of particular interest is the high frequency with which the word "happy" and verb "to kill" and its synonyms occur. The relatively high frequency of the verb "to die" and its synonyms is also worthy of note.

Summary

These are the major behavioral themes that occur in the Readers. It is these themes that suggest the ideal behavior that the regime would like to foster in the young. The attitudes of devotion to the new society and to Mao are to be transformed into concrete action in the person of an individual whose primary orientation is to the performance of his obligations to society, an individual who strives to achieve not for himself, but for the common good, and one who will sacrifice his own comforts and even his own life if need be for the good of others or of China. He is a person who works well with others, accepts as his goals in life the modest ones of being a worker, farmer, or soldier, and approaches the world and its problems in a spirit of objective inquiry. He is, in short, a thoroughly dedicated, utterly selfless individual whose sacrifice of his individual identity to that of his society is complete.

In the chapter to follow, we shall discuss in detail the characteristics of this perfect exemplar of the values in the Readers.

Table 2: Frequency and Distribution of Behavioral Themes*

Theme		Distribution by Grade Level				
		1	2	3	4	5
Social and personal responsibility:	135	25	31	26	34	19
Central theme:	39	10	12	5	9	3
Subtheme:	96	15	19	21	25	16
Devotion to duty:	21	3	1	4	7	6
Central theme:	5	0	0	0	3	2
Subtheme:	16	3	1	4	4	4
Obedience and deference:	21	4	3	2	5	7
Central theme:	3	1	1	1	0	0
Subtheme:	18	3	2	1	5	7
Performance of social obligations:	20	2	10	5	2	1
Central theme:	7	1	4	1	0	1
Subtheme:	13	1	6	4	2	0
Protection of public property:	18	3	5	3	6	1
Central theme:	8	3	2	0	3	0
Subtheme:	10	0	3	3	3	1
Thrift and frugality:	14	0	6	4	3	1
Central theme:	5	0	3	2	0	0
Subtheme:	9	0	3	2	3	1
Prudence and foresight:	14	1	2	5	4	2
Central theme:	4	1	2	1	0	0
Subtheme:	10	0	0	4	4	2
Hygienic behavior:	13	5	4	3	1	0
Central theme:	2	2	0	0	0	0
Subtheme:	11	3	4	3	1	0
Honesty:	7	3	0	0	3	1
Central theme:	4	2	0	0	2	0
Subtheme:	3	1	0	0	1	1
Neatness and order:	7	4	0	0	3	0
Central theme:	1	0	0	0	1	0
Subtheme:	6	4	0	0	2	0

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* Underscored numbers represent total occurrences as both central themes and subthemes.

Table 2 (continued)

Theme		Distribution by Grade Level				
		1	2	3	4	5
Achievement:	118	17	23	30	32	16
Central theme:	28	6	6	9	5	2
Subtheme:	90	11	17	21	27	14
Achievement through diligence and persistence:	83	12	13	24	23	11
Central theme:	23	3	4	9	5	2
Subtheme:	60	9	9	15	18	9
Desire to achieve:	19	2	7	4	3	3
Central theme:	1	0	1	0	0	0
Subtheme:	18	2	6	4	3	3
Achievement cleverness:	16	3	3	2	6	2
Central theme:	4	3	1	0	0	0
Subtheme:	12	0	2	2	6	2
Altruistic behavior:	97	5	16	21	28	27
Central theme:	65	1	11	17	19	17
Subtheme:	32	4	5	4	9	10
Heroic self-sacrifice:	59	0	10	10	20	19
Central theme:	46	0	8	10	14	14
Subtheme:	13	0	2	0	6	5
Service to others:	31	4	5	9	6	7
Central theme:	16	1	3	7	3	2
Subtheme:	15	3	2	2	3	5
Sacrifice of egoistic motives for higher goals:	7	1	1	2	2	1
Central theme:	3	0	0	0	2	1
Subtheme:	4	1	1	2	0	0
Collective behavior:	75	16	18	14	17	10
Central theme:	10	6	1	2	1	0
Subtheme:	65	10	17	12	16	10

Table 2 (continued)

Theme		Distribution by Grade Level				
		1	2	3	4	5
(Collective behavior)						
Cooperation in a common endeavor:	66	16	17	13	14	6
Central theme:	8	6	0	2	0	0
Subtheme:	58	10	17	11	14	6
Solidarity and anti-individualism:	9	0	1	1	3	4
Central theme:	2	0	1	0	1	0
Subtheme:	7	0	0	1	2	4
Prosocial aggression (subtheme only):	43	2	7	10	10	14
Conquest of natural environment:	28	3	6	3	8	8
Central theme:	1	1	0	0	0	0
Subtheme:	27	2	6	3	8	8
Role acceptance:	26	6	9	2	5	4
Central theme:	8	6	1	0	0	1
Subtheme:	18	0	8	2	5	3
As worker-farmer-soldier:	15	3	7	1	1	3
Central theme:	3	3	0	0	0	0
Subtheme:	12	0	7	1	1	3
General acceptance of social role:	6	3	2	1	0	0
Central theme:	4	3	1	0	0	0
Subtheme:	2	0	1	1	0	0
As commune member (subtheme only):	4	0	0	0	4	0
As successor to revolution (central theme only):	1	0	0	0	0	1

Table 2 (continued)

Theme		Distribution by Grade Level				
		1	2	3	4	5
Starting from reality:	25	0	4	6	9	6
Central theme:	19	0	2	5	7	5
Subtheme:	6	0	2	1	2	1
Scientific attitude of investigation and research:	20	0	2	4	8	6
Central theme:	16	0	1	3	7	5
Subtheme:	4	0	1	1	1	1
Solution of conflict through study of actual situation:	5	0	2	2	1	0
Central theme:	3	0	1	2	0	0
Subtheme:	2	0	1	0	1	0
Esthetic aspects of nature and/or farm life:	25	2	7	6	1	9
Central theme:	12	2	4	1	0	5
Subtheme:	13	0	3	5	1	4
Willingness to accept advice and criticism:	22	1	5	8	4	4
Central theme:	2	0	0	2	0	0
Subtheme:	20	1	5	6	4	4
Love of labor:	21	6	6	5	2	2
Central theme:	3	2	0	0	1	0
Subtheme:	18	4	6	5	1	2
Bad consequences of improper behavior:	18	2	7	5	2	2
Central theme:	8	2	2	2	1	1
Subtheme:	10	0	5	3	1	1

Table 2 (continued)

Theme		Distribution by Grade Level				
		1	2	3	4	5
Behavioral techniques for resisting enemy invasion and occupation (subtheme only):	17	1	5	3	3	5
Internal reward and satisfaction (subthemes only):	16	3	3	2	6	2
Satisfaction from accomplishment of a task:	10	3	1	2	2	2
Happiness in doing what is right:	6	0	2	0	4	0
Love of study:	8	4	1	2	0	1
Central theme:	2	2	0	0	0	0
Subtheme:	6	2	1	2	0	1
Love of study:	7	3	1	2	0	1
Central theme:	1	1	0	0	0	0
Subtheme:	6	2	1	2	0	1
Love of school (central theme only):	1	1	0	0	0	0
Responsiveness to and affiliation for nature and farm life:	8	0	2	2	3	1
Central theme:	1	0	0	0	1	0
Subtheme:	7	0	2	2	2	1
Anti-superstition:	4	0	1	1	1	1
Central theme:	1	0	0	1	0	0
Subtheme:	3	0	1	0	1	1

Table 3: Central Themes by Frequency of Occurrence

Order	Theme	Number of Occurrences
1.	Altruistic behavior	65
2.	Social and personal responsibility	39
3.	Achievement	28
4.	Starting from reality	19
5.	Esthetic aspects of nature and/or farm life	12
6.	Collective behavior	10
7.	Role acceptance	8
	Bad consequences of improper behavior	8
8.	Love of labor	3
9.	Willingness to accept advice and criticism	2
	Love of study	2
10.	Conquest of natural environment	1
	Responsiveness to and affiliation for nature and/or farm life	1
	Anti-superstition	1

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Table 4: Some High Frequency Words of Behavioral Significance

	Word	No. of Occurrences
1.	to labor (and its synoyms)	160
2.	to build, create, make	146
3.	to study	139
4.	happy, happiness	109
5.	to kill, annihilate, exterminate	87
6.	to die, to sacrifice (oneself)	66
7.	to love, like	52
8.	to advance	49
9.	anger, angry	36
10.	to protect	23
11.	obedience, obedient	19
12.	diligence, diligent	17
13.	to attack	17
14.	beauty, beautiful	15
15.	to hate	9
16.	to invade	8

CHAPTER 8: THE MODEL CHILD

The "model" or ideal child refers to a child who is the perfect exemplar of the knowledge, attitudes, and values set forth by the Readers. In other words, the construction of the model child is an attempt to describe the sort of individual whom one might expect to emerge by the end of the fifth grade as a product of the influences of the Readers, assuming that no additional or contrary influences were at work on him from other areas of his home, school, or social environment.

We have in the tables that follow summarized, on the basis of the information in and the analysis of the Readers, the factual knowledge, the beliefs, the values, and the personal characteristics that would characterize this "model" child.

Bearing in mind that the limits set upon this "model" child are highly artificial in that experience beyond that of the Readers is not taken into consideration, what emerges is an individual with the foundations of a good general knowledge about the natural world, but one with a highly biased and one-sided knowledge both of past and modern Chinese history as well as one with a distorted image of the non-Chinese world. He is equipped with the beginnings of the practical knowledge required of him to become primarily a farmer and with an assortment of historical information selected for the purpose of enhancing his commitment to the Communist regime, ensuring his rejection of the "old" China, and convincing him that, with the exception of a few good international friends, the outside world is essentially hostile toward China.

This factual knowledge is in turn coupled with attempts to foster belief in the "benevolence" of the Communist regime and of its leaders and distrust of forces both inside and outside the nation that present a threat to it. In terms of his personal life, the focus is on fostering a faith in the inevitable success of hard work, and particularly of hard work done in cooperation with others.

He is thus taught to value all phases of the "new" society, work and study, and perhaps of as much importance as anything, the social role of worker-farmer-peasant. In turn, he is taught to hate and despise much of the "old" society, with the exception of the achievements made by the people, as well as to hate any nation, group, or element that has destruction of his society as its goal.

At the base of this complex of knowledge, beliefs, and values, is a personality characterized essentially by behavior of a highly self-sacrificing kind. The individual, in addition to working or studying hard, must not only restrain all emotions and desires not consistent with these beliefs and values, but must also be prepared to sacrifice his life if society or circumstances so demand. The only socially approved outlet for the expression of his frustrated personal motives is that of aggression against enemies of society. The rewards for his sacrifices are rarely concrete, being rather either those of happiness or satisfaction at having made them or of the praise of his fellows or elders.

That this "perfect exemplar" does not and cannot exist should be obvious. No one child could absorb or remember all of the information presented in the Readers and no one child could come to accept all of the beliefs and values of the Readers. This is not to say, however, that the child of average intelligence will not emerge from his school experiences without having been affected by these values. In the absence of contradictory signals from the environment and surrounded by continual intrusions of like nature from all other sources of information in his community, it is to be assumed that he will become a well-motivated devotee of the regime.

For the child of average or below average intelligence there is little reason to doubt the effectiveness of this informational barrage. It is, however, with the above average child that the flaw in the system lies. To the analytical mind there are inconsistencies to be perceived in the Readers. While the presence of these inconsistencies would not undermine entirely the intelligent child's loyalty to his nation or his willingness to devote himself to the tasks of national construction, they might at the least sow seeds of doubt and cynicism in his mind. These internal contradictions in the Readers and their possible effects will be discussed in the following chapter. Now let us consider the "model" child.

The Model Child

I. Factual Knowledge

1. Familiarity with basic agricultural techniques:
    - Planting and harvesting of crops;
    - Care of orchards;
    - Essentials of animal care.

2. Basic knowledge of human physiology and hygiene:
    - General knowledge of body functions;
    - Knowledge of rules of hygiene;
    - Fundamental knowledge about disease transmission;
    - Understanding of the responsibilities of the individual in public sanitation.

3. Some scientific knowledge:
    - Some knowledge about plant nutrition;
    - Some knowledge about plant grafting;
    - Miscellaneous information about the lives of various animals;
    - Some knowledge about sea life;
    - An understanding that it is necessary to investigate reality in order to solve problems.

4. Some knowledge of industry and technology:
    - Steel and iron production;
    - Salt production.

5. Basic social knowledge and customs:
    - Communications for given circumstances and occasions;
    - Record keeping for meetings.

6. Knowledge about China:
    - Miscellaneous information about the geography of China;
    - Some knowledge about the lives of the minority peoples.

7. Knowledge about traditional China:
    - Knowledge about some ancient Chinese scientists and technicians;
    - Knowledge about a few Chinese emperors;
    - Knowledge about peasant military leaders and peasant uprisings;
    - Some classical poetry reflecting oppression of the common people;
    - Knowledge about cultural and other achievements of ancient China.

8. Knowledge about the communist movement in China:
    - Some knowledge about the Long March;
    - Knowledge about Civil War battles;
    - Knowledge about some key personalities in the Chinese Communist movement;
    - Knowledge about some revolutionary martyrs.

9. Knowledge about leaders of the world Communist movement:
    - Some information about the life and works of Marx;
    - Incidents from the life of Lenin.

10. Some general knowledge of the outside world:
    - Some information about the Korean War;
    - Some information about the Quemoy conflict;
    - Some information about pre-Communist Russia;
    - Some misinformation about class conflict in the United States.

11. Basic academic knowledge:
    - Techniques for study;
    - Techniques for writing compositions;
    - Knowledge of the most important Chinese characters required for reading and writing;
    - Knowledge of the "pinyin" romanization.

II. Beliefs

A. Political Beliefs:
    1. The "New" Society:
        - The "new" society is good;
        - The Party and all organs of the government are devoted to the welfare of the people;

PLA was always concerned for the people and never pillaged;
Life in the "new" society is better than life in the old society and is continually improving;
The minority peoples of China are devoted to Mao, Communism, and to the new society;
Remnants of the old society who oppose the regime still exist and lie in wait either to sabotage the "new" society or to stage a come-back;
Continual vigilance is necessary in order to prevent the resurgence of the remnants of the old society.

2. The "Old" Society:
   The old society was bad;
   The Kuomintang government oppressed the people;
   Police brutality existed under Kuomintang rule;
   Kuomintang armies pillaged without concern for the common people;
   Peasants under Kuomintang rule supported the Communist movement.

3. Mao Tse-tung:
   Mao is devoted to the welfare of the people;
   Mao is concerned for each individual personally;
   Mao is the guiding spirit of the nation;
   Mao is responsible for destroying the "old" China and creating the "new" China.

4. The nature of society:
   The working people of all capitalist nations are poor and oppressed;
   The ruling classes of capitalist nations exploit and oppress the working classes;
   The masses possess an inherent wisdom from which there is much to be learned.

5. Peoples of other nations:
   The Japanese have, traditionally, been aggressive in their intentions toward China;
   The Japanese were cruel in their treatment of the Chinese, both old and young;
   The Chinese are superior to the Japanese in military skill and cleverness;
   Strong friendship exists between the Chinese and the Koreans;
   Strong friendship exists between the Chinese and the Russians;
   The laboring classes of the United States are oppressed by the ruling classes and are to be sympathized with.

6. Beliefs about other nations:
   - The United States is an evil, imperialistic nation suppressing the people of Korea and Taiwan;
   - The United States collaborates with the Chinese Nationalists in subjugating Taiwan;
   - Taiwan is a province of China yet to be liberated;
   - There exists a constant threat of invasion from without, particularly from Taiwan, for which defenses must be ready at all times;
   - The Korean War was fought because of U.S. aggression;
   - Imperialists and colonialists exploit the peoples of backward, and particularly, non-white nations.

B. Personal Beliefs:

1. Beliefs about work:
   - Any goal can be achieved by hard work;
   - A scientific approach to problems assures their solution;
   - Nature can be conquered by study of natural laws and hard work.

2. Beliefs about personal conduct:
   - Improper behavior is inevitably attended by bad consequences for the individual;
   - Good behavior is its own reward;
   - A person should sacrifice himself to the goals of the state;
   - A person should sacrifice his own personal desires to the interests of others, his group, or to the larger society if the two are incompatible;
   - Solidarity and mutual cooperation are superior to and win out over individualistic behavior;
   - Society or the group is more important than the individual;
   - Superstition has no grounds in reality and must be opposed.

III. Values

A. Likes (responds positively to and perceives as good):

1. Mao Tse-tung;
2. The Communist Party;
3. The Communes;
4. Communism;
5. Socialism;
6. The Young Pioneers;
7. The national leaders;
8. The People's Liberation Army (PLA);
9. The minority peoples of China;
10. The revolutionary martyrs;
11. Leaders of peasant rebellions in Chinese history;

    12. Chinese historical figures who served the common people;
    13. The oppressed masses of other lands (including Americans);
    14. Work;
    15. Nature and the natural world;
    16. Study;
    17. All aspects of the "new" society;
    18. The past achievements of China;
    19. China herself as the motherland;
    20. The social roles of worker, farmer, and soldier;
    21. School;
    22. Rural and farm life.

B. Dislikes (responds negatively to and perceives as bad):
    1. The injustices of the old society;
    2. Landlords, capitalists, and other remnants of the old society;
    3. The Kuomintang and those connected with it;
    4. Chiang Kai-shek;
    5. Colonialists;
    6. Imperialists and American "imperialists" in particular;
    8. The Japanese Imperial Army;
    9. Superstitious practices;
    10. The bad rulers and other oppressors of traditional China;
    11. Destructive elements within society.

IV. Personal Characteristics

1. Industrious in work and study;
2. Diligent and persistent, especially in the face of hardship;
3. Achievement and goal oriented, desiring to achieve;
4. Dedicated to building the "new" society;
5. Cooperative, working with others for common goals;
6. Honest and responsible in his personal affairs, in his relations with others, and in his work;
7. Having a sense of responsibility for public property;
8. Behaves with due regard for public sanitation;
9. Willing to accept the advice and criticism of others;
10. Prudent and has foresight;
11. Patient and not hot-tempered;
12. Obedient, deferring to rules and to elders and superiors;
13. Thrifty and frugal;
14. Courageous, being willing to sacrifice his life for others or for the state both in everyday life and in battle;
15. Altruistic, being kind to others, particularly the aged and less fortunate;
16. Expresses anger or behaves aggressively only toward those who violate communist social standards or who attempt to harm society;

17. Prepared to behave in an aggressive manner to the point of taking another's life in defense of the state;
18. Vigilant against enemy attack and deception;
19. Capable of working deception against an occupying enemy;
20. Ingenious in solving problems;
21. Sees happiness and personal satisfaction as sufficient recompense for sacrifice or accomplishment.

CHAPTER 9: CONFLICTING VALUES IN THE READERS

It should not be surprising to find inconsistencies in a set of school readers compiled at the hands of some eight persons, subjected to the review of three additional persons, and with material drawn from diverse sources both Western and Chinese. When the further requirement of attempted conformity to an ideology that itself is not a model of consistency is added, the possibilities for inconsistency are increased even more.

The analysis shows that the compilers were conscientiously striving to produce texts consistent with official ideology. It is thus perhaps more correct to state that the internal contradictions in the Readers have their basis in the contradictions in the political and behavioral models that the texts were written to emulate and in Communist Chinese society itself. To this source of "error" may be added any "incorrect" interpretations of official dogma by the compilers and editors.

With this in mind, let us point out a number of key internal contradictions to be found in the Readers.

I. Contradictions Inherent in the Readers

A major conflict in the Readers arises from emphasis given to themes of achievement. The basic conflict can be expressed schematically as follows:

Themes of achievement
vs.
Themes of sacrifice of personal motives for the
benefit of others or of society;

Themes of limited personal goals of becoming a
worker-farmer-soldier;

Themes of collective behavior.

This problem has been pointed out be Lewis.[1] As his sources indicate, the child is trained in such a way as to encourage the development of "achievement motivation" and of individuality and self-reliance. The treatment of "achievement" in the Readers corroborates his findings. Ideally, these attempts to instill the desire to achieve into the individual should result in an individual who is competitive and without doubt personally ambitious.

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[1] Lewis, John Wilson, "Party Cadres in Communist China." In Coleman, J. S. (Ed.), Education and Political Development, Princeton University Press, 1965.

At the same time, however, it is impressed upon him in a spirit of equal approbation that he sacrifice his desires for personal achievement for the benefit of society. This conflict is explicitly portrayed in Giving Convenience to Others (Volume 10, No. 8), in which Chao Meng-t'ao faces a choice between personal achievement and the overall good of her work group. The conflict is resolved, naturally, in favor of the latter.

The leads one to suspect that the dominance of themes of altruism occurs not only in response to the official doctrine of "communist morality" but perhaps more importantly as an antidote to the equally strong dose of achievement motivation that the child receives. It is perhaps not so much a matter of trying to put out the fires of achievement with altruism, but rather an attempt to redirect the desire to achieve, once established, to achievement for the good of all.

There are other conflicts that arise out of this emphasis on achievement that may pose problems to the more intelligent child as he grows to maturity. One of these is the obvious conflict between the desire for achievement and the limited image of the child as a potential worker-farmer-soldier that the Readers so clearly extol. This is an extremely important point both for the individual and for the society as a whole. As long as China must concentrate her efforts on securing her agricultural foundations, there will not be sufficient opportunity within the society for all of the above average men and women now growing to maturity. Many individuals of high capacity will have to settle for low-level positions within Chinese society. This is inevitable given the present state of Chinese economic development.

This is obviously the most bitter of the bitter pills that the ambitious, achievement-oriented child is going to have to swallow. In spite of the glorification of the worker-farmer-soldier, it is difficult to imagine goals such as these captivating the minds of the more able young for very long once they have passed beyond elementary school. This area of conflict is indeed a potential source of very serious frustration, a source of frustration that could well have dangerous consequences in later years. The highly aggressive behavior of the Red Guard in the months immediately following the initiation of the "Great Proletarian Cultural Revolution" suggests that many young people in China are at present extremely frustrated. Whether these frustrations involve conflicts between desires for achievement and the lack of a medium in which to achieve is, to be sure, a matter about which we cannot draw any definite conclusions. It is, nevertheless, a possibility well worth considering.

A closely related source of conflict is that between

Themes of ingenuity in solving problems
vs.
Themes of obedience to rules and deference to authority.

On the one hand, the child is encouraged, as in the example of the story Szu-ma Kuang (Volume 2, No. 36), to solve problems by virtue of his own ingenuity and self-reliance. There are many similar stories involving clever and non-orthodox solutions to problems. Standing in opposition to this is the story in which it is emphasized that rules and regulations must be obeyed at all costs. This conflict is, in fact, personified by no less an individual than Lenin himself. In Bee Guides (Volume 6, No. 19), Lenin succeeds in finding a beekeeper through his "achievement cleverness," whereas in Lenin and the Guard (Volume 7, No. 19), Lenin stands for observance of rules in the most uncompromising of ways. What this amounts to in essence is that the child receives two contradictory sets of signals from the Readers: Be self-reliant and ingenious but always obey the rules and defer to authority.

One does not expect in these cases even the intelligent fifth grade pupil to become aware that the Readers are imparting contradictory values to him. It is, on the contrary, to be assumed that both sets of values are accepted by the child and that both form the basis of his behavior. It is thus highly likely that the conflict will not be perceived consciously, but could form the basis of two mutually incompatible types of behavior. This conflict does not present as serious a problem as that between achievement and the limited opportunities of society. On the other hand, it could be of a more pervasive importance in that it could influence the child's attitudes toward authority.

In his behavior toward others, he is again presented with two conflicting and approved systems of behavior:

Themes of altruism, kindness, and consideration for others
vs.
Themes of "prosocial" aggression allowing unlimited aggression against those deemed to be enemies of society.

This does not present, on the surface, as serious a problem as do the conflicts associated with achievement. Here, society provides the child with clear, although not necessarily immutable, signals as to who or what groups of people are dangerous public enemies. He has only to perceive to which group the individual belongs to know whether to approach him with a helping hand or a closed fist.

Beneath this clear-cut surface, however, this dichotomy does raise serious problems about man's relation to man. Kindness can clearly be extended only to certain persons on the basis, primarily, of their political status and not on the basis of innate human feelings of compassion, as the classical Chinese philosopher Mencius would have urged. On the other hand, the individual might be required by the dictates of the communist moral ethic either to extend aid to someone he hates or on the other hand to destroy someone he cares for. Although the problem may be remote, as in the case of feelings toward an official figure such as Liu Shao-ch'i who is extolled in the Readers but who has since fallen from grace, it becomes intensely personal when the scene shifts to the level of the village or the production team where the conflict between "altruism" and "prosocial aggression" may well involve close friends or even members of his own family.

Thus the implications of this conflict as it is lived out in the highly political terms of the Chinese environment are perhaps of as equally great importance as those of the conflict between "achievement" and the limited goals open to the child, in that even deeper emotional levels of the personality may be involved. In terms of purely personal relationships, one might expect persons motivated by these conflicting systems to be reluctant to commit themselves to close relationships with others, with the result that a false and cynical camaraderie might be built up between people. One would at the least expect that this would lead to a general emotional shallowness on the part of the individual, who would respond as he knows he should, but who at heart knows he is only playing a game that he must play and that everyone else is playing too.[2]

Another set of conflicting themes in the Readers are those concerned with attitudes toward nature:

Theme of conquest of nature
vs.
Theme of nature as something of beauty to be enjoyed.

This is in essence a conflict between Western attitudes of dominance over nature and traditional Chinese attitudes of man's "being in nature." The traditional Chinese aspect of the conflict was pointed out in the discussion of the theme "esthetic aspects of nature and farm life." Here man is clearly presented in these traditional Chinese terms. However, in other stories, nature also appears in its more violent aspects and as a force that must and can be conquered by man. The means whereby nature is to be conquered is twofold, first by sheer labor and persistence, and second by learning the laws of natural processes and using them to turn nature to man's ends. This latter point is of interest in that, in this connection, an appeal is made to traditional thought concerning man's relation to nature. This is shown in the story A Man Who Was Good at Carving Oxen (Volume 10, No. 29), which is based on an episode from the Chuang Tzu, a work from the school of philosophical Taoism.[3] This is the story of a man who is so expert at carving oxen that the blade of his knife never needs sharpening. In the original allegory, the man exemplifies the person who is so at one with nature that he achieves whatever he sets out to do spontaneously. The Readers interpret his success on the basis of the man's careful analysis of the organization of the ox's body. This theme is, in the Readers, thus linked to those of achievement and of "investigation and research," whereas in the context of the Taoist philosophy in which the allegory was written, it represents his state of complete "being in nature," which results in his transcending nature.

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[2] For a more detailed discussion of this problem see: Vogel, Ezra F., "From Friendship to Comradeship: The Change in Personal Relations in Communist China." In MacFarquhar, R. (Ed.), China Under Mao: Politics Takes Command, the M.I.T. Press, 1966.

Finally, there is the matter of contradictions within the sphere of political attitudes.

One source of difficulty is concerned with attitudes toward China's past:

Themes of the evils of traditional China
vs.
Themes of the accomplishments made in China's past.

In the Readers, traditional Chinese society is presented as being "evil." Feudal rulers oppressed the people, who had to labor hard but live in poverty. The compilers present a number of poems from classical sources in which themes of oppression and rebellion against oppression are clearly stated. On the other hand, there are stories extolling the achievements of China's past. Typical of these are The Great Wall (Volume 7, No. 30) and The Grand Canal (Volume 7, No. 31). In both selections, the Readers comment on the greatness of these achievements. In contrast, it is made clear that these magnificent projects were completed only through oppression of the masses.

In this way, the child is subjected to conflicting attitudes toward his national heritage, which is seen as both good and evil, good from the standpoint of the superior qualities of the Chinese nation, and evil from the standpoint of the suffering of the people. Thus, conflicting emotions of pride and shame in the Chinese heritage may well be fostered in the child.

A more important contradiction centers about the character of Mao Tse-tung:

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[3] Chuang Tzu, Chapter 3, "Yang Sheng Chu." The original story is about Prince Wen-hui's cook.

Theme of Mao as the supreme father figure
vs.
Theme of Mao as the simple, down-to-earth man of the people.

As was pointed out in the thematic analysis, in some selections Mao appears to be virtually deified as the "sun of the new China, while in other places he is described as acting "like a common laborer." Thus, the Readers attempt to put Mao on a pedestal and among the masses at the same time, so that the relationship between Mao and the child is both remote and intimate. In actual life, of course, Mao is more likely to be seen as the remote God-like figure, so that the contradiction is not important in practical terms. The contradiction itself is of course related to the larger problem of identifying the child with the regime and its leaders in such a way that they are perceived as kindly, benevolent, and devoted to the welfare of the individual, but, even so, as leaders whose wills are to be obeyed.

II. Contradictions Between Reader Values and Social Practice

In addition to the contradictions discussed above, there are other instances in which conflict occurs between values as expressed in the Readers and what may be actual social practice.

A key conflict of this sort is that of the relationship between the individual, his family, and society or the group:

Themes of devotion to the collective good
vs.
Chinese traditional concepts of primary loyalty and responsibility to the family.

"Communist morality," as exemplified by the Readers, calls for the individual to subordinate his interests to those of the collective good. This requirement, however, conflicts with very powerful traditional Chinese patterns of behavior. Of the traditional virtues, loyalty to the family and "filial piety" stood in first place. Of the "Five Relationships" of the Confucian canon, three were concerned with relationships within the family (father and son; elder brother and younger brother; husband and wife), the other two being that between ruler and subject and between friend and friend. The individual's first duty was to his family and his subordination to his family was complete.

It is this family-centered ethics that acts as a drag on the society-oriented ethics of Communism. The emphasis in the Readers on collective behavior and on self-sacrifice for the higher goals of the state is thus a conscious attempt to shift traditional patterns of loyalty to the family to those of loyalty to the state.

Seen in this light, stories about "heroic self-sacrifice" take on an added dimension, for sacrifice of one's life flies in the face of the traditional virtue of "filial piety," which requires that a person devote himself to his parents. It would, therefore, be "unfilial" to give one's life in battle if this would mean that one's parents would be left without support in their old age. The extent to which themes of self-sacrifice are emphasized in the Readers may well be an attempt to alter this traditional concept.

In A Story About Borrowing a Picture Book, (Volume 8, No. 25) the Readers deal explicitly with this conflict. In the story, a little girl who is on duty in the school library struggles with her conscience over whether to break the rules and bring a picture book home to her little brother, who has a broken leg. In the end, civic virtue wins out over family loyalty.

Of equal importance are conflicts between enunciated "communist moral values" and the actual behavior of those persons in authority:

Ideals of "communist morality"
vs.
Actual moral practice, particularly of those in positions of authority.

The extent to which discrepancies of this sort would be perceived by the elementary school pupil is questionable. He certainly would not be aware of such contradictions at the national level. However, as documents obtained from the commune and production brigade levels of Lien-chiang County in Fukien Province during the Socialist Education Movement of 1962-1963 indicate, communist "moral standards" were not being observed by many individuals and by brigade and team leaders at that time.[4] Team officials were stealing public funds, others were carrying on part-time side businesses, while yet others were building private houses with commune funds. Superstitious practices were also pronounced. This indicates that there is an opportunity for the child to observe "bad" behavior by persons in authority at a local level. To the extent that such practices are general in other areas of China, as the very existence of the Socialist Education Movement suggests, to that extent are the foundations for a later cynicism laid.

Of more serious implications are conflicts that may arise out of discrepancies between what the regime says it is like and what it is really like. As an example, we can select the following case:

Themes of the benevolence of the new society
vs.
Those instances of oppressive practices that may be known.

This is, of course, not a problem in which the elementary school pupil would be likely to be involved. Rather, it is one that

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4. Chen, C.S., and C. P. Ridley, The Rural People's Communes in Lien-Chiang, manuscript in preparation.

might arise as he grows older. Thus, the perceptive senior high school or college student who inquires into the so-called "Hundred Flowers" episode in which many leading intellectuals were purged or the student who begins to wonder about the suicide of the aged writer Lao She during the Great Proletarian Cultural Revolution may suspect that the benevolence of the society is a mask behind which there is a much harder reality.

Another source of conflict may well be the communist profession of a scientific attitude toward reality:

Themes of "investigation and research"
vs.
Doctrinal and/or dogmatic official approaches to problems.

The theme of an objective approach to reality in solving both social and scientific problems is a common one in communist writings. To the older student, it must be obvious that "theory" and "practice" are often far apart. One has only to read Mao asserting in one paragraph that one must be "objective" and then turning around and proceeding subjectively and unscientifically in the next to come to the conclusion that the best young minds in China no doubt realize that official dogma is far from scientific.

It has been our attempt here, without ourselves wishing to become "dogmatic," to suggest some areas of conflict between the values set by the Readers and the realities of Chinese society. Of course, it cannot be assumed that these conflicts are perceived by the elementary school pupil and it cannot be predicted at what point in his growth that the values he has acquired through his training may come into overt conflict with each other or with social practice. We wish only to indicate that the potentialities for such conflict are present, and in as much as the values of the Readers reflect dominant official views, that these conflicts by implication may in turn reflect more general sources of value conflict within Chinese society as a whole.

That doubts and uncertainties about communist values perhaps exist does not mean, however, that the young people of China are not well-motivated by such values.[5] Indeed, reports on the behavior of young Red Guard of high school and college age - the very groups subjected to material such as that of these Readers - strongly suggest that some are capable of altruistic acts, that some are capable, as their miniature Long Marches indicate, of sacrificing comforts and of a certain amount of "revolutionary" zeal, that some are devoted to the ideals of Communism and to the new China - in short, that they have taken much of what they have been taught to heart. It is not unsafe to assume that the majority of the young people who may one day be the leaders of China is thoroughly indoctrinated in the ethics of "communist morality" and that they are thoroughly devoted to their nation.

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[5] For a study demonstrating the effectiveness of the school in the political socialization of American children, see Robert D. Hess and Judith V. Torney, The Development of Political Attitudes in Children, Chicago, Aldine Publishing Company, 1967.

One can at the same time, however, also assume that the young of China, no matter how well indoctrinated, are afflicted by a certain amount of doubt and conflict in company with their dedication.

In the final analysis, the extent to which these forms of indoctrination used in educating the young of China succeed will depend on the interplay between the personalities and levels of intelligence of the young and events in the larger environment outside the school. Any number of events in the society might reinforce and bring into the open latent doubt and cynicism. A major economic failure or widespread political disatisfaction with the regime leading to rebellion by a large segment of the population would tend to reinforce dissident feelings in the young, whereas continued economic progress and a generally harmonious state of national affairs would in turn tend to reinforce the values inculcated by the regime.

Another factor that in the future can be expected to play an important rôle in the attitudes of the young will be the treatment accorded to Mao following his death. If, like Lenin in Russia, he continues to maintain his place as the great founder of the "New China " and continues to be praised in the textbooks and mass media, his person can still serve as a model and an object of veneration for the young. If, however, his successors turn upon him and attempt to destroy his present image, as was the fate of Stalin, the potentiality for mass disillusionment of China's youth becomes an important factor.[6] Thus, any future attempt to displace Mao from his pedestal, and particularly a hasty attempt to do so, might prove fatal to the hopes of the regime in cultivating "revolutionary successors."

A further factor that may lead to alienation of the intellectual youth of China is the displacement of intellectual competence by political reliability as the requirement for advanced study that appears as a possible fruit of the Great Proletarian Cultural Revolution. Should student demands for the revision of university entrance requirements along such lines actually be widely met, those young intellectuals of "bad" background or uncertain political loyalties who would be excluded from realizing their potentialities under such a system will make a significant "pool" of dissident individuals. Their enforced withdrawal from academic life would harm the nation both from the standpoint of their loss to it in the work of modernization and from that of their presence as an articulate but frustrated opposition.

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[6] See Jeremy R. Azrael, "Soviet Union." In Coleman, J. S. (Ed.), Education and Political Development, Princeton, 1965, pp. 254-257.

Thus, one cannot arrive at dogmatic conclusions. But, as the examples both of the Soviet Union and Japan through the Second World War suggest, mass programs of indoctrination in ideology and state morality often fall short of their goals in actual practice.[7] Even totalitarian regimes cannot screen out all sources of dissident values within a society. The mere presence of older individuals representing traditional values is one such source of dissidence. Teachers who themselves profess allegiance to the regime and its values but who as a result of their roots in the "old" society may unconsciously exemplify traditional values are yet another source of dissidence, not to mention teachers and elders whose "conversion" may be overt compliance only.

However, there is an important distinction to be made, and that is the all-important distinction between the deep feelings of patriotism and love for country on the part of the child. China is, after all, the only country he knows, and it is his feeling for his country that the Readers serve to reinforce. Thus, whatever disillusionment he might in later years experience in relation to a specific regime or certain of its leaders, it can only be assumed that he will continue to have a deep and abiding loyalty to and love for his country. In the final analysis, then, the mark that China's attempts at indoctrination will leave on the minds of her youth remains in part an unknown to which only the future course of events in that country will provide the key.

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7. See Herbert Passin, "Japan." In Coleman, J. S. (Ed.), Education and Political Development, Princeton, 1965, pp. 304-312.

II. TRANSLATION

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Picture Strips

In some of the review lessons in the first four volumes and in one instance each in Volumes 6 and 8, there are, in addition to grammar and vocabulary exercises, sections consisting of four numbered line drawings. These drawings are of a series of acts that make up a brief story. The pupils are instructed to "Look at the pictures and tell the story." For the sake of convenience, we have included brief descriptions of these picture strips here.

Volume 1:

Review 6:

Picture 1: Five children, three boys and two girls, are doing calisthenics.

Picture 2: Five children, two boys and three girls, are sitting at their school desks with their books open.

Picture 3: A boy and a girl are watering a small, perhaps newly planted tree, with water from a wash basin.

Picture 4: A boy and a girl are throwing feed to four chickens as a rooster looks on.

Review 8:

Picture 1: A little boy carrying a book satchel passes and waves at another little boy, who has a ball in his hand.

Picture 2: The same boy passes and waves at another boy, who appears to be doing some kind of a dance.

Picture 3: The boy sits writing at a desk, his book satchel open on the desk.

Picture 4: The three boys are dancing around in a circle, their hands joined.

Volume 2:

Review 3:

Picture 1: There is a nest under the eaves containing three baby birds. A fourth baby bird is seen falling from the nest.

Picture 2: The baby bird is lying on the grass. A cat is crouching nearby.

Picture 3: A little girl drives the cat away. She is holding a stick in her hands.

Picture 4: The little girl is handing the bird to a man standing on a ladder leading up to the nest, who is going to put it back.

Review 5:

Picture 1: A little boy is standing on a path that runs through a grain field and looking at droppings from horses seen pulling a loaded cart further along the road.

Picture 2: The boy is running in the other direction.

Picture 3: The boy is sweeping the droppings into a basket.

Picture 4: The boy pours the contents of the basket into a manure pit.

Review 9:

Picture 1: A boy stands holding his shoulder with one hand as he looks at a pack that is lying on the ground. An obviously very hot sun with a noncommittal expression on its face looks on.

Picture 2: The boy stands, looking rather sad, the pack on the ground. The sun looks on, again noncommittal.

Picture 3: The boy is again standing, the sack on the ground, wiping the sweat from his forehead with his handkerchief. Obviously he has been carrying the sack. The sun looks down on him sympathetically.

Picture 4: An old peasant has come along, and together they lift up the sack. The sun has a wide smile on its face.

Review 11:

Picture 1: A dog carrying a bone in his mouth comes to a bridge over a stream.

Picture 2: The dog, standing on the bridge, looks down and sees his reflection in the water.

Picture 3: He jumps into the water, the bone falling from his mouth.

Picture 4: He swims ashore without the bone.

Remarks: See Analysis, appendix to Chapter 1.

Volume 3:

Review 2:

Picture 1: A woman teacher with a book open in her hands stands in front of a class. Four pupils can be seen, two boys and two girls.

Picture 2: A boy and a girl swing a jump rope for a second girl. Two boys are playing in the background, one with a ball.

Picture 3: The pupils are cleaning the classroom. Girls are wiping off a desk, another girl is cleaning the door, and a boy is sweeping the floor.

Picture 4: The teacher, who is carrying a cup and a glass with some brushes, looks on approvingly as one of the girls scrubs away at a big table.

Review 4:

Picture 1: A little boy sees someone plowing a field with a tractor under the hot sun.

Picture 2: The boy is seen running along a path toward a house in the distance.

Picture 3: The boy comes back carrying a heavy kettle in one hand and a cup in the other.

Picture 4: The boy holds the cup up to the girl driving the tractor.

Review 6:

Picture 1: A little boy, a book satchel over his shoulder and carrying an umbrella, is walking along, looking up with apprehension at ominous clouds in the sky.

Picture 2: It begins to rain, and the little boy puts up his umbrella.

Picture 3: He sees a peasant pushing a wheelbarrow. The load on the peasant's wheelbarrow is getting wet.

Picture 4: The little boy has given his umbrella to the peasant, who has used it to protect his load. The boy runs off through the rain shielding his head with his hand.

Review 8: (Strip is entitled: "Fix it and use it again."

Picture 1: Two girls with brooms and a boy with a dust pan are cleaning up the classroom.

Picture 2: One of the girls has broken the handle of her broom. She shows it to the boy.

Picture 3: The girl and the boy repair the broom by tying the handle together with string.

Picture 4: The three continue with the cleaning.

Volume 4:

Review 2: (Strip is entitled: "Protecting a little tree.")

Picture 1: A school boy, his book satchel over his shoulder, stands holding a young, slender tree in both hands. A wind is blowing.

Picture 2: A school girl removes a broken branch from the top of the tree.

Picture 3: As the first boy and girl look on, one boy binds a stick to the stem while a second boy hangs a sign on the tree. (The sign is indistinguishable, but may say: "Protect this little tree.")

Picture 4: The first boy waters the tree with a sprinkling can as the girl comes carrying a pail of water.

Review 4:

Picture 1: A spider hangs onto his web by one thread. The web has been badly torn by rain.

Picture 2: The spider is repairing his web, which is about half completed.

Picture 3: The spider's web has again been damaged by rain.

Picture 4: The spider is sitting at the center of his newly made web.

Remarks: See Analysis, appendix to Chapter 1.

Review 10: (Strip is entitled: "Taking care of books.")

Picture 1: A boy has signed a book out from the girl on duty in the library.

Picture 2: He either has torn a page or has found that a page is torn.

Picture 3: With scissors, paper, and paste, he repairs the damage.

Picture 4: He returns the book to the boy on duty, apparently explaining what has happened.

Volume 6:

Review 2: (Note: The picture strip, entitled "Finishing Lessons and then Playing," is the same as that in Review 8, Volume 1.)

Volume 8:

Review 9: (This is a pictorial representation of story No. 28 in Volume 4 about PLA soldier Cheng Te-sheng.)

Picture 1: A soldier enters a room in which a little girl is lying on the floor covered with a blanket.

Picture 2: The soldier is carrying the girl on his back. In the upper right hand corner a jet plane is seen beginning to swoop down on them, opening fire as it comes.

Picture 3: The soldier is shown lying in a ditch covering the body of the girl with his own as a bomb explodes nearby.

Picture 4: The girl is standing on a platform speaking to a group of people. Her left arm is raised in a forceful gesture.

Volumes 9 and 10 contain no picture stories.

Volume 1

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26. Long live the People's Republic of China 8

27. The national flag 8

28. You sing-- I sing 8

29. Always facing the Communist Party 9

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34. The wild goose 11

35. The flowers in the park 11

36. The little goat 12

37. A road is built with a pair of hands 12

38. On duty for the day 13

39. Ten little friends 13

40. In class 14

41. K'ung Jung gives up a pear 14

42. I will love to wear my jacket 15

43. Guess 15

44. Sweeping snow 16

(Up to page 54, the material consists of practice in the "pinyin" romanization followed by introduction of simple characters in accompaniment with pictures. Some short phrases and sentences occur, but actual stories do not begin until section 26.)

26.

Long live the People's Republic of China!
Long live the Communist Party of China!
Long live Chairman Mao!

Topic: China; Communist Party, Mao

Central Themes:
  Political:
    Devotion and allegiance to the new society:
      Devotion to the new China
      Devotion to the Party
    Glorification of Mao:
      Devotion to Mao

27. THE NATIONAL FLAG

Five-starred red flag, how beautiful you are!
We love you and we salute you.

Topic: Aspects of Communist China:
      National flag

Central Theme:
  Political:
    Love for China

Subtheme:
  Nationalism:
    National pride

28.

You sing--I sing.
Everyone sings Socialism is good.
I sing--You sing.
Everyone sings the People's communes are good.

Topic: Aspects of Communist China:
      Socialism
      People's communes

Central Theme:
  Political:
    Devotion and allegiance to the new society:
      Devotion to socialism
      Devotion to people's communes

29. ALWAYS FACING THE COMMUNIST PARTY

The petals of the sunflower are yellow;
Each petal faces the sun.

The people of the whole nation with one mind,
Are forever facing the Communist Party.

Topic: Aspects of Communist China:
  Communist Party

Central Theme:
  Political:
    Devotion and allegiance to the new society:
      Devotion to the Party

30. STUDY HARD

Chairman Mao loves us. Chairman Mao tells us to study hard and advance upwards (hsiang shang) every day. We must be obedient to the words of Chairman Mao and be good children of Chairman Mao.

Topic: Mao; approved behavior

Central Theme:
  Political:
    Glorification of Mao:
      Devotion to Mao
      Love of Mao for people

Subthemes:
  Behavioral:
    Achievement:
      Diligence and persistence
    Social and personal responsibility:
      Obedience and deference

31. STUDYING AND LABORING

We love to study,
We love to labor.
We labor, we study.
We study, we labor.
We study hard at learning skills,
We are diligent from the time we are little.
Having learned skills, we go out to plant the fields.
Having learned skills, we go out to do work.

Topic: Approved behavior

Central Themes:
  Behavioral:
    Love of study
    Love of labor

Subthemes:
  Behavioral:
    Achievement:
      Diligence and persistence
    Collective behavior:
      Cooperation in a common endeavor

32. DOING MORNING EXERCISES EVERY DAY

The big rooster cackles and crows,
The children get up early,
Get up early and go to school,
And stand in rank to do their morning exercises.
They extend their arms and bend their hips;
They exercise every day and their bodies become strong.

Topic: Approved behavior

Central Theme:
  Informational:
    Basic knowledge of physiology and/or hygiene

Subtheme:
  Behavioral:
    Social and personal responsibility:
      Hygienic behavior

33. WHAT IS IT?

It can go but has no legs.
It can tell but has no mouth.
It can tell us
What time to get up,
What time to go to school,
What time to go to bed.

Topic: Industry and aspects of a modern society

Central Theme:
Informational:
Miscellaneous general knowledge

34. THE WILD GOOSE

Autumn came and the weather grew cold. A flock of wild geese flew south, sometimes in a formation like the character jen (man) and sometimes in a formation like the character i (one).

Topic: Nature

Central Theme:
Behavioral:
Esthetic aspects of nature and/or farm life

35. THE FLOWERS IN THE PARK

Elder sister and younger brother went to the park to play.

The chrysanthemums in the park were in bloom. Some were yellow, some were white, and some were red.

Younger brother wanted to pick the flowers. Elder sister said to him: "Don't pick them! Don't pick them! The flowers in the park are for everyone to look at."

1. Why musn't one pick the flowers in a park?

Topic: Approved behavior

Central Theme:
Behavioral:
Social and personal responsibility:
Protection of public property

Remarks: See Analysis, appendix to Chapter 1.

36. THE LITTLE GOAT

A little goat and a little chicken were friends. The little chicken asked the little goat to eat a little worm. The little goat said: "Thank you! But I don't eat little worms."

The little goat and a little cat were friends. The little cat asked the little goat to eat a fish. The little goat said: "Thank you! But I don't eat fish."

The little goat and a little dog were friends. The little dog asked the little goat to eat a bone. The little goat said: "Thank you! But I don't eat bones."

The little goat and a little calf were friends. The little calf asked the little goat to eat some grass. The little goat said: "Thank you!" The little goat and the little calf ate grass together.

Topic: Approved behavior

Central Theme:
- Behavioral:
  - Role acceptance:
    - Acceptance of one's role in society

37. A ROAD IS BUILT WITH A PAIR OF HANDS

A house is built with a pair of hands,
Rice is planted with a pair of hands,
Clothes are sewn with a pair of hands,
Roads are opened with a pair of hands.
We all have a pair of hands.
We must build the tall building of Communism.

Topic: Approved behavior

Central Theme:
- Behavioral:
  - Collective behavior:
    - Cooperation in a common endeavor

Subtheme:
- Political:
  - Devotion and allegiance to the new society:
    - Devotion to national construction
    - Devotion to Communism

Latent Theme:
- Behavioral:
  - Love of labor

38. ON DUTY FOR THE DAY

Today we are on duty. After school is out, we sweep the classroom. Some of us sprinkle on water, some of us sweep, some of us wipe the blackboard, and some of us wipe the desks and chairs. After we finish sweeping, the classroom is very clean, and in our hearts we are very happy.

Topic: Approved behavior

Central Theme:
- Behavioral:
  - Social and personal responsibility:
    - Protection of public property

Subthemes:
- Behavioral:
  - Social and personal responsibility:
    - Neatness and order
  - Collective behavior:
    - Cooperation in a common endeavor
  - Internal reward and satisfaction:
    - Satisfaction from accomplishment of a task

39. TEN LITTLE FRIENDS

After school, Ma Hsing-hua returned home, studied, and wrote characters. After he finished his lessons, he swept his room. He swept the room clean.

His father and mother came back from the fields.

His father asked Ma Hsing-hua: "Who helped you to sweep the room so clean?"

Ma Hsing-hua said: "My ten little friends."

His mother asked: "Who are they? Where are they?"

Ma Hsing-hua, stretching out his hands, smiled and said: "See, here they are."

What do your ten little friends help you to do?

Topic: Approved behavior

Central Theme:
- Behavioral:
  - Social and personal responsibility:
    - Performance of social obligations

Subthemes:
- Behavioral:
  - Social and personal responsibility:
    - Neatness and order
    - Hygienic behavior

40. IN CLASS

When we are in class, the teacher teaches us to write characters. The teacher writes on the blackboard, and the pupils watch him attentively.

Kao He-sheng took out a little ball to show to Hsieh-hua, who was beside him, but Hsieh-hua did not pay any attention to him. He turned around to show it to T'ien Yu-ch'ün, who was behind him, but T'ien Yu-ch'ün did not pay any attention to him.

Kao He-sheng thought: "My classmates are all studying attentively while I am playing with a ball. I really shouldn't do that."

He put the little ball back into his book satchel.

Topic: Approved behavior

Central Theme:
- Behavioral:
  - Social and personal responsibility:
    - Obedience and deference

Subtheme:
- Behavioral:
  - Love of study

41. K'UNG JUNG GIVES UP A PEAR

Once upon a time there was a little boy named K'ung Jung. One day when he was four years old he was eating pears with his elder brother.

K'ung Jung took one of the smallest pears. His father saw this and asked him: "Why did you take the smallest one?" K'ung Jung said: "I am little, so I should eat the little one."

Topic: Approved behavior

Central Theme:
- Behavioral:
  - Role acceptance:
    - Acceptance of one's role in society

Subtheme:
- Behavioral:
  - Altruistic behavior:
    - Sacrifice of egoistic motives

Remarks: See Analysis, appendix to Chapter 1.

42. I WILL LOVE TO WEAR MY JACKET

Hsiao-chü's mother sewed a jacket for her. Hsiao-chü began to sing happily.

"Mother sewed a jacket for me,
A thousand stitches, ten thousand stitches, she sewed
fine.
How hard my mother worked to sew my clothes,
I will love to wear my jacket."

Her mother said: "Well sung! Hsiao-chü, I ask you, who planted the cotton? Who wove the cloth?"

Hsiao-chü said: "The cotton was grown by us peasants, and the cloth was woven by the workers."

Her mother said: "That's right! See, how many people must labor to make a piece of clothes! How could we help but love the clothes we wear?"

Why should we love our clothes?

Topic: Approved behavior

Central Theme:
  Political:
    Love of people:
      Love for the laboring people

Subthemes:
  Behavioral:
    Love of labor
    Collective behavior:
      Cooperation in a common endeavor

Remarks: See Analysis, appendix to Chapter 1.

43. GUESS

Hair above and hair below,
And in the middle one black grape.
If you can't guess, then look at me.

One on the left, and one on the right,
With a mountain in between so they can't see each other.
If you can't guess, listen to what I say once again.

(Note: This selection has been excluded from the analysis because it does not fit any meaningful category.)

44. SWEEPING SNOW

It snowed all night. The ground was white, the trees were white, and the roofs of the houses were white. The sun rose, shining very brightly on the snow.

How cold a day it was! The children, who were not afraid of the cold, got up very early, some of them building snow men and some of them having snowball fights. Quite a few grown-ups were sweeping snow on the road. Some of them put the snow into the fields, and some of them piled the snow beneath the trees. The children went over to help too.

In a little while, all of the snow had been swept up. The children went off to school singing.

Topic: Approved behavior

Central Theme:
- Behavioral:
  - Collective behavior:
    - Cooperation in a common endeavor

Subtheme:
- Behavioral:
  - Internal reward and satisfaction:
    - Satisfaction from accomplishment of a task

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29. Selling vegetables 38

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39. People always find a way 46

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(The first 15 pages contain 13 character recognition lessons before the actual readings begin. Those containing material of interest are quoted below.)

a. There is a stream at the east of town,
And over the stream there is a stone bridge.
There is a railroad to the west of town,
And beside the tracks, there is a station.

(Note: This selection has been excluded from the analysis because it does not fit any meaningful category.)

b. The People's Communes are good; there are many people and their strength is great;
They put on a lot of fertilizer and weed industriously.
They exterminate insect pests, so that the crops can grow well.

Topic: Aspects of Communist China:
    Communes

Subtopic: Approved behavior

Central Theme:
- Behavioral:
  - Collective behavior:
    - Cooperation in a common endeavor

Subthemes:
- Behavioral:
  - Achievement:
    - Diligence and persistence
  - Conquest of natural environment
- Political:
  - Devotion and allegiance to new society:
    - Devotion to communes
- Informational:
  - Basic agricultural knowledge

c. Protect your eyes. Protect your teeth.
When you talk about hygiene, you don't get sick.
If you are sick, get treatment quick.

Topic: Personal hygiene and physiology

Central Theme:
- Informational:
  - Basic knowledge of physiology and/or hygiene

Subtheme:
  Behavioral:
    Social and personal responsibility
      Hygienic behavior

d. The Liberation Army is busy training.
They learn close combat, and they learn how to fire
To protect our motherland and to protect their homes.

Topic: Aspects of Communist China:
PLA

Central Theme:
  Political:
    Military conflict:
      Defense against invaders

Subthemes:
  Behavioral:
    Techniques for resisting enemy invasion and/or occupation
  Informational:
    Knowledge about Chinese Communist institutions, history, and/or personalities

e. Lights and telephones use electricity.
Radios use electricity too.
The uses of electricity are really many.

Topic: Industry and aspects of a modern society

Central Theme:
  Informational:
    Basic scientific and technical knowledge

1. OUR CLASSROOM

How really good our classroom is!

A picture of Chairman Mao hangs on the wall facing us. Sitting in the classroom, we raise our heads and look at Chairman Mao's picture.

The blackboard in the classroom is wiped very clean, and the desks and chairs are lined up in order.

Hanging on the classroom walls there are four pictures and a chart of the pinyin alphabet. It is very attractive.

I like our classroom. I like our school.

Topic: School and school life

Subtopics: Chairman Mao
Approved behavior

Central Theme:
- Behavioral:
  - Love of school

Subthemes:
- Behavioral:
  - Social and personal responsibility
    - Neatness and order
- Political:
  - Glorification of Mao:
    - Devotion to Mao

2. WHAT ERH-HSI'S FATHER SAID

Erh-hsi's father did not know how to read and write. The village started a night school, and he went to night school to study.

Erh-hsi asked his father: "Why didn't you study when you were little?"

His father said: "You don't know about it, but then our family was very poor. We didn't even have enough food to eat. How could I have afforded to study?"

Erh-hsi's father also said: "After the Liberation, Chairman Mao led us in reform, and things have been getting better day by day. If it weren't for the Liberation, you wouldn't be able to go to school either!"

Why didn't Erh-hsi's father study when he was little?

Topic: Comparison of old and new societies

Central Theme:
- Political:
  - Benevolence of the new society:
    - Improved conditions under the new society

Subthemes:
- Political:
  - Evils of Republican China:
    - Poverty and suffering of the people
  - Glorification of Mao:
    - Mao as leader
- Behavioral:
  - Love of study

3. WHAT WILL I BE WHEN I GROW UP?

When I grow up, I'll be a peasant,
And build new villages for my motherland.

When I grow up, I'll make machines,
And I will send them to the villages.

When I grow up, I'll join the Army,
Protect our motherland and fight our enemies.

Workers, peasants, and soldiers are very important and
very revolutionary.
When we grow up, we'll be workers, peasants, and soldiers.

Topic: Approved behavior

Central Theme:
  Behavioral:
    Role acceptance:
      Goal of becoming a peasant-worker-soldier

Subthemes:
  Political:
    Devotion and allegiance to the new society:
      Dedication to building new society and to national construction
  Behavioral:
    Prosocial aggression

4. THINGS SHOULD BE PUT WHERE THEY BELONG

Chien-chih got up early and had to look for his things everywhere.

One piece of his clothing was on his desk and another was on the floor. One of his shoes was in front of his bed and the other was under his bed.

He looked for his satchel, which was on the floor behind his desk. When he looked into his satchel, his textbooks were not in the satchel and his pencils were not in his satchel.

He found all of his things and then went to school. He arrived late.

Why was Chien-chih late?

Topic: Disapproved behavior

Central Theme:
  Behavioral:
    Bad consequences of improper behavior

Subtheme:
  Behavioral:
    Personal and social responsibility:
      Neatness and order

5. WHO WAS SHE?

Wang-hsin was going to school one morning.

There was an old woman walking ahead of him. It had just rained, and the road was very slippery. The old woman fell down.

Wang-hsin ran up quickly, helped the old woman to her feet, and escorted her across the road.

Just then, his classmate, T'ien-fang, came up from behind. He asked Wang-hsin: "Was she your paternal grandmother?"

Wang-hsin said: "No."

"Was she your maternal grandmother?"

"No."

"Who was she?"

"I didn't know her."

Topic: Approved behavior

Central Theme:
  Behavioral:
    Altruistic behavior:
      Service to others

Subtheme:
  Political:
      Love of people

6. A STREAM FLOWS PAST MY DOOR

A stream flows past my door;
I asked the stream to play.
The stream shook its head and did not reply,
Going quickly on to water the fields.

A stream flows past my door;
I asked the stream to stop.
The stream shook its head and did not reply,
Going quickly on to generate electric power.

The stream is not willing to play,
The stream is not willing to stop.
It does not stop for a single minute or a single second;
Day and night it hurries on ahead.

Topic: Nature

Subtopics: Industry and aspects of a modern society;
approved behavior

Central Theme:
    Behavioral:
        Achievement:
            Diligence and persistence

Subtheme:
    Informational:
        Basic scientific and technical knowledge

7. A SPRING RAIN

Drip drop, drip drop,
It's raining, it's raining.

The wheat sprouts say:
"Fall, fall,
I want to grow big."

The pear tree says:
"Fall, fall,
I want to blossom.

The sunflower seed says:
"Fall, fall,
I want to sprout."

The children say:
"Fall, fall,
I want to plant melons."

Drip drop, drip drop,
It's raining, it's raining.

Topic: Nature

Central Theme:
    Behavioral:
        Esthetic aspects of nature and/or farm life

Subtheme:
    Behavioral:
        Achievement:
            Desire to achieve

8. THE SPARROWS

In spring, the sparrows flew back from the south.

A pair of sparrows flew to our house and built a nest on a beam. They brought back mud from the river bank in their beaks and attached it to the beam. Once that was firmly attached, they went out again, bringing back more in their beaks and sticking it on. They came and went in this way for I don't know how many times.

When the nest was finished, it was like a little basket. They wanted to lay eggs in the nest and hatch little sparrows.

Topic: Nature

Subtopic: Approved behavior

Central Theme:
  Behavioral:
    Collective behavior:
      Cooperation in a common endeavor

Subthemes:
  Behavioral:
    Achievement:
      Diligence and persistence
  Informational:
    Basic knowledge about natural history

9. A WOODPECKER

An old tree became sick, and some of its leaves turned yellow.

A doctor flew up and landed on the tree. He tapped it here and he tapped it there with his beak. When he found a place where there were insects, he pecked a hole. He stuck his long tongue into the hole, and, drawing the insects out one by one, he ate them. After he had eaten all the insects, he spread his wings and flew away.

The old tree, cured by the doctor, slowly began to grow new leaves.

The doctor was a woodpecker.

Topic: Nature

Central Theme:
  Informational:
    Basic knowledge about natural history

Remarks: See Analysis, appendix to Chapter 1.

10. EVERYONE HAS HIS OWN SPECIAL SKILL

A saw, a hoe, and a hammer compared their skills.

First, they compared sawing wood. Neither the hoe nor the hammer could do it. The saw took the wood and sawed it into boards.

Next, they compared weeding. Neither the saw nor the hammer could do it. The hoe dug the weeds out clean.

Finally, they compared working iron. Neither the saw nor the hoe could do it. The hammer pounded the iron into a knife.

The saw, the hoe, and the hammer each has its own special skill.

Why do saws, hoes, and hammers each have their own special skills?

Topic: Approved behavior

Central Theme:
- Behavioral:
  - Role acceptance:
    - Acceptance of one's role in society

Subtheme:
- Informational:
  - Basic scientific and/or technical knowledge.

11. HIGH IS THE SPIRIT OF OUR MILITIA UNCLES

High is the spirit of our militia uncles,
Who both labor and drill.
They have trained themselves in skills
To protect our motherland and to establish merit.

High is the spirit of our militia uncles,
Who both plant the earth and drill.
Should the enemy be bold enough to invade,
Unyielding, they will annihilate him.

Topic: Aspects of Communist China:
Militia

Central Theme:
- Political:
  - Military conflict:
    - Defense against invaders

Subthemes:
- Behavioral:
  - Prosocial aggression
  - Social and personal responsibility:
    - Devotion to duty

12. JUST LIKE MY BIG BROTHER

Big brother, at the frontier,
Sent home a picture.
He was standing at the edge of a great sea,
Holding a submachine gun.

I too swelled out my chest,
And grasped tightly my little wooden gun.
I turned and asked big sister:
"Don't you think we look just alike?"

Big sister shook her head
And said we didn't.
"You're not as tall as big brother,
And your gun is not as shiny as his."

I said to big sister:
"Don't say I don't look like him;
Wait until I grow up,
And then I'll be just like big brother!"

Topic: Personal goals

Subtopic: Aspects of Communist China:
PLA

Central Theme:
- Behavioral:
    - Role acceptance:
        - Goal of becoming a soldier

Subthemes:
- Behavioral:
    - Achievement:
        - Desire to achieve
- Political:
    - Military conflict:
        - Defense against invaders
    - Devotion and allegiance to new society:
        - Devotion to PLA

13. PLANTING SUNFLOWERS

Today we planted sunflowers, and everyone was very happy. The day before yesterday, the teacher said that sunflower seeds could be pressed for oil, and that if we planted sunflowers in the spring, we could harvest sunflower seeds in the fall.

After class, we brought the seeds and the things we needed to use and went out into the school garden with the teacher.

The teacher first told us how to plant the sunflowers and then did it once for us to see. Then we set to work. We dug holes, watered, put in the seeds, and covered them over with earth.

We all worked very diligently, right up until school let out. We put the things in order, washed our hands clean, and returned home.

Topic: School and school life

Subtopic: Approved behavior

Central Theme:
    Behavioral:
        Love of labor

Subthemes:
    Behavioral:
        Collective behavior:
            Cooperation in a common endeavor
        Internal reward and satisfaction:
            Satisfaction from accomplishment of task
    Informational:
        Basic agricultural knowledge

14a. CUTTING GRASS

With my little sickle I cut the grass,
And I and big brother compare how much we did.
We cut beside the fields and look beside the road,
And in a little while we have cut a big bundle.
We pile it into a pit to become green fertilizer.
The more fertilizer there is, the better the crops.

Topic: Rural life and agriculture

Subtopic: Approved behavior

Central Theme:
    Behavioral:
        Achievement:
            Diligence and persistence

Subthemes:
    Behavioral:
        Collective behavior:
            Cooperation in a common endeavor
    Informational:
        Basic agricultural knowledge

14b. DIGGING UP WILD VEGETABLES

With my little spade I dig up wild vegetables,
And I and my little brother compare who is fastest.
With a basket for him and a basket for me,
We each carry a basket back.
We cook the wild vegetables and feed them to the pigs,
They will eat their fill and grow fast.

Topic: Rural life and agriculture

Subtopic: Approved behavior

Central Theme:
- Behavioral:
  - Collective behavior:
    - Cooperation in a common endeavor

Subthemes:
- Informational:
  - Basic agricultural knowledge

15. HATCHING CHICKS

The hen, who was hatching chickens, sat on her eggs for three weeks.

In the morning Hsiao-li went to feed the hens and heard cries of "cheep cheep cheep" coming from the chicken roost. When she went up to it, she saw that a little chick had hatched out, a body of yellow wool, like a ball of yarn. By evening, the chicks had all hatched out. When she counted, there were twenty of them.

The next day, the mother hen led her little chicks to look for things to eat beside the chicken roost. The chicks, following their mother, ran and chirped.

Hsiao-li fed them millet seed. The mother hen pecked at the seed and put it down, as if she were setting an example for the chicks to teach them how to eat the seed.

The chicks ate their fill and then burrowed under their mother's wings to sleep.

Topic: Rural life and agriculture

Central Theme:
- Informational:
  - Basic agricultural and/or farm knowledge

16. RAISING DUCKLINGS

Our family raised ten ducklings. The ducklings' mouths were flat and their legs just like fans. When they walked, they waddled back and forth, and it was really very funny.

Every day we caught worms and dug up wild vegetables for the ducklings to eat. We also swept out their nests regularly, sweeping them clean.

After the ducklings grew bigger, we drove them out to the bank of the stream. When they saw the water, they were very happy and, flapping their wings, jumped with a splash into the stream. In the stream, they swam and caught little fish and prawns.

Topic: Rural life and agriculture

Central Theme:
    Informational:
        Basic agricultural and/or farm knowledge

Subtheme:
    Behavioral:
        Collective behavior:
            Cooperation in a common endeavor

17. A CROW GETS A DRINK OF WATER

A crow was thirsty and was looking everywhere for water to drink.

The crow saw a bottle. There was water in the bottle. But the bottle was very tall and its mouth was small. There was not much water inside, and he couldn't get at it. What to do?

The crow, seeing that there were many small stones beside it, worked out a way.

The crow picked up the small stones in his beak one by one and put them into the bottle. The water in the bottle rose, and then the crow was able to drink it.

Topic: Approved behavior

Central Theme:
    Behavioral:
        Achievement:
            Achievement cleverness

Subtheme:
    Informational:
        Basic scientific and technical knowledge

Remarks: See Analysis, appendix to Chapter 1.

18. A BALL FLOATS UP

Several children were playing ball in a field.

The ball gave a bounce and bounced into a hole in the ground. The hole was very deep, and they couldn't get the ball out. The children looked back and forth at each other. There was nothing they could do.

One of the children thought of a way. He got a basin and, filling it with water, he poured it into the hole. When it was filled with water, the ball floated up.

Topic: Approved behavior

Central Theme:
    Behavioral:
        Achievement:
            Achievement cleverness

Subtheme:
    Informational:
        Basic scientific and technical knowledge

Remarks: See Analysis, appendix to Chapter 1.

19. TWO RIDDLES

(1) Ding-ling-ling, Ding-ling-ling,
I have no nose, I have no eyes;
With one ear and with one mouth,
I can both speak and hear.

(2) I am a small house and I have a small window.
When the light is lit, I talk and sing.

(Note: This selection has been excluded from the analysis because it does not fit any meaningful category.)

20. HYGIENE SONG (I)

You clap once, I clap once,
Go to bed early and get up early.
You clap twice, I clap twice,
Always carry a handkerchief with you.

You clap three times, I clap three times,
Cut your fingernails when they grow long.
You clap four times, I clap four times,
Kill flies and mosquitoes.
You clap five times, I clap five times,
Exterminate bed bugs and rats.

Topic: Personal hygiene and physiology

Subtopic: Approved behavior

Central Theme:
- Behavioral:
    - Social and personal responsibility
        - Hygienic behavior

Subtheme:
- Informational:
    - Basic knowledge of physiology and/or hygiene

21. HYGIENE SONG (II)

You clap six times, I clap six times,
Cut your hair and wash your head often.
You clap seven times, I clap seven times,
Take baths often and be diligent in changing clothes.
You clap eight times, I clap eight times,
Wash your face and brush your teeth every day.
You clap nine times, I clap nine times,
Wash your hands before eating and after relieving yourself.
You clap ten times, I clap ten times,
Don't eat snacks when you please.

Topic: Personal hygiene and physiology

Subtopic: Approved behavior

Central Theme:
- Behavioral:
    - Social and personal responsibility
        - Hygienic behavior

Subtheme:
- Informational:
    - Basic knowledge of hygiene and physiology

22. REQUESTS FOR LEAVE

Teacher T'ang:

Student Chiang Chih-p'ing is sick today and cannot go to school to attend class. He requests permission to be absent one day.

Salutations!

Head of Student's Household
Chiang Sung-nien

April 11

Teacher Huang:

Today I am sick and cannot go to school. I request permission to be absent one day.

Salutations!

Student Ma Tuan-sheng

April 18

Topic: Approved behavior

Subtopic: School and school life

Central Theme:
  Informational:
    Basic social knowledge and customs

Subtheme:
  Behavioral:
    Personal and social responsibility:
      Performance of social obligations
      Obedience and deference

23. THE EAST IS RED

The East is red, the sun is rising.
China has produced a Mao Tse-tung.
He plans for the happiness of the people;
He is the savior of the people.

Chairman Mao loves the people;
He is the one who leads the way.
In order to build a new China,
He leads us in our advance ahead.

The Communist Party is like the sun;
Wherever it shines there is brightness.
Wherever the Communist Party is,
There the people are liberated.

Topic: Mao; Party

Central Themes:
  Political:
    Glorification of Mao (stanzas 1 and 2):
      Love of Mao for people
      Mao as leader
  Benevolence of the new society (stanza 3):
      Benevolence of the Party

Remarks: See Analysis, appendix to Chapter 1.

24. DON"T FORGET THE MAN WHO DUG THE WELL WHEN YOU DRINK

There is a small village outside of Juichin City called Shachoupa. Chairman Mao lived there when he was leading the Revolution in Kiangsi.

There was no well in the village. Drinking water had to be carried from a stream outside the village. The way was long. Chairman Mao led the people of the village in digging a well.

After the Liberation, the people of Shachoupa set up a wooden placard beside the well. On it was written: "Don't forget the man who dug the well when you drink. Always think of Chairman Mao."

1. Why did the people of Shachoupa want to set up a placard beside the well? What was written on the placard?

Topic: Mao

Central Theme:
  Political:
    Glorification of Mao:
      Devotion to Mao

Subthemes:
  Political:
    Glorification of Mao:
      Love of Mao for people

Behavioral:
    Collective behavior:
        Cooperation in a common endeavor
    Conquest of natural environment
Informational:
    Knowledge about Chinese Communist, institutions, history, and/or personalities

25. CARRY A MESSAGE TO PEKING

Swallow, swallow, please wait a moment;
Carry a message for us to Peking.

Please tell beloved Chairman Mao,
We here send our respects to him,
We are indeed studying hard and advancing upwards every day.
We will forever be his good students.

Please do not stop long,
And do not speak in a loud voice;
Let beloved Chairman Mao
Attend to his business in peace and quiet.

Swallow, swallow, please wait a moment;
Carry a message for us to Peking.

Topic: Mao

Subtopic: Approved behavior

Central Theme:
    Political:
        Glorification of Mao:
            Devotion to Mao

Subthemes:
    Behavioral:
        Achievement:
            Diligence and persistence
        Social and personal responsibility:
            Devotion to duty
            Obedience and deference

26. WRITING SONG

When we went to writing class, the teacher wrote a writing song on the blackboard:

Sit up straight, set your paper straight.

Hold the stem firmly, neither tight nor loose.
From top to bottom, from left to right,
The outside first and the inside next, and finally close.
First the horizontal and next the vertical, first the left stroke and then the right stroke,
The horizontals flat and the verticals straight, and pay attention to spacing.
Top and bottom, left and right, should fit together in proportion,
Line after line neatly arranged, character after character correct.

After the teacher had finished writing, he explained it to us sentence by sentence. Finally he said: "Remember, write conscientiously and write every day, and you will be able to write well."

Topic: School and school life

Central Theme:
    Informational:
        Basic academic knowledge

Subtheme:
    Behavioral:
        Achievement:
            Diligence and persistence

27. A PENCIL

One day, as Ch'iu-sheng was on his way to school, he picked up a pencil from the road. He thought: "Who lost this?" .

Just then one of his classmates came up to meet him. She was looking at the ground as she walked as if she were looking for something. Ch'iu-sheng thought: "Could she be looking for the pencil?" He went up to her and asked: "What are you looking for?"

The classmate said: "I've lost my pencil."

"What kind of pencil?"

"The stem was yellow."

"Is this yours?" Ch'iu-sheng showed her the pencil he had picked up.

"Ah! That's mine." She smiled.

Ch'iu-sheng gave her the pencil. She said happily: "Thank you!"

Ch'iu-sheng said: "There's no need to thank me. This is what I should do."

Topic: Approved behavior

Central Theme:
    Behavioral:
        Social and personal responsibility:
            Honesty

Subtheme:
    Behavioral:
        Altruistic behavior:
            Service to others

28. WHO DID THE RIGHT THING?

Ch'en P'ing had two little friends, one called Li Ming and one called Lin Chien-hua. The three of them were all in the first grade.

One day, the teacher had everyone go home and write 20 new characters and work out four arithmetic problems. Ch'en P'ing wrote the 20 new characters. Of the four arithmetic problems, he did only three, there being one he could not work out.

The next morning, Ch'en P'ing saw Li Ming and Lin Chien-hua and said: "There was one arithmetic problem that I couldn't do."

Li Ming took out his own arithmetic notebook and said to Ch'en P'ing: "I did it. You take mine and copy it."

Lin Chien-hua said: "Ch'en P'ing, don't copy it. I'll explain the problem you couldn't do to you and you can work it out yourself."

1. Who did right, Li Ming or Lin Chien-hua? Why?

Topic: Approved behavior

Subtopic: School and school life

Central Theme:
    Behavioral:
        Social and personal responsibility:
            Honesty

29. SELLING VEGETABLES

"Vegetables for sale! Vegetables for sale!
If you want to buy come quickly and buy!"
"What vegetables do you sell?"
"Leeks."
"The leeks are old."
"I have dried peppers."

"Dried peppers are sharp."
"I have cucumbers."
"One of the cucumbers is bitter."
"Buy a few sweet potatoes."
"I bought some yesterday and haven't eaten them all."
"Please buy some onions and garlic."
"If I buy only onions and garlic how do I eat them?"
"Then buy a couple of catties of tomatoes."
"Tomatoes, everyone likes,
They can be a soup or a vegetable,
If you eat some today you'll want to buy more tomorrow."

(Note: This selection has been excluded from the analysis because it does not fit any meaningful category.)

30. GATHERING WHEAT

One cannot see to the ends of the great stretch of wheat field. The yellow wheat and the blue sky meet each other in the distance.

The harvesting machine is cutting the wheat in the field. Some of the commune members tie up the wheat that has been cut, and some of the commune members load the wheat onto carts to be taken to the threshing floor.

A flock of children came singing songs. They had come to gather the wheat. They formed into a line on the wheat field and advanced forward together in a row, gathering as they walked. They picked clean the kernels of grain that had fallen in the field, not leaving even one behind.

Topic: Rural life and agriculture

Subtopic: Approved behavior

Central Theme:
- Behavioral:
    - Collective behavior:
        - Cooperation in a common endeavor

Subthemes:
- Political:
    - Devotion and allegiance to new society:
        - Devotion to communes
- Behavioral
    - Love of labor
    - Achievement:
        - Diligence and persistence
- Informational:
    - Basic agricultural and farm knowledge

31. THRESHING SONG

P'i-p'i-p'ai, p'i-p'i-p'ai,
Everyone come thresh the wheat.
The wheat is good, the wheat is plentiful,
We'll grind it into steamed bread.
Steamed bread is sweet and steamed bread is fragrant,
When we eat steamed bread we won't forget the Communist Party.
Communist Party, Chairman Mao,
We report our achievements to you:[1]
One, we report another abundant harvest of wheat,
Two, we report we are using a machine for grinding,
Three, we report we've added a tractor to our commune.

[1] The text uses the respectful "nin" here rather than the informal "ni." (Trans.)

Topic: Rural life and agriculture

Subtopics: Mao
- Industry and/or aspects of modern society
- Aspects of Communist China:
  - Party
  - Communes

Central Theme:
- Political
  - Benevolence of the new society:
    - Improved conditions under the new society

Subthemes:
- Political:
  - Glorification of Mao:
    - Devotion to Mao
  - Devotion and allegiance to the new society:
    - Devotion to Party
- Behavioral:
  - Achievement:
    - Diligence and persistence
  - Collective behavior :
    - Cooperation in common endeavor

32. IN THE WHEAT FIELD

The team's wheat was drying in the field.

I and my little brother, each holding a bamboo pole, stood at the edge of the field keeping the chickens and the crows from eating the wheat.

Suddenly a chicken came to the other side of the field.

When we ran over to see, it turned out to be our family's big hen. We chased her, waving our bamboo poles. As my little brother ran after her, he said in a loud voice: "Get away from here at once! This is the team's wheat. You can't eat it!"

The big hen, flapping her wings, ran off, cackling as she went.

Topic: Approved behavior

Central Theme:
- Behavioral:
  - Social and personal responsibility:
    - Protection of public property

Subtheme:
- Political:
  - Devotion and allegiance to the new society:
    - Devotion to communes (i.e., production team in this case)

33. A KITTEN GOES FISHING

An old cat and a kitten were fishing together on the bank of a stream.

A dragonfly flew by. The kitten saw it and, putting down his fishing pole, went off to catch the dragonfly. The dragonfly flew away, and the kitten, who could not catch it, went back emptyhanded to the bank of the stream. He found that the old cat had caught a big fish.

A butterfly flew by. The kitten saw that and, putting down his fishing pole, went off to catch the butterfly. The butterfly flew away, and the kitten, who had not caught that either, went back emptyhanded to the bank of the river. He found that the old cat had caught another big fish.

The kitten said: "This is really exasperating! How is it that I can't catch even a little fish?"

The old cat looked at the kitten and said: "When you go fishing, fish. Don't be so fickle. You were chasing a dragonfly for a while and then you were off chasing a butterfly. When on earth were you fishing?"

The kitten, on hearing what the old cat said, devoted himself singlemindedly to fishing.

Another dragonfly flew by, and another butterfly flew by, but the kitten acted as if he hadn't seen them at all.

In a little while, the kitten had caught a big fish too.

Why didn't the kitten catch any fish? Why did he catch one later?

Topic: Approved behavior

Central Theme:
    Behavioral:
        Achievement:
            Diligence and persistence

Subtheme:
    Behavioral:
        Willingness to accept advice and criticism from others

34. THE WHITE RABBIT AND THE GRAY RABBIT

An old goat was picking cabbage in his field. A little white rabbit and a little gray rabbit were helping him.

After they had finished picking the cabbage, the goat gave them some cabbage to eat.

The little gray rabbit took the cabbage and said: "Thank you."

The little white rabbit said: "I don't want any cabbage. Please give me a few cabbage seeds!" The old goat then gave the little white rabbit a packet of cabbage seeds.

The little white rabbit went home, plowed up some land, and planted the cabbage seeds. After a few days, the cabbage began to come up. The little white rabbit watered it frequently, applied fertilizer, pulled up weeks, and picked off insects, and the cabbage grew very quickly.

The little gray rabbit went back home and every day ate the cabbage that the old goat had given him. It was not long before he had eaten it all up.

After a few days had gone by, the little gray rabbit went to the old goat's house to ask for cabbage. He saw the little white rabbit coming with a load of cabbage for the goat. The little gray rabbit, feeling that this was strange, asked the little white rabbit: "Where did that cabbage come from?"

The little white rabbit said: "I planted it myself."

Why did the little white rabbit ask the goat for cabbage seeds instead of cabbage?

Topic: Approved behavior

Subtopic: Rural life and agriculture

Central Theme:
    Behavioral:
        Social and personal responsibility :
            Prudence and foresight

Subthemes:
    Behavioral:
        Achievement:
            Diligence and persistence
    Informational:
        Basic agricultural knowledge

35. THE BOY WHO TOLD LIES

Once upon a time there was a little boy who often tended sheep on the mountains.

One day he called out from the mountain in a loud voice: "There's a wolf! There's a wolf!" When the people at the foot of the mountain heard him, they came running up the mountain at once. They asked him: "Where is the wolf? Where is the wolf?" The shepherd boy laughed. He said: "There's no wolf. There's no wolf. I was only joking."

The shepherd boy tricked them like this several times in succession.

One day, there really was a wolf. The shepherd boy called out in a loud voice: "There's a wolf! There's a wolf!" When the people at the foot of the mountain heard him, they said: "That boy is telling lies again. Don't pay any attention to him!"

The wolf killed and ate several sheep. The shepherd boy cried.

Topic: Disapproved behavior

Central Theme:
    Behavioral:
        Bad consequences of improper behavior

Subtheme:
    Behavioral:
        Social and personal responsibility:
            Honesty

Remarks: See Analysis, appendix to Chapter 1.

36. SZU-MA KUANG

Once upon a time there was a man called Szu-Ma Kuang. Once, when he was little, he was playing in a flower garden with a large number of his little friends.

One of his little friends, who was not being careful, fell into a big cistern.

His many little friends were upset and ran about calling and shouting. Some ran off to look for adults.

Szu-ma Kuang did not run. He got a big rock and, with great effort, struck the cistern with it. The cistern broke, and the water flowed out from it. The little friend who had fallen into it did not drown.

Topic: Approved behavior

Subtopics: Traditional China; Personal hero in civilian life

Central Theme:
- Behavioral:
  - Achievement:
    - Achievement cleverness

Subthemes:
- Behavioral:
  - Altruistic behavior:
    - Service to others

Remarks: See Analysis, appendix to Chapter 1.

37. BIG BROTHER HAS GRADUATED AND COME HOME

Little magpie, sing your song!
Big brother has graduated and come home,
He has put down his textbooks and taken up his hoe,
And is planting crops with everyone.
On the slopes of north hill he plants corn,
And at the foot of south hill he hoes cotton.
He can record work-points and keep accounts,
And he also teaches the commune members culture.
He is able both in culture and in warfare.
Culture and warfare (wen-wu) both meet everyone's praise.

Topic: Approved behavior

Subtopics: Rural life and agriculture
- Aspects of Communist China:
  - Communes

Central Theme:
- Behavioral:
  - Role acceptance:
    - Goal of becoming a peasant-worker-soldier

Subthemes:
- Behavioral:
  - Altruistic behavior:
    - Service to others
  - Love of labor
  - Social and personal responsibility:
    - Devotion to duty
- Political:
  - Love of people:
    - Love for laboring people
  - Devotion and allegiance to the new society:
    - Devotion to communes
    - Devotion to national construction

38. A TELEPHONE CALL

The morning glory looks like a horn;
I'll make a telephone call into the horn.
Where will I call?
I'll call our worker uncles.

Thank you for your tractor,
Which plowed and seeded, and harvested the crops.
Thank you for your water pump,
Which gave us a way to water and drain our fields.

Thank you for your generator,
On which we depended for light at the grinder.
Thank you for your chemical fertilizer;
Our grain and cotton production increased.

Goodbye, worker uncles.
I have one last word:
Please come down to the country after autumn,
To see our good crops.

Topic: Industry and aspects of a modern society

Central Theme:
- Political:
  - Benevolence of the new society:
    - Modernization under the new society

Subthemes:
- Political:
  - Love of people:
    - Love of laboring people

Behavioral:
  Collective behavior:
    Cooperation in a common endeavor
Informational:
  Basic agricultural and farm knowledge

39. PEOPLE ALWAYS FIND A WAY

Little brother saw a horse running very fast, and he said: "People aren't as good as horses."

Big brother said: "People can make trains and cars. Trains and cars go even faster than horses."

Little brother said: "That's right. People always find a way."

Little brother saw a fish swimming in the water, and he said: "People aren't as good as fish."

Big brother said: "People can build steamships and submarines. Steamships and submarines can go faster than fish."

Little brother said: "That's right. People always find a way."

Little brother saw a bird flying in the sky, and he said: "People aren't as good as birds."

Big brother said: "People can build airplanes and rockets. Airplanes and rockets fly faster and higher than birds."

Little brother said: "That's right. People always find a way."

Why did he say that people always find a way?

Topic: Industry and aspects of a modern society

Central Theme:
  Behavioral:
    Conquest of the natural environment

Subthemes:
  Political:
    Benevolence of the new society:
      Modernization under the new society
  Informational:
    Basic scientific and technical knowledge

40. ALL THE NATION's PEOPLE TAKE ACTION TOGETHER

One hand lifts a basket.
Two hands carry a tray.
Ten hands row a boat.
One hundred hands block a river.

A thousand hands can move a mountain.
Ten thousand hands can overturn the heavens.
With all the nation's people taking action together,
Communism will be realized.

Topic: Aspects of Communist China:
- Communism

Central Theme:
- Political:
  - Devotion and allegiance to the new society:
    - Devotion to Communism

Subtheme:
- Behavioral:
  - Collective behavior:
    - Cooperation in a common endeavor

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1. OUR HANDS

Our hands
Are laboring hands,
That can move the highest mountains.

Our hands
Are fighting hands,
And when the enemy sees them, he trembles from head to toe.

Our hands
Are creating hands;
And we will have the things that those who came before us
lacked.

Practice the pinyin below and write out the characters:
laodong (labor) zhandou (battle) chuangzao (create)

Read aloud and memorize the text.

Topic: Approved behavior

Central Theme:
- Political:
  - Devotion and allegiance to the new society:
    - Dedication to building the new society and to national construction

Subthemes:
- Behavioral:
  - Collective behavior:
    - Cooperation in a common endeavor
  - Conquest of the natural environment

2. THREE TRIPS TO HUANGNIPO

The day before yesterday I travelled to Huangnipo,
And on the slopes of Huangnipo were many wild hares.
The barren hills were lonely and deserted.
Tangled grass covered the slopes.

Yesterday I travelled to Huangnipo,
And on the slopes of Huangnipo were many men and horses.
Men and women, old and young, were working together.
Row on row of terraced paddies covered the mountain slopes.

Today I travelled to Huangnipo,
And on the slopes girls were singing mountain songs.

"Great is the strength of the people's communes,
That the barren slopes have been transformed into slopes
of rice."

What changes were there at Huangnipo?
Read the text aloud. Read the text to yourself.

Topic: Rural life and agriculture

Subtopic: Communes

Central Theme:
- Political:
  - Benevolence of the new society:
    - Improved conditions under the new society

Subthemes:
- Political:
  - Benevolence of the new society:
    - Benevolence of the communes

- Behavioral:
  - Achievement:
    - Diligence and persistence
  - Collective behavior:
    - Cooperation in a common endeavor
  - Love of labor

3. AUTUMN IS HERE

Autumn is here; autumn is here;
And in the fields the crops have grown well.
The cotton blossoms are white;
The grains of soybean are full;
The kaoliang is blushing red;
And the rice plants smilingly bend their waists.

Autumn is here; autumn is here;
In the orchards, the fruits have grown well.
The branches have borne persimmons;
Grapes are hanging from the beams;
The yellow ones are pears;
The red ones are dates.

Autumn is here; autumn is here;
In the earth, the vegetables are growing well.
The winter melons are spread out like white threads;
The eggplants are wearing purple gowns;

The cabbage are in glossy strips;
And the greens and reds are peppers.

Autumn is here; autumn is here;
And this year we've had a good harvest in our commune.
Everyone is hurrying about,
And everywhere voices are loud in song,
Singing about the rich harvest year,
Singing that the commune is good.

Topic: Rural life and agriculture

Subtopic: Communes

Central Theme:
    Behavioral:
        Esthetic aspects of nature and/or farm life

Subthemes:
- Political:
    - Benevolence of the new society:
        - Benevolence of communes
    - Devotion and allegiance to the new society:
        - Devotion to communes
- Behavioral:
    - Collective behavior:
        - Cooperation in a common endeavor

Latent Theme:
- Behavioral:
    - Love of labor

4. HSIAO-NING

Today, Hsiao-ning returned home from school, completed his lessons, and was skipping rope when his mother returned from the fields.

His mother said happily, "We picked more cotton today than yesterday, and we were busy right up until the time we returned."

His mother began to clean up the room as soon as she entered. As she worked, she said: "I've got to go to the nursery school to get little brother, and when I get back I've got to make food."

Hsiao-ning said: "Mother, why don't you make the food, and I'll go and get little brother."

His mother said: "Fine." Then Hsiao-ning ran off to the nursery.

The next day, his mother came back from the fields. She was just thinking about going to get little brother when she suddenly heard him laughing. When she looked, little brother was hiding behind the door. Hsiao-ning had already brought him home.

His mother said happily, "Hsiao-ning is really good."

Hsiao-ning said: "Mother, did you pick cotton again today?"

His mother said: "We did. The team chief said we should take advantage of the good weather and pick it quickly. We'll pick some more tomorrow."

"Mother, tomorrow don't hurry home. I'll take care of the work here."

When his mother came back the next day, little brother was home. The floor had been swept, and the table and chairs had been wiped clean and set in place.

When his mother saw that Hsiao-ning had done all of these things, she began to make food.

Read the text aloud. Discuss what Hsiao-ning did at home to help his mother.

Topic: Approved behavior

Central Theme:
- Behavioral:
  - Altruistic behavior:
    - Service to others

Subthemes:
- Behavioral:
  - Social and personal responsibility:
    - Performance of social obligations
- Political:
  - Devotion and allegiance to the new society:
    - Dedication to buulding the new society and to national construction

5. DON'T WALK THROUGH HERE

One morning as I was going to school, I was passing by a vegetable garden when I saw a line of footprints in the garden. They were probably made by someone selfishly taking a shortcut. There was also a break in the irrigation ditch at the edge of the garden. I was thinking about taking the same shortcut and had just entered the garden when someone called out behind me: "Hey, wait a minute."

I turned around and looked. It was someone from the Shao-hsien brigade. I stopped and asked: "What is it?" He said: "Please don't walk through here. You might trample the vegetables!"

He was right. I said, "OK," and left the vegetable garden and went on to school on the highway.

After school had let out, I again passed by the garden and remembered the morning's incident. I thought, if everyone went through the garden, many vegetables would be trampled! How could I remind people taking the shortcut? I decided to write a sign and place it at the edge of the garden.

I hurried home and asked my older brother to help me make a wooden sign, on which I wrote: "Please protect the cabbage--DON'T WALK THROUGH HERE."

I carried the sign on my shoulder to the vegetable garden. The man from the Shao-hsien brigade was banking up the earth by the irrigation ditch with a hoe. He raised his head and saw me carrying the sign and said with a smile: "Put that sign over here." He quickly dug a hole, and we put the sign up together.

After that, passersby never again walked through the vegetable garden.

Topic: Approved behavior

Central Theme:
    Behavioral:
        Social and personal responsibility:
            Protection of public property

Subthemes:
    Behavioral:
        Willingness to accept advice and criticism from others

6. MESSAGE CARDS

When we go to see someone on business, if we cannot see him and are afraid that the person we ask to pass on our message might not tell it clearly, we can write a message card.

Below are examples of two message cards.

Fellow Student Yin P'ei-shih:

I came to see you, but you were out. These three books are the ones I am returning to you. Please accept them. Thank you.

Lu Hai-wei
September 20, P.M.

Fellow Student Lu Ta-hsiung:

When I came looking for you, you weren't at home. Teacher Ch'en wants me to tell our classmates that we are going to weed the school vegetable plot tomorrow morning and that we will assemble at the gate of the school at 7:30. I also have to tell some schoolmates on the east side of the village. Would you please inform Hsu Ch'iang and

Shih Wen-ta on the west side of the village, and tell them to come on time.

Sha Po-sheng
September 25

Topic: Approved behavior

Subtopic: Social knowledge

Central Theme:
- Behavioral:
  - Social and personal responsibility:
    - Performance of social obligations

Subthemes:
- Informational:
  - Basic social knowledge and customs

7. RAISING LIVESTOCK

The man who feeds them truly labors;
He sleeps half a night and rises when the cocks crow.
Hay and fodder he prepares well.
He feeds them carefully and raises them fat.
He takes care of the pens with diligence and he diligently scrubs the troughs.
He talks about sanitation and sweeps often.
He knows when they are cold and hot and knows when they are hungry and full.
When they are sick, he treats them quickly.
When the livestock are strong and the crops are good,
The feeder has done his work well.

Topic: Approved behavior

Subtopic: Rural life and agriculture

Central Theme:
- Behavioral:
  - Social and personal responsibility:
    - Performance of social obligations

Subthemes:
- Behavioral:
  - Love of labor
  - Achievement:
    - Diligence and persistence
  - Social and personal responsibility:
    - Hygienic behavior

Informational:
    Basic agricultural and farm knowledge

Latent Theme:
    Political:
        Devotion and allegiance to the new society:
            Devotion to communes

8. THE BULL

Several days ago the team bought a bull. We went to see it, and it was a tall, big, yellow bull with straight, firm horns and eyes that rolled. When he saw us, he lowered his head and blew at the earth through his nose. Suddenly he raised his head and roared, giving several of the children a scare.

Yesterday, I went with grandfather to tend the cattle. I went to lead him. He stared at me fiercely. I grabbed his nose rope forcefully and shouted: "Go." All he could do was follow me with heavy strides.

I like this bull very much. He has grown very strong and has a very powerful appearance. As he works, people like him more and more. When we plow, he plows deeper and faster than any other bull.

Topic: Rural life and agriculture

Subtopic: Approved behavior

Central Theme:
    Behavioral:
        Social and personal responsibility:
            Obedience and deference

Subtheme:
    Behavioral:
        Achievement:
            Diligence and persistence
        Collective behavior:
            Cooperation in a common endeavor

9. APPLYING FERTILIZER

Every year we plant a few things in the school garden. Once, our teacher asked Li Ta-yeh to talk to us about applying fertilizer. Li Ta-yeh is an old hand at cultivating land in our village. As soon as he came, we all crowded around him and asked him questions.

I asked Li Ta-yeh: "What kind of fertilizer should you use when planting spinach and cabbage?" Li Ta-yeh said: "You should put on steeped human urine. Human urine helps leaves to grow."

Shih Wen-ta asked: "What kind of fertilizer should you use when planting corn?" Li Ta-yeh said: "You should put on manure, but vegetation ash is all right too. Manure and vegetation ash help stalks to grow."

Hsu Hsiao-yang asked: "What kind of fertilizer should you use when planting eggplant?" Li Ta-yeh said: "It's best to use chicken or goat's manure. Both chicken and goat's manure make the eggplant grow large. Planting cucumbers and pumpkin is just like planting eggplant."

As we listened to Li Ta-yeh, we felt that the business of applying fertilizer cannot be neglected and that there was a great deal to learn about it.

What fertilizers did Li Ta-yeh mention? What uses do each of these fertilizers have?

Topic: Rural life and agriculture

Central Theme:
    Informational:
        Basic agricultural and farm knowledge

Subthemes:
    Behavioral:
        Responsiveness to and affiliation for nature and farm life

Latent Theme:
    Behavioral:
        Role acceptance:
            As farmer

10. WHAT VEGETABLE IS THIS?

(omitted)

11. CHAIRMAN MAO SEES A PLAY

Once a play company was putting on a performance at Yenan. Many people had come to the hall to see the play.

As the curtain was about to open, Chairman Mao arrived. When he saw that all the seats in front were taken, he found an empty place at the back and sat down. The people sitting in front saw that Chairman Mao had come, and everyone stood up, each wanting to give his place to him. Chairman Mao rose hastily and said: "Everyone sit in your own seat. Once you move, order will be destroyed."

Everyone still wanted to invite Chairman Mao to sit down front.

Chairman Mao saw that no one was willing to sit down. He then walked to the front and sat in the seat of a little boy. Chairman Mao picked the little boy up and let him sit on his lap.

The play began, and Chairman Mao and his little friend watched it together. During intermission they continued to chat intimately.

Topic: Mao

Central Theme:
- Political:
  - Glorification of Mao:
    - Love of Mao for people

Subtheme:
- Behavioral:
  - Social and personal responsibility:
    - Obedience and deference

12. A GOOD AUNT

The little pigeon sings goo, goo, goo;
A good aunt has come to our house.
She ate a pot of rice with me;
And lives with me in one room.

During the day she goes off to the fields to work in production;
When she returns she sweeps the ground and feeds the pigs.
In her spare time she teaches me how to study culture;
And also helps mother make clothes.

Mother asks her if it is hard for her,
And she says , not hard, not hard, and that she's very happy.
If you want to ask who she is,
She is a good cadre who's been sent down (hsia fang).[1]

[1] The phrase "sent down" refers to the "hsia-fang" movement, in which cadres were sent to the countryside, presumably to learn from and become one with the peasants.

Topic: Approved behavior

Central Theme:
- Behavioral:
  - Altruistic behavior:
    - Service to others

Subthemes:
- Political:
    - Love of people:
        - Love for the laboring people
    - Devotion and allegiance to the new society:
        - Devotion to Party (by implication)
- Behavioral:
    - Collective behavior:
        - Cooperation in a common endeavor
    - Role acceptance:
        - As farmer

13. THE "IRON OX" COMES TO OUR COMMUNE

(Note use of "tsa-men" for "our.")

Above the village, a red banner flutters,
And there is the clamor of gongs and beating drums.
The entrance to the village is so crowded the wind cannot pass though,
And everyone is straining their eyes to the west.

A motor resounds and the dust scatters,
As a tractor enters our (tsa-men) village.
Everyone gives way to open a path,
Talking, laughing and clapping their hands.

The commune members are overflowing with joy
And clamor around the "Iron Ox."
This one wants to see the driver;
That one wants to ask about its good points and its bad.

The driver speaks in a loud voice;
"Great is the strength of the People's Communes;
Today the "iron ox" has come to our commune,
And next year we are sure to harvest more grain."

Old grandfather, not afraid of the crowd,
Watches the wheels grope after the plough.
He said, "I've hoped for days and nights and years,
And today these hopes have been reached for you.

Topic: Life under the new society

Subtopic: Industry and aspects of a modern society

Central Theme:
- Political:

Benevolence of the new society:
Modernization under the new society

Subthemes:
Political:
Devotion and allegiance to the new society:
Devotion to communes
Behavioral:
Achievement:
Desire to achieve
Responsiveness to and affiliation for nature and farm life

14. A TELEPHONE

A telephone was recently installed in our village. When one uses the telephone to talk with people in other places, one can hear clearly no matter how many hundreds of li (the Chinese mile, about 1890 feet) one is apart.

The day before yesterday, grandfather went into the city. From our place to the city it's a trip of over 100 li. On the way, there is a mountain and also a big river.

This morning, as I was just about to set out for school with my satchel on my back, Chou Ta-yeh suddently arrived at our house. Even before he had passed the gate he called out in a loud voice: "Chü-hsiang, your grandfather is calling you."

I said: "Grandfather is in the city; how can he be calling me?"

Chou Ta-yeh said: "He's calling you on the telephone."

I understood. I ran quickly to the Production Brigade Office, walked up to the telephone, picked up the receiver, and said: "Wai!" (hello). Then I heard grandfather's voice, "Is that you, Chü-hsiang?"

I said at once: "This is Chü-hsiang. How are you, grandfather?"

Grandfather said: "I'm not coming back home today. I've still got business tomorrow. I have to go to the People's Bank, so I'll come back the day after tomorrow. Go tell Teacher Lu that I've sent the books I bought for the school to aunt's house in the care of uncle. Please ask Teacher Lu to send someone to get them. Don't forget!"

I replied, "I understand," hung up the receiver, and ran off to look for Teacher Lu.

Topic: Approved behavior

Subtopic: Industry and aspects of a modern society

Central Theme:
Behavioral:

Social and personal responsibility:
Performance of social obligations

Subthemes:
Political:
Benevolence of the new society:
Modernization under the new society
Informational:
Basic social knowledge and customs

15. A BUNDLE OF ARROWS

Once upon a time there was an old man who had ten sons. The ten sons were not of one mind and were always quarrelling with each other. The old man was very worried about it.

The old man became sick and grew worse from day to day until he was on the point of death. He called his ten sons before him. He asked someone to bring out ten arrows, one of which he gave to each son, asking them to break them.

They broke all the arrows easily.

The old man then asked someone to bring ten more arrows, which he tied into a bundle. Then he let them take turns at breaking them.

They each tried to break them for a long time, but could not.

The old man said: "These ten arrows are like you ten brothers. If brothers are united together, with everyone of one mind, their strength will be great."

After the old man finished speaking he closed his eyes and died.

His ten sons cried in grief. They looked at the bundle of arrows and thought about what their father had said. From that time on, they did not quarrel again.

Topic: Approved behavior

Central Theme:
Behavioral:
Collective behavior
Solidarity and anti-individualism

Subthemes:
Behavioral:
Willingness to accept advice and criticism from others
Bad consequences of improper behavior

Remarks: See Analysis, appendix to Chapter 1.

16. THE FOX AND THE CROW

A crow had built a nest in a big tree.

Beneath the tree was a hole, and in the hole lived a fox.

One day, the crow flew out in order to hunt for something to eat for her children. She found a slice of meat, which she brought back in her beak. She perched happily on the small branch at my side.

At that time, the fox also came out to look for something to eat. He raised his head, and when he saw the piece of meat that the crow was holding in her beak, he drooled greedily.

He thought a while and then smiled at the crow and said: "How are you, Mrs. Crow?"

The crow did not utter a sound.

The fox spoke again: "Mrs. Crow, how are your children?"

The crow looked at the fox but again did not utter a sound.

The fox spoke again: "Mrs. Crow, your plumage is truly attractive, quite different from the sparrow's. Your voice is truly good, and everyone loves to listen to you sing. How about singing a song?"

When the crow heard what the fox had to say, she felt very proud and began to sing: "Wa......." No sooner had she opened her mouth than the meat fell out.

The fox picked up the meat in his mouth and crept back into his hole.

Topic: Disapproved behavior

Central Theme:
    Behavioral:
        Bad consequences of improper behavior

Subtheme:
    Political:
        Deception:
            Deception cleverness

Remarks: See Analysis, appendix to Chapter 1.

17. A WOLF IN SHEEP'S CLOTHING

There once was a shepherd who tended a large flock of sheep. One day he discovered that one of his sheep was missing, and the next day he discovered that yet another was missing. This continued for several days running. He was very worried, but he did not know what had happened to the sheep.

One day, the shepherd had driven the sheep to a hillside. There was much tender grass on the hillside, and the sheep ate very hungrily.

There was, however, one sheep that was always lying down and that did not eat any grass. He thought that this was very strange, and when he went over to take a closer look, he found that it actually was a wolf wearing a sheepskin.

The situation became clear. The shepherd raised the wooden stick in his hand and struck fiercely at the wolf, saying as he struck: "Death to you, you wolf in sheep's clothing! Death to you, you wolf in sheep's clothing!"

The wolf wanted to escape, but it was too late. In a moment, the shepherd had beaten him to death.

Topic: Social situation

Central Theme:
    Political:
        Deception:
            Vigilence against destructive elements in society

Subthemes:
    Behavioral:
        Bad consequences of improper behavior
        Prosocial aggression

18. EXAMINING A PASS

There was once a village in the Kiangsi Soviet called Want'ai. Every day the members of the Pioneers in the village stood sentry in order to question passers-by.

One day, as two Pioneers were standing watch at the village gate, a stranger came by. They came down to question him, and the man took out a pass.

The two Pioneers looked at the pass. It was in order and had been issued by the government. However, when they examined it more carefully, they discovered that it bore an early date and that it had expired. What was even more suspicious was that no one should be passing through Wan-t'ai on the way to the destination written on the pass.

The two Pioneers then questioned the man closely about his origins (i.e., where he was from and his background). The man said that he was a peasant and that he lived in a place not far from Wan-t'ai. However, his bearing did not resemble that of a peasant, and when they heard him speak, he did not have a local accent.

The two Pioneers took the suspicious man to the People's Militia, and it was found that he was actually an enemy spy.

Topic: Approved behavior

Subtopic: War situation:
    War of Liberation

Central Theme:
- Political:
    - Deception:
        - Vigilance against spies

Subthemes:
- Behavioral:
    - Starting from reality:
        - Solution of conflict through study of actual situation
    - Achievement:
        - Achievement cleverness
    - Techniques for resisting enemy occupation and invasion

19. "I AM THE DISTRICT CHIEF"

One day during the War of Resistance against Japan, the enemy suddenly surrounded Tawang Village and drove everyone in the village to a field at the eastern edge of the village. The enemy had come to capture the District Chief of anti-Japanese government, and they had traced the District Chief to this village.

One of the enemy soldiers with a full beard flashed his bayonet at an old man and asked menacingly: "Who is the District Chief? Speak!"

The old man did not utter a sound.

"Speak up. If you don't talk, I'll....." The enemy soldier gave his bayonet a shake.

"I don't know," said the old man with his head held high. No sooner had he finished speaking than the bayonet had pierced his chest. The old man fell to the ground onto which his blood flowed out.

The soldier then pressed the bloody bayonet to the chest of a young boy. The enemy soldier asked in a loud voice: "Who is the District Chief? Speak! If you don't, the same thing will happen to you!"

They young man clenched his teeth and paid no attention to him.

The enemy soldier was just about to raise his bayonet when District Chief Wang burst from the crowd and said: "I am the District Chief!"

The enemy soldier let the young boy go and ran towards District Chief Wang. At the same time, everyone began to shout: "I am the District Chief. I am the District Chief."

As they shouted, everyone surrounded the enemy soldier. The enemy soldier stared at them but could not pick out which of them was the District Chief.

Why did District Chief Wang rush out from the crowd? Why did all the people of Tawang Village shout: "I am the District Chief!"?

Topic: War situation:
        War of Resistance against Japan

Subtopics: War situations emphasizing civilian heroes
        Approved behavior

Central Theme:
- Political:
  - Military conflict
    - Defense against invaders

Subthemes:
- Behavioral:
  - Altruistic behavior:
    - Heroic self-sacrifice
  - Collective behavior:
    - Cooperation in a common endeavor
  - Techniques for resisting enemy invasion and occupation
- Political:
  - Anti-Japanese sentiment
  - Deception:
    - Deception cleverness

20. THE HAWKER

In the autumn of 1942, one of the towns which was a Japanese resistance base was occupied by the enemy.

In order to build an arsenal, the enemy tore down our one elementary school. Whenever any of the enemy soldiers saw a child, he would say with a sneer: "Little Eighth Router (hisao pa-lu)[1], are you still studying anti-Japanese books?" The children would clench their fists tightly but say nothing.

Ever since the enemy tore down the school, a hawker had appeared on the streets. Every day he carried a load of goods on his shoulders which he hawked on the streets. As soon as his drum sounded, the children would surround him, and the hawker would talk with them in a low voice. If a stranger came by, the children would start to shout, some saying that the goods were too expensive, and some saying that they weren't any good. Then the hawker would shoulder his load and go off to another street.

The enemy often watched them, but didn't know that the hawker was actually Teacher Li of the Japanese Resistance Elementary School and that his drum was actually the class bell.

[1] The term refers to the Eighth Route Army. (Trans.)

Topic: War situations:
    War of Resistance against Japan

Central Theme:
  Political:
    Deception:
      Deception cleverness

Subthemes:
  Behavioral:
    Techniques for resisting enemy invasion and occupation
    Collective behavior:
      Cooperation in a common endeavor
  Political:
    Anti-Japanese sentiment

21. TAKING A PRISONER

One day, an enemy plane from Taiwan was discovered on the Fukien front. Our Air Force took off at once to do battle with the enemy plane. The rat-tat-tat of gunfire sounded from the sky. In less than three minutes the enemy plane was spiralling to earth spewing black smoke.

A white parachute suddenly appeared in the sky and fell slowly toward the earth. The pilot of the enemy plane had bailed out. Then the Militia men, who were working in the fields, grabbed their guns and surrounded him. As they ran, they shouted in loud voices: "Capture him! Capture him!"

The enemy airman had barely touched the ground before he was surrounded. The Militia men shouted in loud voices: "Don't move! Raise your hands!" The enemy airman was shaking with fear from head to toe. He hadn't expected that the Militia would be everywhere, and he raised his hands and surrendered at once.

A prisoner had been captured. Everyone was very happy, saying: "We have a strong Liberation Army and we have a strong Militia too. Wherever the enemy appears, we will annihilate him."

Topic: War situations:
    Nationalist aggression

Subtopic: Aspects of Communist China:
    Militia
    PLA

Central Theme:
  Political:
    Military conflict:
      Defense against invaders

Subthemes:
- Behavioral:
  - Collective behavior:
    - Cooperation in a common endeavor
  - Techniques for resisting enemy invasion and occupation
  - Prosocial aggression
- Political:
  - Devotion and allegiance to the new society:
    - Devotion to Militia
    - Devotion to PLA

22. LENIN'S OVERCOAT

It was winter, and although the north wind had brought a blizzard, Lenin was still wearing an old overcoat. He had been wearing the same old overcoat for many years, and it was patched in many places. His comrades, fearing that Lenin was cold, advised him to exchange it for a new one.

Lenin laughingly said: "Isn't everyone equally cold? Some of you don't have even old overcoats!"

Later, the Revolution was victorious. Some of his comrades said: "Comrade Lenin's overcoat can be put into the Revolutionary Museum." Lenin, however, was still wearing the old overcoat.

One day, a comrade saw the old overcoat that Lenin was wearing and also said to Lenin: "Comrade Lenin, please put on a new overcoat at once. Otherwise you will become sick from the cold."

Lenin grasped his comrade's hand firmly and said: "You think, then, that since the Revolution has been victorious we ought to dress a little better? True, the Revolution has been victorious, but we must still labor at construction. We must use our money for construction. What difference does it make if the clothes we wear are a little old?"

Topic: Traditional founders of Communism:
- Lenin

Central Theme:
- Political:
  - Dedication to revolution:
    - Dedication of other peoples to revolution

Subthemes:
- Behavioral:
  - Social and personal responsibility:
    - Thrift and frugality
  - Altruistic behavior:
    - Sacrifice of egoistic motives
- Informational:
  - Knowledge about non-Chinese leaders of the Communist movement

Remarks: See Analysis, appendix to Chapter 1.

23. A PAIR OF BOOTS

There was, in the Eighth Route Army, an outstanding comrade who was born of a farm family. He often said: "Production is for the benefit of the government and the people. Thrift is also for the benefit of the government and the people." In his knapsack he usually carried some pieces of cloth and old leather. He also had a sewing kit. When his boots were torn, he would set to work patching them by hand. Whenever he saw others with torn boots, he would help them to make repairs.

At that time, the government was issuing several pairs of boots each year, but only two pair were enough for him.

Once, the unit held a Production Economy Exhibition, and one pair of his boots was put on display. They were an extraordinary pair of boots. From heel to toe and from top to sole, they were nothing but rows on rows of patches.

The people attending the exhibition paid a great deal of attention to this extraordinary pair of boots.

Topic: Approved behavior

Central Theme:
    Behavioral:
        Social and personal responsibility:
            Thrift and frugality

Subthemes:
    Behavioral:
        Altruistic behavior:
            Service to others

24. DIALOGUE OF THE TABLE AND THE CHAIR

One morning, Hsiao Hua was the first to arrive at school. When he reached the classroom door, he could hear the chair on which he sat speaking. Then, he heard his table and chair start to talk.

The table said: "Brother Chair, why are you gasping?"

The chair said: "Ai! When my master sits on me, he shakes back and forth and hurts my legs. They really hurt!"

The table said: "Brother Chair, he is very bad to me too. Yesterday he cut into me several times with his knife, and it still hurts!"

At that time, the surrounding tables and chairs all became very angry. One table said: "Our masters wouldn't be like that. They all take care of us and have never hurt us. That's because they know that Uncle Laborer has to spend a lot of time to make tables and chairs. They also know that it is not easy to find wood to make tables and chairs."

As Hsiao Hua listened, he lowered his head and his face turned red.

Topic: Approved behavior

Central Theme:
- Behavioral:
  - Social and personal responsibility:
    - Protection of public property

Subtheme:
- Behavioral:
  - Willingness to accept advice and criticism from others.

25. SAYINGS ABOUT THRIFT

A narrow stream flows long,
Not worrying about food and clothes.

Saving a mouthful at a time
Saves a peck a year.

Drops of water flow together into rivers;
Grains of rice collect together into baskets.

In good weather guard against rainy days;
In good years, guard against years of drought.

Read the text aloud. Discuss the meaning of each saying.

Topic: Approved behavior

Central Theme:
- Behavioral:
  - Social and personal responsibility:
    - Thrift and frugality

26. MAN HAS TWO TREASURES

Man has two treasures,
A pair of hands and a brain.
With his hands he can work;
With his brain he can think.
Using the hands but not the brain,
Work cannot be done well.

Using the brain but not the hands,
There's nothing but a string of fantasies.
Using the hands together with the brain,
There then can be creation.
All creation depends on labor;
Labor must depend on the hands and the brain.

Read the text aloud. Memorize and recite the text.

Topic: Basic Chinese Communist ideology

Central Theme:
    Political:
        Unity of theory and practice

Remarks: See Analysis, appendix to Chapter 1.

27. HOW WAS THE SAW INVENTED?

According to tradition, the carpenter's saw was invented by Lu Pan.

Once upon a time, Lu Pan was building a palace and had to use a great deal of large sized lumber. Lu Pan told his apprentices to go up into the hills and chop down some trees. At that time, there were no saws, and axes had to be used to fell trees, so that very few trees could be cut down in one day. Lu Pan was very worried and went to the hill to take a look.

The hill was very steep, and Lu Pan crawled up step by step by grasping plants and tree roots with his hands. Suddenly, his fingers were injured by a small plant and began to bleed. He thought, why should a small plant be so rough? He looked more closely and discovered that there were many small teeth along the edge of the leaf and that when he drew them across his hand there was a wound. This started him thinking. He thought: If I were to make a tool with teeth just like the leaves of that small plant, wouldn't it be much stronger than an axe? He at once returned and made one and then took it to the hill to test it. As he expected, it was both stronger and required less effort than an axe. This was how the saw was invented.

Topic: Inventors, discoverers, and scientists:
        Chinese traditional:
            Lu Pan

Subtopic: Approved behavior

Central Theme:
    Behavioral:
        Achievement:
            Achievement cleverness

Subthemes:
    Informational:
        Knowledge about traditional Chinese history, culture,
            and/or personalities

Remarks: This selection is based on Chinese traditional literature. Reference to Lu Pan is found in the Spring and Autumn Annals, the chronology of events in the ancient state of Lu (722-481 B.C.). Scholars consider the Spring and Autumn Annals to be factual accounts rather than works of literary imagination.

28. WHY DOES THE POT COVER MOVE?

In England more than two hundred years ago there was the son of a laborer by the name of Watt.

One day when Watt was little, he saw a pot of water boiling on the stove. The pot cover was continually bouncing up with a pa-pa-pa sound. Watt watched inquisitively for a long time but could not figure out the reason for it. So he asked his grandmother, saying: "What makes the pot cover bounce?"

His grandmother said: "When the water boils, the pot cover bounces."

Watt asked: "Why does the pot cover bounce when the water is boiling? What is it that's pushing it?"

His grandmother answered: "Who knows that?"

After that, Watt often sat by the side of the stove and watched carefully. He saw that when the water was boiling, the steam in the pot rose and came out. He thought: it must surely be the steam that makes the pot cover move. He also thought: since the steam in the pot makes the cover move, if one used a very large kettle to boil water and produced even more steam, wouldn't it be possible to move even heavier things.

Watt grew up, all the while thinking about how he could make use of steam. He conducted many experiments, studying[1] the experiments of others, and invented the steam engine.

[1] The text uses the term "hsüeh-hsi," a common Chinese Communist jargon-word for "study." (Trans.)

Topic: Inventors, discoverers, and scientists:
    Non-Chinese: Watt

Subtopic: Approved behavior

Central Theme:
    Behavioral:
        Starting from reality:
            Scientific attitude of investigation and research

Subthemes:
    Behavioral:
        Achievement:
            Diligence and persistence
    Informational:
            Basic scientific and technical knowledge

Remarks: See Analysis, appendix to Chapter 1.

29. LITTLE DIRTY HANDS

Tears were flowing from both eyes. The mouth asked: "What is the matter with you?"

The right eye said: "Ai, we have always been good, clear, black and white eyes, but now we're red and swollen. Why shouldn't we be upset?"

The left eye added very angrily: "It's the fault of those two dirty hands! Sometimes they scratch us with their black fingernails, sometimes they rub us with their dirty backs, and sometimes they rub us with unclean things that carry along lots of germs. This really makes us suffer!"

The mouth listened and said: "That pair of dirty little hands is really annoying! Even the cleanest of things get dirty as soon as little dirty hands touch them. They also give me dirty things to eat, and I really have a hard time."

When the little dirty hands heard this, they could not hold back any longer and said: "Do you think we want to be this dirty? This dirty child won't wash us, so what can we do? If he were in the habit of using soap and water to wash us, wouldn't we be clean?"

Topic: Personal hygiene and physiology

Subtopic: Approved behavior

Central Theme:
    Informational:
        Basic knowledge of physiology and/or hygiene

Subthemes:
    Behavioral:

Social and personal responsibility:
    Hygienic behavior
Bad consequences of improper behavior

30. BREATHING

The lungs must constantly get fresh air. They ask the nose to take care of breathing. In the nose there are hairs to which the dirt in the air becomes attached, so that the air breathed in is very clean and the lungs feel extremely comfortable.

The mouth thought it could do this work too. Not caring whether the lungs agreed or not, it began to breathe. There are no hairs in the mouth, and it frequently breathed dirt in.

When the dirt reached the lungs, the lungs found it unbearable. The lungs said to the mouth: "You do work such as speaking and eating very well. But you are not as good as the nose at breathing. Why don't you let the nose do it, and when we want you to help, we'll ask you."

After the mouth had heard what the lungs said, it gave up breathing. The nose kept on breathing without stopping. During sleep, the nose also breathed. The mouth closed its lips and rested.

Topic: Personal hygiene and physiology

Central Theme:
    Informational:
        Basic knowledge of physiology and/or hygiene

Latent Theme:
    Behavioral:
        Role acceptance:
            Acceptance of one's role in society

31. RINSING THE MOUTH AND BRUSHING THE TEETH

We use the teeth to chew when we eat things so that they will be easier to digest. Therefore, we must take good care of our teeth. We musn't use our teeth to bite things that are too hard. We must brush our teeth every day, and when we've finished eating, we must rinse the mouth.

Rinsing the mouth and brushing the teeth are for the purpose of keeping the mouth and the teeth clean. After eating, if food is left behind and between the teeth, they should be brushed clean. If they are not brushed clean, the food left between the teeth will spoil slowly and the teeth will be damaged.

We can carry out an experiment. If we soak a chicken egg in vinegar for one or two days, the shell will not be as hard as it was at first, nor will it be as smooth as it once was. The teeth are the same, and when they come in contact with anything sour, they can be damaged.

In order not to let the teeth be damaged, we should cultivate the habits of rinsing the mouth and brushing the teeth.

Topic: Personal hygiene and physiology

Subtopic: Approved behavior

Central Theme:
    Informational:
        Basic knowledge of physiology and/or hygiene

Subtheme:
    Behavioral:
        Social and personal responsibility:
            Hygienic behavior

32. VISITING A STEEL PLANT

The teacher took us to a steel plant for a visit. The steel plant had very large buildings and very tall smoke stacks that could be seen from a great distance.

We first visited the refining room. As soon as we entered, we saw the smelting furnace spitting out red flames. The workmen were wearing white protective clothing and white protective caps. Some were also wearing blue protective glasses. The workmen who were wearing protective glasses were looking at the molten steel in the furnace. Everyone's face was red from the flames of the furnace.

A bell rang. The furnace chief walked up to the front of the furnace, raised his hands and said: "Pour the steel!" The flaming molten steel poured out, spurting hundreds of thousands of sparks.

We also visited other workshops and saw the workmen each busy at work. The Uncle Workman who was guiding us said: "We must smelt even more good steel to support agriculture and to hasten the establishment of Socialism!"

Topic: Industry and aspects of a modern society

Central Theme:
    Informational:
        Basic scientific and technical knowledge

Subthemes:
- Political:
  - Benevolence of the new society:
    - Modernization under the new society
  - Devotion and allegiance to the new society
    - Dedication to building the new society and to national construction
- Behavioral:
  - Collective behavior:
    - Cooperation in a common endeavor
  - Achievement:
    - Desire to achieve

33. WHAT THE COAL SAID

We are pieces of coal and are good friends of man. We help man to cook and to boil water; we help man to smelt iron and steel; we help man to run trains and steamships. We do many good deeds.

Do you know what our origin was?

Long long ago we were tall trees. At that time, the climate was hot and humid. Trees grew especially luxuriant and formed great forests.

One day the ground suddenly broke open and we were buried underneath the earth, which was compressed so that air could not get through. Many, many years went by, and the water was all squeezed from us. Our bodies became black and smooth, bearing no resemblance at all to their original appearance. Later, people dug us up.

Now we are extremely busy. We ride on trains and steamships and go to factories and to communes to help people do even more work.

Topic: Industry and aspects of a modern society

Central Theme:
- Informational:
  - Basic scientific and technical knowledge

34. BORROWING NOTES AND RECEIPTS

When we borrow or receive things we sometimes must write a note as evidence. Notes used when borrowing things are called borrowing notes, and notes used when receiving things are called receipts. Below are examples of borrowing notes and receipts.

Borrowing Note

Borrowed Volume 37 of Lien Huan Hua, and Volume 26 of Chu Yin

Erh T'ung Tu Wu. Will return within one week.

Taken by Tai Lien-hua, Grade 2
20 September

Receipt

Received
Volume 49, First Set, of the Language Textbook, Volume 50, Third Set, of the Arithmetic Textbook, and Volume 8 of the Maps, sent by the Hsin Hua Bookstore.

Shuangpei Village Elementary School (seal)
15 August 1964

Topic: Approved behavior

Subtopic: Social knowledge

Central Theme:
  Behavioral:
    Social and personal responsibility:
      Performance of social obligations

Subtheme:
  Informational:
    Basic social knowledge and customs

35. EARLY WINTER

In the morning, there is an endless layer of white mist.

The towns and hills in the distance cannot be seen. The fields and forests nearby seem to be covered with a veil of gauze and are blurred and indistinct.

The sun, like a red globe, slowly begins to rise, giving off pale rays of light that do not dazzle the eyes.

The mist slowly scatters, and the sun sends out its rays of light.

The towers and the hills in the distance can now be seen, and the fields and forests nearby can be made out clearly.

The fields have already been planted with wheat. The commune members are busy gathering cabbage in their gardens.

The leaves of many of the trees have fallen. In the forests, the ground is covered with yellow leaves. Big golden persimmons hang from the persimmon tree, like lanterns in rows. The pines and the cedars are not afraid of the cold and are still as green as ever.

Topic: Rural life and agriculture

Central Theme:
    Behavioral:
        Esthetic aspects of nature and/or farm life

36. THE ANT AND THE CRICKET

As soon as autumn arrived, the ant began to busy himself, looking here and searching there to prepare food for the winter. The cricket saw him and said: "Brother Ant, the weather is so nice. Why don't we enjoy ourselves together?"

The ant said: "No, winter will soon be here and I want to prepare food to get through the winter. You ought to make some early preparations too."

The cricket said unhappily: "It's still early! Winter isn't here yet. Why be so hasty?"

The ant said: "If you don't prepare food now, you'll suffer from hunger this winter. It will be too late to be sorry then!"

The cricket paid him no heed and sang and hopped about, going off to have a good time by himself.

Winter arrived, and the cricket, with nothing to eat, was suffering from hunger. He crawled feebly to the ant's home and said to the ant: "Brother Ant, would you lend me a little food? Things are getting worse for me every day."

The ant said: "Now you know what it's like to have a hard time. Why didn't you listen to my advice earlier?"

The cricket, in his shame, could say nothing.

Topic: Disapproved behavior
Central Theme: Social and personal responsibility: Prudence and foresight
Subthemes:
    Behavioral:
        Social and personal responsibility:
            Thrift and frugality
        Bad consequences of improper behavior
        Willingness to accept advice and criticism

Remarks: See Analysis, appendix to Chapter 1.

37. A BASKET

Grandmother once used this basket
For gathering leaves and grain.
The landlord saw her and did not let her,
And tore grandmother's ragged clothes.

Grandfather once used this basket

When he drifted into the city to beg for food.
He was kicked by a foreigner's boots
And the basket kicked to the edge of the road.

Now I use this basket
When I go to the fields to labor after class.
Picking grain and singing,
I fill the basket full with golden valley grain.

Topic: Comparison of the old and new societies

Central Theme:
- Political:
  - Benevolence of the new society:
    - Improved conditions under the new society

Subthemes:
- Political:
  - Evils of Republican China:
    - Poverty and suffering of the people
  - Social conflict
    - Oppression of weak by strong
  - Anti-imperialism (by implication)
- Behavioral:
  - Love of labor

Latent Theme:
- Behavioral:
  - Role acceptance:
    - As farmer

38. HUANG-P'U PARK

On Sunday, I went with some of my classmates for an outing to Huang-P'u Park. When we were tired from our play, we sat down on a long bench and watched the steamships on the Huang-P'u River. Then, my grandfather came. We stood up at once and asked grandfather to sit down with us.

I said: "Grandfather, when you were small did you come here to play often?"

Grandfather said: "Did I come here to play when I was little? You're dreaming! At that time, Shanghai was an empire of the Imperialists. There was a sign hanging over the gate of this park with the words 'Chinamen and dogs keep out' written on it! They were so tyrannical that they didn't even consider us Chinese to be human."

When we had heard this, we were all extremely angry. Grandfather continued: "But that's in the past. Now that we are liberated, the Imperialists have been driven out. The New China is so strong that no one can ever again come to bully her." I said to grandfather: "If anyone dares to come to persecute us we'll beat them till blood flows from their heads!"

Grandfather said: "Right! That's how it ought to be. The people of many countries in the world are still suffering the persecution of the Imperialists and we must join together with them to oppose Imperialism."

Topic: Pre-Communist society

Central Theme:
- Political:
    - Anti-imperialism

Subthemes:
- Political:
    - Internationalism:
        - Support of liberation movements of other peoples
    - Military conflict:
        - Defense against invaders
- Behavioral:
    - Collective behavior:
        - Cooperation in a common endeavor
    - Prosocial aggression

39. LIFE IN OUR FAMILY BEFORE THE LIBERATION

Before the Liberation, life was very hard for our family. According to Mother, the room where we lived was run-down and leaked, and sunshine never came into the room. No one in the family had enough to eat or wear and they often suffered from hunger and cold.

Mother washed clothes for people from morning until night. There was no money in the house. My older brother could not go to school and went out every day to pick up cinders.

Father was a workman in a coal mine. His monthly wages were pitifully low, but he worked very hard, some ten hours a day. He dug out coal in the dark pits, using an open basket to carry out the coal on his back. The air in the mine shaft was extremely bad, and he could not stand it, and often fainted. Capitalists know only how to exploit workers and don't care whether they live or die.

Father did not get home from work each day until late at night. His health grew continually worse and he often spat blood. There was no money for seeing a doctor. One year before the Liberation, he died.

Topic: Pre-Communist society

Central Theme:
    Political:
        Evils of Republican China:
            Capitalist oppression

Subthemes:
    Political:
        Anti-capitalism:
            Evils of capitalism

40. WE MOVE INTO A NEW LABORERS' VILLAGE

After the Liberation, our life improved from year to year. My older brother worked in the coal mine, while I entered the mine's dependents' elementary school.

One evening older brother came home from the mine, and as soon as he entered the gate said: "The new village for the mine workers has been completed. In a few days we'll be moving in."

One Sunday morning we moved into the new laborers' village.

The new houses were built of red brick and laid out in orderly rows. The walls of the rooms were snow-white, and the window glass was very clear. How happy Mother must have been! She turned on a water faucet, and the water came flowing out. She pulled an electric light switch, and the lights began to shine. She laughed and said: "It's really handy." Everyone looked here and there, and if older brother had not called us, we would have almost forgotten to put the pile of things we had moved into order.

The whole family was busy all day. In the evening, we turned on the electric lights and sat in the bright room. Mother said over and over: "Think of how we used to live and how we're living now!"

Topic: Life under the new society

Central Theme:
    Political:
        Benevolence of the new society:
            Improved living conditions under the new society

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1a. ONE MUST BE OBEDIENT TO THE PARTY

When one wears flowers, one must wear red flowers.
When one rides a horse, one must ride a thousand league horse.
When one sings, one must sing a song of leaping forward.
When one obeys, one must obey the Party.

Topic: Approved behavior

Subtopic: Party

Central Theme:
- Political:
  - Devotion and allegiance to the new society:
    - Devotion to the Party

Subthemes:
- Behavioral:
  - Social and personal responsibility:
    - Obedience and deference
  - Achievement:
    - Desire to achieve

1b. A COMMUNE IS LIKE A SHIP

A commune is like a ship;
The East Wind fills the sails of the ship;
Our Chairman Mao is at the helm;
It plows ahead riding the wind and breaking the waves.

Topic: Aspects of Communist China:
Communes

Subtopic: Mao

Central Theme:
- Political:
  - Benevolence of the new society:
    - Benevolence of the communes

Subtheme:
- Political:
  - Glorification of Mao:
    - Mao as leader

2. THE CHINGKANG MOUNTAINS

The Chingkang Mountains lie on the boundary between Kiangsi and Hunan Provinces. In October 1927, Chairman Mao set up the first revolutionary base in the Chingkang Mountains.

The Chingkang Mountains are made up of layers of mountain peaks and a dense cover of forests and bamboo groves. At that time, there were only five passes through which one could gain entry to the mountains. If the enemy invaded the mountains, the Red Army drove them back from those passes.

There were scores of villages in the Chingkang Mountains. Taching Village was the place where Chairman Mao lived. There were two big trees in the village, and the house in which Chairman Mao lived was just in front of the two trees. There was a big rock in front of his house. The older people in the village can still remember that during those years Chairman Mao often sat reading on that big rock.

The center of the Chingkang Mountains is called Tz'up'ing. This is where the Chingkang Mountain First Martyrs Memorial Tower and also the Martyrs' Tomb are located. When people stand in front of the tomb or beneath the tower, they recall the stories of the martyrs' heroic sacrifices during those years and pay their solemn respects.

The Chingkang Mountains also contain countless treasures. Everywhere lumber, bamboo, tea leaves, and raw drugs are produced. The area is also rich in mines. Agriculture in the Chingkang Mountains is now highly developed. Factories have also been built in some places, and hydroelectric plants have been set up. The Chingkang Mountains are leaping forward without interruption on the course of socialist construction.

Topic: Aspects of Communist China:
    Chingkang Mountains

Central Theme:
- Informational:
    - Knowledge about Chinese Communist institutions, history, and/or personalities

Subthemes:
- Political:
    - Glorification of Mao:
        - Mao as leader
    - Military conflict:
        - Liberation of Chinese people
    - Benevolence of the new society:
        - Modernization under the new society
- Behavioral:
    - Altruistic behavior:
        - Heroic self-sacrifice
    - Conquest of natural environment

3. ONE LAMP-WICK

In 1928, when Chairman Mao was leading the Revolution in the Chingkang Mountains, there was a severe shortage of shells, clothing, food, oil, and salt in the mountains because of the tight enemy blockade. To take oil as an example, oil from outside could not be obtained because of the distance, while very little oil was produced in the mountains. In order to ensure that there would be oil for cooking, it was necessary to economize on lamp oil. Chairman Mao personally issued the regulations on lighting lamps and using oil and required everyone to follow them. The rules were like this: When any one unit had work to do, it could use one lamp and light three wicks. As soon as the work was completed, the lamps were to be put out at once. The units took turns on duty, and when they were patrolling one lamp with only one wick lit was to be left.

After the rules were issued, the whole army carried them out strictly. At night, as soon as the curfew signal sounded, each unit put out its lamps. Only one lamp at headquarters remained lit.

At first the soldiers didn't understand. Why did Chairman Mao, who had so many important matters to worry about, personally make rules about as petty a matter as one lamp-wick? Later, they understood. At that time, when goods were so scarce and only by detailed and careful planning, saving of food, and rationing was it possible to ensure that the whole army had oil for cooking, how could it be said that this was a petty matter?

Read the text aloud. Why was it said that one lamp-wick was not a petty matter?

Topic: Mao

Subtopic: Chingkang Mountains

Central Theme:
- Political:
  - Glorification of Mao:
    - Mao as leader

Subthemes:
- Political:
  - Benevolence of the new society:
    - Devotion of the leader to the welfare of the common people
- Behavioral:
  - Social and personal responsibility:
    - Thrift and frugality
  - Collective behavior:
    - Cooperation in a common endeavor

Informational:
    Knowledge about Chinese Communist institutions, history, and/or culture

4. PLUGGING A HOLE

One autumn day toward evening, three elementary school pupils were coming home from school along the bank of a drainage ditch. Suddenly they heard the sound of flowing water. They looked and saw that there was a leak in the embankment. A stream of water was flowing from the leak and was pouring out into the fields.

They were very worried. One of them ran off to tell the production team, while the other two jumped down from the embankment and hastily plugged the leak with mud. The water was very swift, and the leak grew bigger and bigger so that it could not be plugged. The two of them took off their clothes, rolled them up, and stuffed them into the leak. They also pressed their backs up against the hole and stopped the water.

The water was very cold, and the evening wind was blowing with a howl. The two shivered from the cold, but they kept at it, taking turns at pressing their backs to the hole.

After a while, the commune members received the report and hurried up. Everyone joined together in repairing the embankment.

The elementary school pupil who went to report was tired and out of breath, and everyone told him to rest. The two elementary school pupils who had plugged the hole were covered all over with mud. The commune members hurriedly pulled them up onto the embankment and gave them a change of clothes.

The embankment was repaired. On the way home, the production team chief praised them, saying: "You are really good boys. If it weren't for you, the embankment would have been destroyed. Who knows how many crops would have been flooded and destroyed!"

Topic: Approved behavior

Central Theme:
- Behavioral:
    - Altruistic behavior:
        - Heroic self-sacrifice

Subthemes:
- Political:
    - Devotion and allegiance to the new society:
        - Devotion to the communes
- Behavioral:
    - Social and personal responsibility:
        - Protection of public property
    - Collective behavior:
        - Cooperation in a common endeavor

Achievement:
    Achievement cleverness

Remarks: See Analysis, appendix to Chapter 1.

5. PUTTING OUT A BRUSH FIRE

(The Diary of an Elementary School Student)

March 27, Wednesday: clear

After school let out, I and Wang Shu-fang were returning home from school together. We were walking along the edge of a pine forest when we saw a brush fire not far away. The more the fire burned the bigger it grew. It was burning in the direction of the pine forest. We were very worried. If the pine forest were to burn, what a great loss there would be!

We quickly broke off branches on which there were leaves. Wang Shu-fang ran over to the left end of the fire and I ran over to the right end. We raised the branches and began beating at the flames vigorously, starting from the two ends and working toward the center. The fire gradually died down. After a while, the two of us met, and we put out the last few sparks.

Our faces were sweaty and covered with ashes. We rubbed them with our hands, but the more we rubbed the dirtier we got until we looked like the villains in a play. I looked at Wang Shu-fang and laughed, and Wang Shu-fang looked at me and laughed.

Tears were flowing from our eyes because of the smoke. When we looked at each other, Wang Shu-fang's arms were scratched, and my legs were injured. But we didn't feel any pain. We felt only happiness.

Topic: Approved behavior

Central Theme:
- Behavioral:
    - Heroic self-sacrifice

Subthemes:
- Political:
    - Devotion and allegiance to the new society:
        - Devotion to the new society
- Behavioral:
    - Social and personal responsibility:
        - Protection of public property
    - Collective behavior:
        - Cooperation in a common endeavor

Internal reward and satisfaction:
    Happiness in doing what is right
Achievement:
    Achievement cleverness

6. HOW TO WRITE A DIARY

A diary is a record of our daily lives. However, it is only the more significant things that are material for a diary. What we have, what we have heard, what we have done, the books we have read, school activities, and events at home can all be written in a diary.

We should be selective about what we write in a diary. It's not important that there be a great deal, but it must be significant. It is all right either to write about only one event or to write about a few impressions.

In writing a diary, the date and the weather should be written down. Sentences should be smooth, and characters should be written clearly.

There are many advantages in writing a diary:

First, writing a diary every day gives daily practice in composition. With diligent practice, progress is quick and it is of very great help in composition.

Second, we can check over, at our convenience, what we have done right and what we have done wrong and can keep an eye on our progress.

Third, writing important things in a diary can be a help to our memories. If we have forgotten something, we can open the diary and find out what it was.

Topic: Social knowledge

Central Theme:
    Informational:
        Basic social knowledge and customs

Subtheme:
    Behavioral:
        Achievement:
            Diligence and persistence

Remarks: See Analysis, appendix to Chapter 1.

7. A SEED

A seed was sleeping soundly in the earth. Suddenly it awoke and, feeling very warm, stretched itself.

It was a little thirsty and drank a mouthful of water, and, feeling very comfortable, it again stretched itself.

The spring breeze was blowing gently. The seed asked an earthworm: "What sound is that out there?"

The earthworm said: "That is the spring breeze. The spring breeze is calling us outside."

"What's it like outside? Is it as dark as this?"

"No. Outside it is very bright." As the earthworm talked, he bored out. "I'll loosen the earth so that you can work your way out easily."

The seed listened to this very happily and again stretched itself.

The spring breeze was singing, a spring was singing, birds were singing, and children were singing too. The seed heard all the commotion outside and said: "Ah, I really want to go out now!"

The seed stretched itself again, and suddenly there was brightness before its eyes. What a glorious world!

The seed looked at itself, its light green coat and its snow white skirt. How really pretty it was! When it looked around, there were many companions dressed just like it. When they all saw it, they all began to talk with it very warmly. Some said: "I came out yesterday." Some said: "I came out today." Some said: "Tomorrow there'll be several more companions who will be coming out!"

Topic: Rural life and agriculture

Central Theme:
Behavioral:
Esthetic aspects of nature and/or farm life

Subtheme:
Informational:
Basic agricultural and farm knowledge

8. TREE PLANTING SONG

In March under the good spring light,
Everyone is busy planting trees.
In front of the house, a peach tree is planted;
By the edge of the path, aspen were planted.
Above the wall, grapes were hung;
Along the stream, willows were set.
After three or four years,
The village will be filled with green and shade.
At noon we will be able to rest,
And in the evenings to enjoy the coolness.

When spring comes the trees will be filled with blossoms.
And in the fall, their fruit will be fragrant.

Topic: Rural life and agriculture

Central Theme:
  Behavioral:
    Esthetic aspects of nature and/or farm life

Subtheme:
  Informational:
    Basic agricultural and farm knowledge

9. FARM SAYINGS

Turn over the earth and turn it deep,
And the earth will turn to gold.

Manure is the crops' treasure;
When it's lacking, growth is poor.

Make drains like you make granaries,
And store water like you store grain.

Good trees bear good peaches,
And good seeds send out good sprouts.

If you want good sprouts,
Get rid of worms early.

When a man is diligent, he produces treasures;
When a man is lazy, he produces weeds.

Read the text aloud. Discuss the meaning of each saying.

Topic: Rural life and agriculture

Subtopic: Approved behavior

Central Themes:
  Behavioral:
    Achievement:
      Diligence and persistence (2)
    Social and personal responsibility:
      Thrift and frugality (1)
      Prudence and foresight (1)
    Informational:
      Basic agricultural knowledge (2)

10. PLANTING CASTOR PLANTS

On the first day of April after school let out, we did not return home at once but did an interesting piece of work at school. We planted castor plants.

On an empty spot at the south side of the classroom, we got a piece of land ready. We buried the castor plant seeds in the ground and covered them with a layer of fine earth.

The next day, as soon as we got to school we ran out to see whether the castor plants had come up. The surface of the earth was the same as it was the day before. All we could see was earth, nothing else. For the next several days we all went to look, but still all we saw was the earth. One of our classmates said: "Why haven't the castor plants come up yet?" The teacher said: "It's still early. You'll just have to wait patiently. It will probably take about half a month before they come up. Now the seeds are swelling in the ground."

One morning I saw that a few sprouts had come up through the earth. The sprouts had a pair of delicate leaves. I called out happily: "The castors have come up!" My classmates all crowded around to look.

The castor plants grew taller day by day until they were taller than the teacher. Each large leaf was like an opened hand. At this time, the castor plants blossomed, putting out strings of small light-red flowers.

A few more days passed, and the castor plants bore fruit. Each fruit had three seeds.

When autumn came, we gathered many castor beans. The teacher told us to pick out some big, bright, full ones to serve as seeds. The teacher said: "We'll plant them next year."

Topic: School and school life

Central Theme:
- Informational:
  - Basic agricultural and farm knowledge

Subthemes:
- Behavioral:
  - Collective behavior
    - Cooperation in a common endeavor
  - Internal reward and satisfaction:
    - Satisfaction from accomplishment of a task

11. A STORY ABOUT PRACTICING CHARACTERS

Wang Hsi-chih was a famous calligrapher of ancient China. His accomplishments were attained through diligent study and practice.

Wang Hsi-chih was practicing writing characters at the age of seven. When he got to be eleven or twelve years old, he could already write characters very well. But he was not at all satisfied with himself. One day, he found a book on calligraphy in his father's room, which he took down and read. His father saw him and said: "You're still little. Wait until you have grown up and I will teach you." Wang Hsi-chih said: "Father, please teach me now. If I study when I'm grown up, won't it be too late?" His father then talked to him about the principles in the book. After this, his progress was even more rapid.

Wang Hsi-chih practiced writing characters every day without let-up. Each time he finished writing, he took the brush and ink-slab to the pond in front of the gate to wash them. As time wore on, the water in the pond turned black.

Wang Hsien-chih was the son of Wang Hsi-chih, and he also practiced writing from the time he was little. One day, as he was practicing writing characters, Wang Hsi-chih walked softly up behind him and grabbed at the brush in his hand, but could not shake it. When Wang Hsien-chih wrote characters, he usually held the brush with a great deal of strength. At that time, Wang Hsien-chih was seven or eight years old and was as determined as that about practicing his writing. Later, the more he practiced, the better he got, and he ended up becoming as famous a calligrapher as his father. Everyone called the father and son the "Two Kings."[1]

[1] A play on words, the surname "Wang" also meaning "king." (Trans.)

Topic: Approved behavior

Subtopic: Traditional China

Central Theme:
    Behavioral:
        Achievement:
            Diligence and persistence

Subthemes:
    Behavioral:
        Achievement:
            Desire to achieve
    Informational:
        Knowledge about traditional Chinese history, culture, and/or
            personalities

Remarks: See Analysis, appendix to Chapter 1.

12. GRINDING A PIECE OF IRON INTO A NEEDLE

Over a thousand years ago, there was a poet named Li Po. When Li Po was little he was fond of playing and afraid of hardship, so that he made very little progress in his studies.

One day, Li Po was walking by the side of a small stream when he saw a white haired old woman squatting beside a rock grinding a piece of iron and dipping it into the water. He felt that this was very strange and went up to the old woman and asked: "Auntie, why are you grinding this piece of iron?"

The old woman said: "Making a needle."

Li Po thought this was even stranger. "Making a needle? How can a piece of iron be ground into a needle?"

The old woman said: "It can--indeed it can. All you need is perseverance. If you do not fear hardship, a piece of iron can be ground into a needle."

Li Po listened to what the old woman said and understood the truth: that no matter what one is doing one must have perseverance and that one must work hard. The more he thought the more ashamed he was. How could anyone like him, who liked to play and who feared hardship, ever be able to make any progress in his studies?

From that time on, Li Po studied hard and his progress was very rapid.

Topic: Approved behavior

Subtopic: Traditional China

Central Theme:
- Behavioral:
  - Achievement:
    - Diligence and persistence

Subthemes:
- Behavioral:
  - Willingness to accept advice and criticism
- Political:
  - Love of people:
    - Learning from the masses
- Informational:
  - Knowledge about traditional Chinese history, culture, and/or personalities

13. THE STORY OF WHITEHEAD

(Translator's Note: The word "pai-t'ou-weng" means literally "white-haired-old-man," but is also a name given to the starling, which is the sense in which it is used here. In order not to miss the point of the story, the somewhat awkward term "whitehead" has been coined.)

Once upon a time there was a beautiful little bird who wanted very much to learn an unusual skill. What an unusual skill was, he had no idea.

One day, he saw a magpie building its house in a great tree and building it very well. He was very envious, feeling that house-building was very interesting and resolved to learn this line. At first, he studied very conscientiously, but before too long he grew tired of it. One day, he said: "Holding branches in my mouth every day is too common!" So, he gave up learning how to build houses.

One day, he heard a golden oriole singing a very pretty song. He thought: "To sing as prettily as that is very unusual! I'll go and learn singing from the golden oriole!" At first he studied very conscientiously, but before too long he grew tired of it. He said: "Having to practice every day to learn singing is something that I just can't put up with." So, he gave up learning how to sing.

Later, he studied flying with the wild goose and catching dogs with the eagle, but did not stick to any of them, there being not one with which he kept on. Even after his head had turned white, he still had not learned any unusual skill.

In order to hand this lesson down to later generations, he passed a head of white hair down to his sons and grandsons. Ever since, his sons and their sons have borne heads of white hair generation after generation. People have come to call them "Whiteheads."

Topic: Disapproved behavior

Central Theme:
    Behavioral:
        Bad consequences of improper behavior

Subtheme:
    Behavioral:
        Achievement:
            Diligence and persistence (by negative example)

14. OUR GOOD FRIENDS

The swallow, who eats harmful insects, is one of our good friends. There are also many other birds that are our good friends.

One horned owl will eat more than a thousand field mice a year. One field mouse will spoil five or six catties of food a year. According to this we can figure that one horned owl saves us five or six thousand catties of food a year. There are people who say that when a horned owl cries, someone will die. That is superstitious talk and can't be believed.

The titmouse eats harmful insects on fruit trees as well as harmful insects on other kinds of trees. When the titmouse hatches its young, it catches insects to feed them. It feeds them more than a hundred times a day and destroys a good many harmful insects for us.

The cuckoo and the oriole like to eat all kinds of harmful insects. The thrush and the starling also like to eat all kinds of harmful insects. They are all of great benefit to trees and crops.

The swallow, the horned owl, the titmouse, the cuckoo, and the oriole are all beneficial birds. We should protect beneficial birds.

Topic: Rural life and agriculture

Subtopic: Approved behavior

Central Theme:
    Informational:
        Basic agricultural and farm knowledge

Subthemes:
    Behavioral:
        Social and personal responsibility:
            Protection of public property
        Anti-superstition

15. MISS SILKWORM

In the spring, when the weather is warm, Miss Silkworm bores out of her egg.

Black and little Miss Silkworm, after eating mulberry leaves for several days, goes to sleep in her silkworm bed. She neither eats nor moves, and takes off her black clothes. She awakes, she awakes, and becomes Miss Yellow.

Yellow and slender Miss Silkworm, after eating mulberry leaves for several days, again goes to sleep in her silkworm bed. She neither eats nor moves, and takes off her yellow clothes. She awakes, she awakes, and becomes Miss White.

White and delicate Miss Silkworm, after eating mulberry leaves for several days, goes to sleep in her silkworm bed. She takes off her old clothes and changes into new. She awakes, she awakes, and grows shinier day by day.

Miss Silkworm, who has awakened four times, after eating mulberry leaves for several days, climbs up the silkworm frame. Spinning out a white thread, she builds a new house. When it's finished, when it's finished, the cocoon is truly attractive.

Miss Silkworm, inside her cocoon, does not make a sound. After several days have passed, a window opens in the cocoon. She has changed, she has changed, and has become Miss Moth.

Discuss how the silkworm grows. Then write about it using several sentences.

Topic: Rural life and agriculture

Central Theme:
    Behavioral:
        Esthetic aspects of nature and/or farm life

Subtheme:
    Informational:
        Basic agricultural and farm knowledge

16. YOU GUESS

I can change. When the sun strikes me, I change into gas. I rise up into the sky and change into very, very tiny droplets beyond counting. These join together and float in the sky. Sometimes I wear white clothes, and sometimes I wear black clothes. In the morning and toward evening I also put on a big red robe. People call me "cloud."

When I am floating in the sky and run into a cold wind, I change into little drops that fall, and people call me "rain." Sometimes I change into little balls that hit as they fall, and then people call me "hail." When winter comes, I change into little flower buds and float down, and people call me "snow."

Usually I sleep in pools, stroll in small streams, rush along in big rivers, or dance and sing in the oceans.

By temperament I am sometimes very good-natured and sometimes very hot-tempered. I have done many good deeds--irrigated rice paddies, run motors, and helped people work. I have also done many bad deeds--flooded crops, destroyed houses, and have brought disasters to people. Now people can control me, only letting me do good deeds, but not bad deeds.

Little Friends, guess. What am I?

Topic: Nature

Central Theme:
    Informational:
        Basic scientific and technical knowledge

Subthemes:
    Behavioral:
        Esthetic aspects of nature and/or farm life
        Conquest of natural environment

17a. WHO EMBROIDERS THE WORLD OF FLOWERS?

A strip of green by a strip of yellow:

The yellow is wheat and the green is shoots.
Who embroiders the world of flowers?
Pairs of laboring peoples' hands.

What does "the world of flowers" indicate? Why is it said that it is embroidered by the laboring people?

Topic: Rural life and agriculture

Central Theme:
- Political:
  - Love of people:
    - Love for the laboring people

Subtheme:
- Behavioral:
  - Esthetic aspects of nature and farm life

17b. TEN THOUSAND MOU OF RICE PADDIES ARE GREEN

A reservoir was built at West Mountain aqueduct,
And the water flows long in the newly opened canal.

This year there is a drought, but the earth is not dry.
Ten thousand mou of rice paddies are green.

Topic: Rural life and agriculture

Central Theme:
- Political:
  - Benevolence of the new society:
    - Modernization under the new society

Subthemes:
- Behavioral:
  - Conquest of natural environment

18. THE SWALLOWS RETURN

Spring had come, and a little swallow was flying back north with his mother.

They were flying past a high mountain. A highway wound round the mountain, and on the highway trucks were coming and going. The little swallow said: "Mama, last year when we flew past this mountain, there wasn't any highway on the mountain and there weren't any trucks. We haven't lost our way, have we?" His mother said: "Child, there's no mistake. The people have built a highway on the mountain, and the mountain has changed in appearance."

They flew past a large river. An iron bridge had been built over the river, and trains belching forth white smoke were crossing the bridge. The little swallow said: "Mama, last year when we flew past this river, there was no iron bridge over the river and there were no trains. We haven't lost our way, have we?" His mother said: "Child, there's no mistake. The people have built an iron bridge over the river. The river has changed in appearance."

They flew over a plain. On the plain were rows on rows of buildings and also many tall smokestacks. The little swallow said: "Mama, last year when we flew over this plain, where were all these buildings and smokestacks? We must have lost our way." His mother said: "Child, there is no mistake. The people have built factories on the plain. The plain has changed in appearance."

The little swallow flew along with his mother to the place they had lived the year before. They flew around over a new house. The little swallow said: "Mama, we've gone to the wrong house. Where we lived last year there was no new house like this.'" His mother said: "Child, there is no mistake. Look, don't you know everyone inside?"

When the children in the room saw that the swallows had flown back, they all ran outside to welcome them, clapping their hands and saying: "Our old friends have come back."

Topic: Industry and aspects of a modern society

Central Theme:
- Political:
  - Benevolence of the new society:
    - Modernization under the new society

Subtheme:
- Political:
  - Benevolence of the new society:
    - Improved conditions under the new society
- Behavioral:
  - Conquest of the natural environment

19. BEING A FARMER OF THE NEW AGE

I want to be a farmer of the new age,
Both a student of books and a planter of fields.
And I want to do all kinds of scientific experiments too.
I predict that there will be a day:

When the winds and the rains will obey our call,
The sun will boil tea and cook our food for us,

Flood and drought will have been subdued by us,
And we shall control the earth below and the sky above.

When the deserts will be transformed into fertile fields,
And barren hills into gardens and orchards,
Tractors will run without drivers,
And planting and harvesting will be done automatically.

When fruit trees will bear fruits never known before,
Hens and ducks will lay more and bigger eggs,
In the cotton fields blossoms of many colors will grow,
And many insects will spin thread and weave cocoons like the
    silkworm.

Using our hands and brains together, daring to think and
    daring to act,
These predictions can come true one by one.
I must study hard and labor hard,
Striving to become a farmer of the new age.

Topic: Approved behavior

Subtopics: Industry and aspects of a modern society
Rural life and agriculture
Basic Chinese Communist ideology

Central Theme:
- Behavioral:
  - Achievement:
    - Desire to achieve

Subthemes:
- Political:
  - Unity of theory and practice
  - Devotion and allegiance to the new society:
    - Dedication to building the new society and to national construction
- Behavioral:
  - Role acceptance:
    - As farmer
  - Conquest of natural environment

20. ETERNAL RED

The following story has been passed down in Hunan.

The story had its beginning in 1927. One morning, the white (i.e. reactionary) army rushed into a village and killed three of our Red Army soldiers. Just before they left, they posted a notice on a tree: "Do not remove the bodies. Violators will be shot!"

After the white army had gone, an old man ran up and tore down the notice. With tears in his eyes, he carried the bodies of the Red Army soldiers on his back one by one and buried them on a hilltop.

The old man gathered some flowers and planted them before the heroes' grave. From then on, the old man attended to the heroes' grave, sweeping the grave and looking after the flowers in front of the grave.

The flowers in front of the heroes' grave blossomed dazzlingly red like a violent fire. The old man called these flowers the "heroes' flowers." When he met anyone, he said: "These flowers are like the hearts of the heroes, fresh and red for ten thousand years."

This story became known to the white army. They came to the hill, trampled down the red flowers in front of the heroes' grave, and killed the old man.

The young and old of the entire village, with feelings of grief and anger, buried the old man's body beside the heroes' grave and again planted the hill with flowers.

Every autumn, the red flowers, which have spread over the mountain and into the fields, are unusually fresh and lovely under the sunlight and from a distance look like red flags waving in the wind.

In remembrance of the heroes and the old man, the people have called the red flowers "Eternal Red."

Topic: War situations:
- War of Liberation

Subtopics: War situations emphasizing civilian heroes
- Approved behavior

Central Theme:
- Behavioral:
  - Altruistic behavior:
    - Heroic self-sacrifice

Subthemes:
- Political:
  - Devotion and allegiance to the new society:
    - Devotion to PLA
  - Evils of Republican China:
    - Kuomintang oppression
  - Social conflict:
    - Oppression of weak by strong

Behavioral:
- Collective behavior:
  - Cooperation in a common endeavor

Informational:
- Knowledge about Chinese Communist institutions, history, and/or personalities (myth, in this case)

21. LITTLE HAMMER

At the time of the War of Resistance against Japan, there was in one of the militia units a young militiaman called Little Hammer. Little Hammer was then only fifteen years old. He was short and very sturdy. The militia unit chief often asked him to serve as a spy to go out and search for information.

Once, Little Hammer dressed up as a shepherd and was driving two sheep toward the base of South Mountain in order to stand watch. When he saw the enemy coming, he drove the sheep back hastily to report the news.

When the people in the village heard the news, they moved at once, leaving behind only their spy, Little Hammer.

The enemy pushed into the village. Little Hammer climbed on top of the wall of the Li family's courtyard and got a clear view of the enemy's numbers and arms. He was just turning around, when he saw a Japanese officer holding a rifle jump down from a big white horse. Little Hammer calmly walked up and said to the officer: "There's grass in the courtyard. Why don't you go in and feed the horse? I'll go and get some water for you to give the horse to drink." The officer went into the Li family's courtyard, and Little Hammer went to get some water.

There was very little grass, and it wasn't enough for the horse to eat. Little Hammer said: "The horse is very hungry. Why don't I lead him out to eat some grass?" The officer struck Little Hammer's head with his rifle barrel and said angrily: "Feed my horse well, but if you deceive the Imperial Army, I'll kill you!" Little Hammer agreed and led the horse out of the courtyard to the rear of the house.

At the rear of the house was a strip of kaoliang. Little Hammer mounted the horse, rode through the strip of kaoliang, and raced straight into a gully. He raced up a low slope and then heard the sound of a rifle behind him.

Little Hammer, riding the big white horse, returned to his militia unit.

Topic: War situation:
War of Resistance against Japan

Subtopics: War situations emphasizing military heroes
Approved behavior

Central Theme:
- Behavioral:
  - Altruistic behavior:
    - Heroic self-sacrifice

Subthemes:
- Political:
  - Military conflict:
    - Defense against invaders
  - Anti-Japanese sentiment
  - Deception:
    - Spying and spies
- Behavioral:
  - Techniques for resisting enemy invasion and occupation

22. MOTHER AND DAUGHTER

Once, the New Fourth Army was fighting with the Puppet Army. The Puppet Army had been defeated and was withdrawing toward a river bank, hoping to escape by crossing the river. They saw a ferry boat in the middle of the river and called out: "Row us across! Row us across! We want to cross the river."

A mother and daughter were rowing the ferry boat together. The mother heard people calling from the shore and said: "Who is calling us? Can it be the New Fourth Army? We'll row over at once."

The mother and daughter rowed vigorously. Not far from the shore, the daughter saw that the troops on the bank were in disorder and knew that it wasn't the New Fourth Army. In a soft voice she said to her mother: "Mother, no, it's not the New Fourth Army; it's the Puppet Army!" Her mother saw this too, and they stopped rowing forward.

As soon as the Puppet Army saw that the boat had stopped, they were very worried and started yelling at the top of their lungs: "Row us across! If you take us to the other side, we'll pay you whatever you want."

When the daughter saw that the Puppet Army was in such disorder, she said softly to her mother: "Look how the Puppet Army is covered with mud and how discouraged they are. They've been defeated by the New Fourth Army. We certainly can't ferry them across the river!" Her mother said: "Right. Row back at once!" The mother and her daughter turned the bow around and rowed back vigorously.

As soon as the Puppet Army saw the ferry boat rowing away, they began shouting angrily and nervously: "If you don't row us across, we'll fire and kill you!"

The mother and her daughter rowed faster and faster. Peng! Peng! Peng! The Puppet Army had opened fire.

The New Fourth Army, which had been chasing the Puppet Army, heard the rifle fire and came up, outflanking them. The whole Puppet Army was caught and taken prisoner.

As soon as the mother and daughter saw the Puppet Army why did they turn the bow around and row away vigorously?

Topic: War situation:
    War of Liberation

Subtopics: War situations emphasizing civilian heroes
    Approved behavior

Central Theme:
  Behavioral:
    Altruistic behavior:
      Heroic self-sacrifice

Subthemes:
  Political:
    Devotion and allegiance to the new society:
      Devotion to PLA
    Evils of Republican China:
      Kuomintang oppression
  Informational:
    Knowledge about Chinese Communist institutions, history, and/or personalities

23. THE LIFE SAVING BRIDGE

Somewhere in Tibet, there is a wooden bridge. At the head of the bridge there is a sign on which is written the three bright red characters, "Life Saving Bridge."

Before, there was no bridge, there being only a wooden board laid over the river. The river flowed very swiftly, resounding with a roar. Whoever walked on the board did so with a pounding heart and in fear of falling into the river.

One day, Lü-wa, who was leading her little brother Ta-ma, came to one of the banks. Ta-ma was not careful while he was crossing the wooden board and slipped, falling into the water. Lü-wa shouted out in a loud voice: "Help! Help!"

On the opposite bank there lived some Liberation Army Uncles.

They heard the calls and came running very quickly. They ran up to the river bank, took off their overcoats, and jumped into the water with a splash.

It was October and the river water was so cold it pierced the bones. There were many rocks in the river and when the waves struck, the men could not stand up against them, their bodies striking the rocks painfully. The Liberation Army Uncles paid no attention to the cold or the pain, each one wrestling vigorously with the waves and thinking only of saving Ta-ma.

Finally, one of the Liberation Army Uncles grabbed hold of Ta-ma's small hands and brought him to the bank. The Liberation Army Uncles all came up onto the bank. Giving no thought to their own coldness, they put their overcoats over Ta-ma.

The Liberation Army Uncles thought that the piece of wooden board was very dangerous and very inconvenient for travelers. They then put up a wooden bridge. The people of Tibet were extremely grateful, and they called the bridge the "Life Saving Bridge."

Topic: Personal hero in civlian life

Subtopic: Approved behavior

Central Theme:
    Behavioral:
        Heroic self-sacrifice

Subthemes:
    Political:
        Benevolence of the new society:
            Benevolence of the PLA

24. THE GOLD AND SILVER SHIELD

Once there were two generals who went out together to buy a shield. The artisan who made shields took out a shield, showing one side to the left and one side to the right so that the two generals, who were standing at his sides, could see it.

The general standing at his left looked at the shield and said: "This golden shield is excellent." The general standing at his right also looked at the shield and said: "You're wrong! What golden shield? This is a silver shield." The general standing at his left said stubbornly: "It's you who are wrong, not I! This shield is clearly golden. How can you say it's silver?" The two generals began to argue, arguing until their faces and ears were red.

The artisan turned the shield around and said: "You're both wrong. Look, one side of this shield is golden and one side is silver. You looked only at one side and didn't look at both sides. Therefore, you were both wrong."

Topic: Disapproved behavior

Central Theme:
    Behavioral:
        Starting from reality:
            Solution of conflict through study of actual situation

25. THE CAMEL AND THE SHEEP

The camel was very tall, and the sheep was much shorter than the camel. The camel said: "It's better to be tall. Look how tall I have grown!" The sheep said: "It's not good to be tall. It's better to be short."

The two each stuck to their own viewpoints and argued for a long time without being able to persuade each other. Finally, the camel said: "I'll do something that will prove that it's better to be tall than short." The sheep said: "I'll do something that will prove it's better to be short than tall."

The two of them walked over to a garden. The garden was surrounded on all sides by a wall. Inside, there were many trees with branches thickly covered with leaves. Some of the branches stuck out over the top of the wall. The camel raised its head and ate the leaves. The sheep raised its front hooves, stood against the wall, and stretched its neck, but could not reach the leaves. The camel said: "Doesn't this prove that it's better to be tall than short?"

The two walked along a little way and saw that there was a low, narrow gate in the wall. The sheep went right in and ate the grass in the garden. The camel lowered its head to go through the gate but was not able to enter. The sheep said: "Doesn't this prove that it's better to be short than tall?"

An old cow heard them and said: "Being tall and being short each have their advantages. To see one's own good points and not see the good points of others is incorrect."

Topic: Approved behavior

Central Theme:
    Behavioral:
        Role acceptance:
            Acceptance of one's role in society

26. THE FOX WHO PLAYED DEAD

During the winter a fox was hungry and wanted to find something to eat.

He saw a horse drawing a fishcart on the highway. An old man was sitting on the cart driving the horse. Taking advantage of a shortcut, the fox ran ahead of the cart and lay down at the edge of the highway. He stuck out his tail and lay stiff so that whoever saw him would think that he was a dead fox.

The old man came by driving the horse. When he saw that there was a dead fox lying by the edge of the highway, he said to himself: "How fine the fur of that dead fox is! I'll give it to my wife for a scarf."

The old man was very happy and jumped down from the cart. He grabbed the fox's tail, tossing it up onto the pile of fish on the cart with one throw. He got up onto the cart, raised his whip, and whistling, thought about taking the scarf quickly to his wife.

The fox lay still for a while. Opening his eyes stealthily, he saw that the old man was satisfied. Then he rose quietly and began to throw off the fish on the cart one by one. When he had thrown off all the fish that were on the cart, he jumped quietly down from the cart and went back. He picked up the fish that he had thrown down on the road one by one and carried them back to his den.

The old man arrived home and, seeing his wife standing in the gateway, said to her with a smile: "I've brought some fish back and I've also brought along a scarf for you."

"A scarf? Where?"

"On the cart. A very pretty fox-skin scarf!"

His wife went up to the side of the cart, but there was no scarf and there were no fish on the cart.

Then the old man realized that the fox had been playing dead.

Topic: Social situation

Central Theme:
- Political:
  - Deception:
    - Deception cleverness

Latent Theme:
- Political:
  - Deception:
    - Vigilance against destructive elements in society

27. WAR SONG OF THE CHINESE PEOPLE'S VOLUNTEER ARMY

Valiantly and boldly
We strode across the Yalu River.
Guarding the peace and protecting our motherland
Is protecting our homes.

Good sons and daughters of China,
Unite closely together with one mind.
Resist America, aid Korea,
Defeat the savage American wolves!

Why did the Chinese People's Volunteers have to cross the Yalu River and go to Korea to fight?

Topic: War situations:
- Korean War

Subtopics:
- Aspects of Communist China:
  - PLA
- Non-Chinese peoples:
  - Korean people

Central Theme:
- Political:
  - Military conflict:
    - Defense against invaders

Subthemes:
- Political:
  - Anti-Americanism
  - Internationalism:
    - Friendship between Chinese and Korean peoples
- Behavioral:
  - Altruistic behavior:
    - Service to others
  - Collective behavior:
    - Cooperation in a common endeavor
  - Prosocial aggression

28. CHENG TE-SHENG

Cheng Te-sheng was a squad leader in the Chinese People's Volunteers. One day, he had gone to look after a soldier who had fallen ill when enemy bombers appeared. Everyone in the village ran into a grove of trees. The soldier was very sick and fainted. Cheng Te-sheng ran to the grove carrying him on his back.

After a while, the soldier came to and said anxiously: "There's still a sick little Korean girl in the house!"

Cheng Te-sheng dashed out of the grove at once and ran to the place where the soldier had been staying. He looked in each room but did not find the little Korean girl. Suddenly he heard someone panting outside the window and ran out to look. The little girl had hidden in a pile of hay. He picked up the little girl and ran toward the grove.

He had just reached a gully when an enemy plane dove down, sweeping them with its machine guns. Cheng Te-sheng hastily put the little girl into the gully and used his own body to cover her.

When the enemy plane had flown away, the little girl was not wounded in the slightest. But Cheng Te-sheng had been struck by a bullet from the enemy plane and had been sacrificed.

In order to commemorate Cheng Te-sheng, everyone in the village held a memorial service. The little Korean girl said movingly at the meeting: "Uncle Cheng Te-sheng of China sacrificed his own life in order to protect me. I must revenge Uncle and drive the Americans out of Korea!"

Topic: War situation:
- Korean War

Subtopics:
- War situation emphasizing military hero
- Approved behavior
- Non-Chinese peoples:
  - Korean people

Central Theme:
- Behavioral:
  - Altruistic behavior:
    - Heroic self-sacrifice

Subthemes:
- Political:
  - Anti-Americanism
  - Internationalism:
    - Friendship between Chinese and Korean peoples
  - Benevolence of the new society:
    - Benevolence of PLA
- Behavioral:
  - Prosocial aggression
- International:
  - Knowledge about Chinese Communist institutions, history, and/or personalities

29. THE ROAD MARKERS

One stormy night, a unit of the Chinese People's Volunteers in Korea was carrying out the orders of its superiors to move to another place. At that time there was a layer of darkness over everything, and no one could make out where the road was. All they could do was to grope their way forward.

Under the lightning the soldiers noticed a white wall ahead of them. When they went for a closer look, it was not a white wall, but a group of little Korean children wearing white clothes and standing shoulder to shoulder with their hands joined. It was midnight. What were the children doing standing there in such a heavy storm? The road there was very narrow and at the edge of the road there was a precipice with a deep valley below. They were afraid the Volunteer Uncles would not be able to see the road clearly and would fall. They were standing there purposely to serve as road markers.

The heavy rain had soaked the clothes of the children. One of the soldiers said with emotion: "Little friends, thank you. Hurry home and change into dry clothes!" One of the Korean children said: "Volunteer Uncles, we can't go back. There are still troops that must pass by here."

As the troops went away, the little friends were still standing there unmoving in order to serve as road markers for the troops coming later.

Topic: War situations:
    Korean War

Subtopics: Approved Behavior
    Non-Chinese peoples:
        Korean people

Central Theme:
    Behavioral:
        Heroic self-sacrifice

Subthemes:
    Political:
        Internationalism:
            Friendship between Chinese and Korean peoples
    Behavioral:
        Collective behavior:
            Cooperation in a common endeavor
    Informational:
        Knowledge about Chinese Communist institutions, history, and/or personalities

30. A LETTER OF APPLICATION TO JOIN THE PIONEERS

K'ang Fu-sheng wanted very much to join the Young Pioneers. He told the director of his desire. The director said: "Fine. You can apply orally to the Company Committee, or you can write a letter of application and send it to the Company Committee. It's only necessary for you to be willing to work hard and seek to advance for your wish to be realized."

K'ang Fu-sheng left school, went home, and wrote the following letter of application:

Application to Join the Pioneers

Company Committee:
I am nine years old. I want to join the Young Pioneers of China and to be a unit member. I know that the Young Pioneers was founded by the Chinese Communist Party and is led by the Chinese Communist Youth Corps. In the unit I will study hard and improve day by day so that when I grow up I will be a successor to the revolution.

Applicant K'ang Fu-sheng
April 2, 1965

Topic: Approved behavior

Subtopic: Aspects of Communist China:
Young Pioneers

Central Theme:
- Political:
  - Devotion and allegiance to the new society:
    - Devotion to the revolution

Subthemes:
- Political:
  - Devotion and allegiance to the new society:
    - Devotion to Pioneers
- Behavioral:
  - Achievement:
    - Diligence and persistence
  - Social and personal responsibility:
    - Performance of social obligations
  - Role acceptance:
    - As worker
- Informational:
  - Knowledge about Chinese Communist institutions, history, and/or personalities

31. THE DAY OF JOINING THE PIONEERS

Kuo-hua got up early. He looked in the mirror. His newly cut hair and his freshly washed white shirt and blue shorts were neat and clean. Everything was in order, and the hands of the clock were just pointing to seven. He set out with great strides, walking happily toward school.

This was Kuo-hua's day to join the Young Pioneers. He remembered what the director had said to him, that he wanted him to be an outstanding Pioneer member and to protect the honor of the Pioneers at all times.

The sun was pleasantly warm and the weather excellent. Kuo-hua felt that today everything all around him was especially likeable and especially close. The travelers seemed to be smiling at him, the trees seemed to be beckoning to him, and the roads too appeared genial.

He was walking along when he suddenly saw a book on the ground. When he picked it up he saw that it was a language textbook, and on it was written "Lin-Chiang Elementary School, Grade 1, Class A, Wang Ta-kang."

Kuo-hua thought: By now Wang Ta-kang must have discovered that he had lost his textbook and must be worried. Without his textbook, how could he go to class? A Young Pioneer ought to help others. Could he see it without doing anything about it? But, if he took the textbook back to him and then went to school, he might be late. What should he do?

He hesitated for a moment. Finally he took the book and ran off in the direction of the Lin-Chiang Elementary School.

When he reached the Lin-Chiang Elementary School, he handed the textbook over to the master of the message room, saying: "I picked this up on the road. Please give it to classmate Wang Ta-kang in Grade 1, Class A." The master glanced at the textbook. He raised his head wanting to ask Kuo-hua what school he was from, but Kuo-hua was already well on his way.

Kuo-hua ran back to school very quickly, running until his whole body was hot and his face was covered with sweat. He had just gone through the school gate when the bell sounded. His heart was pounding hard, his legs ached, and he was very tired. But he felt a happiness that he could not express, because on the day that he was to join the Pioneers he had done the kind of thing that a Young Pioneer ought to do.

Topic: Approved behavior

Subtopic: Aspects of Communist China:
Young Pioneers

Central Theme:
- Behavioral:
  - Altruistic behavior:
    - Service to others

Subthemes:
- Political:
  - Devotion and allegiance to the new society:
    - Devotion to Pioneers

Behavioral:
    Social and personal responsibility:
        Performance of social obligations
    Internal reward and satisfaction:
        Happiness in doing what is right

32. TAKING THE OATH ON JOINING THE PIONEERS[1]

In the solemn great hall,
There hangs the image of Chairman Mao;
The torches on the guidon
Glow with a golden light.

The classmates who have newly joined the unit
Stand in a straight and well-ordered row.
They raise their hands to take the oath;
Each word is loud and clear.

The fresh red scarfs
Are for the first time tied around their necks.
They indeed will study hard and move upward day by day,
And gradually realize their far-reaching ideals.

The director orders each and every one
Never to forget their oath on entering the corps,
"Prepare: To contribute all of your strength
To the cause of Communism!"

[1] Literally: "joining the unit"

Topic: Aspects of Communist China:
    Young Pioneers

Central Theme:
    Political:
        Devotion and allegiance to the new society:
            Devotion to Pioneers
    Behavioral:
        Achievement:
            Diligence and persistence
            Desire to achieve

33. THE MANY USES OF LUMBER

In the spring, people plant seedlings.
You shouldn't look down on these saplings, for in ten or

twenty years the small saplings will have grown up into big, tall trees which will be cut down for lumber.

Lumber has many uses! Lumber is used to build houses. The lumber is sent to the work area piece by piece where it is made into ridgepoles, doors, and windows and into tall houses and buildings. Lumber is used in putting up electric power lines. The line poles are set up in orderly rows one after the other, carrying the power lines over plains and high mountains and bringing electricity to cities and villages. Lumber is used in railroads. One by one, the ties lie silently beneath the rails, allowing the trains to pass steadily. Lumber must be used in coal mines. One by one, the shaft poles brace the heavy rock, protecting the workers as they mine the coal. Lumber is also used in making bridges, furniture and other things.

The bits of lumber that are left over, the shavings that are planed off, and the sawdust all have uses and can be made into artificial board, alcohol, and so on.

In addition, some of the paper for printing books and newspapers is also made from lumber. Lumber can also be used for making artificial wool, artificial silk, and artificial cotton. These things are used to make nylons, wools, silks, and cottons which are both soft and durable and which are excellent clothes materials.

Lumber has many uses. We must plant many seedlings and take care of them so that they will grow quickly and soon serve our motherland in Socialist Construction.

Topic: Industry and aspects of a modern society

Subtopic: Approved behavior

Central Theme:
    Informational:
        Miscellaneous general knowledge

Subthemes:
    Political:
        Devotion and allegiance to the new society:
            Dedication to building the new society and to national construction
    Behavioral:
        Social and personal responsibility:
            Performance of social obligations

34. WONDERFUL ELECTRICITY

The capability of electricity is very great, and it can help people do many things.

The machinery in many factories runs by electricity. In iron and steel plants, the workers use electricity in refining iron and steel. In textile plants, the workers use electricity in reeling thread and spinning cotton.

In villages, the range of uses of electricity is growing more and more. Electricity can be used in threshing, hulling rice, grinding, and in ginning cotton.

Electricity is closely related to daily life. Electric lights, telephones, radio receivers and amplifiers all must use electricity. In communications and transportation, trolley cars and electric trains run on electricity.

Electricity is a wonderful thing. It is both good-natured and hot-tempered. If you know it well and understand how to use it, it will work for you obediently, as tame as a little lamb. If you're not careful and come recklessly in contact with it, it can be just like a tiger and kill you.

We must study how to use all kinds of electrical equipment so that electricity can serve us well.

Topic: Industry and aspects of a modern society

Central Theme:
    Informational:
        Basic scientific and technical knowledge

Subthemes:
    Political:
        Benevolence of the new society:
            Modernization under the new society
    Behavioral:
        Social and personal responsibility:
            Performance of social obligations
        Starting from reality:
            Scientific attitude of investigation and research

35. A BEAN'S JOURNEY

I am a little bean. Together with my comrades, I left a basket of beans, going first into a cooking pot and next onto a plate. Next, someone set me on a table. I was picked up by a pair of chopsticks and put into someone's mouth. In a person's mouth there are two rows of teeth. When the teeth chew, a great deal of saliva is secreted into the mouth, mixing the food together. This person ate so fast that he swallowed me without chewing me up.

I went down through the esophagus and came into a very spacious place. That place was the stomach. The stomach never stopped wriggling. My comrades who had been chewed up finely had all turned into a paste. But even after I had been there for several hours, I was still the same as before.

Going on from the stomach, I came to a winding tube. This tube was the small intestine. When my comrades got to the small intestine, they were all absorbed and sent out to every part of the person's body. I, who had not been chewed finely, made the journey in vain and, together with the other refuse, went along through the large intestine and came out the anus.

Topic: Personal hygiene and physiology

Central Theme:
    Informational:
        Basic knowledge of physiology and/or hygiene

36. HOW TO TAKE CARE OF THE EYES AND EARS

If the eyes and ears are not well cared for, it is easy for eye and ear diseases to develop and for sight and hearing to be damaged. This affects study, labor, and livelihood. To protect the eyes and ears, the following points should be observed:

1. When reading and writing one should sit up straight. Books and paper should be kept about one foot from the eyes. If they are either too close or too far, sight can be damaged.
2. After reading for a while, one should rest one's eyes for several minutes or look into the distance. With writing, it is the same.
3. When there isn't enough light, one should not read or write. One should not read while lying down. Otherwise, one can become nearsighted.
4. One should not look at strong light and one should not read or write in places where the light is strong. Strong light damages the eyes.
5. In order to avoid spreading eye diseases, do not use the hands or public towels to wipe the eyes.
6. Do not dig the ears. Digging the ears can lead to ear diseases and can damage the ear drum.
7. In order to avoid inflammation of the ears, water should not be allowed to get into the ears. If you expect to hear an especially loud sound, you should open your mouth or cover your ears in order to avoid damaging the ear drum.
8. If you come down with an eye or an ear disease, it should be treated at once.

Topic: Personal hygiene and physiology

Subtopic: Approved behavior

Central Theme:
    Informational:
        Basic knowledge of physiology and/or hygiene

Subthemes:
    Behavioral:
        Social and personal responsibility:
            Hygienic behavior

37. THE STORY OF THE YELLOW CRANE

Long, long ago, the legend says, there was once an artist called Lao Ma who played the flute. Each evening, after the people had finished with their labor and were relaxing in the tea house, he would go and play his flute. Everyone liked him very much.

One day, Lao Ma wanted to go somewhere else, but no one could bear to have him leave. Lao Ma, understanding their feelings, painted a picture of a yellow crane on the tea house wall. As he painted, he sang: "I'm painting a yellow crane that can dance and that will ignore the landlord." When he had finished painting, he left.

The people relaxing in the tea house crowded around the yellow crane on the wall, clapping their hands and singing: "There's no landlord here; yellow crane, yellow crane, hurry and dance!"

The yellow crane, in truth, flew down from the wall and began to dance back and forth. Everyone was very much surprised and extremely happy.

The event became known to the landlord, Chao Yen-wang[1]. One day, as everyone was watching the yellow crane dance, Chao Yen-wang suddenly rushed in. As soon as he saw the yellow crane dancing, he ordered his lackey to catch it. But the yellow crane turned around and, returning to the wall, turned back into a painting. It did not move in the slightest. Chao Yen-wang forced the owner of the tea house to call the yellow crane back to dance for him. The owner of the tea house said: "The yellow crane is only willing to dance for the laboring people."

When Chao Yen-wang heard this, he became very angry and struck the owner of the tea house. He told his flunky to gouge the painted yellow crane out of the wall and carry it to his home.

Chao Yen-wang thought that the yellow crane belonged to him, and so he readied a banquet to which he invited all of his friends and relatives to watch with him as the yellow crane danced.

When the guests had assembled, he said to the yellow crane: "Hurry and dance!" The yellow crane ignored him. Chao Yen-wang spoke again: "I'll give you something good to eat." As he spoke, he told his flunky to set out a bowl of green frogs, which are what yellow cranes like most to eat. But the yellow crane still ignored him. The guests all laughed loudly. Chao Yen-wang, who was very angry, ordered his lackey to paint the yellow crane out. His lackey painted a thick layer of blue on the wall. In a little while, the yellow crane appeared from under the blue color. Chao Yen-wang then told his lackey to paint a thick layer of black on the wall. In a little while, the yellow crane again appeared from under the black color.

Chao Yen-wang was furious. Suddenly, from a distance came the rising and falling tones of a flute. It was Lao Ma who was playing. The yellow crane suddenly spread its wings and flew from the wall. Chao Yen-wang rushed at it hastily, hoping to grab it. The yellow crane stretched out its beak and pecked both of Chao Yen-wang's eyes out. Then it flew away towards the sound of Lao Ma's flute. Lao Ma, riding the yellow crane, flew off playing his flute.

[1] Note (from preceding page): Yen Wang is the king of hell in traditional Chinese mythology.

Topic: Traditional China

Central Theme:
    Political:
        Evils of traditional Chinese society:
            Oppression and suffering of the people

Subthemes:
    Political:
        Social conflict:
            Oppression of weak by strong
    Behavioral:
        Prosocial aggression
        Bad consequences of improper behavior

Latent Theme:
    Political:
        Love of people:
            Love for laboring people

38. A ROAD

For generations it has been in this village,
A narrow path travelled for hundreds of years.
Toward the east they went to labor.

Toward the west they went to hand over their rent.
Toward the south they sold their sons and daughters.
Toward the north they went weeping to their graves.
Things travelled north and south,
And it was a road of darkness.

Now a highway has been built in the village,
And willow trees are planted by its side.
Toward the east they test the fields.
Toward the west is a reservoir.
Toward the south they go to night school.
Toward the north they go to train at arms.
Things travel north and south,
And it is a road of light.

Topic: Comparison of the old and new societies

Central Themes:
- Political:
  - Evils of Republican China:
    - Poverty and suffering of the people (Stanza 1)
  - Benevolence of the new society:
    - Improved conditions under the new society (Stanza 2)

Subthemes:
- Political:
  - Devotion and allegiance to the new society:
    - Devotion to the new society (Stanza 2)
- Behavioral:
  - Social and personal responsibility:
    - Performance of social obligations (Stanza 2)
  - Role acceptance:
    - As worker-farmer-soldier

39. TS'AI HSIAO

In Ts'ai Hsiao's family there were altogether four people: father, mother, little brother, and he himself.

In 1944, the reactionaries were seizing conscripts everywhere. One day, their camp chief Chao Szu-hu was trying to force Ts'ai Hsiao's father to join his forces. His father said: "I won't be cannon fodder for the reactionaries!" Then he went into hiding. That evening, Chao Szu-hu broke into Ts'ai Hsiao's house with several men. When he saw that Ts'ai Hsiao's father was not in the house, he seized Ts'ai Hsiao and left. Ts'ai Hsiao's mother caught up with them and, clinging to Ts'ai Hsiao's coattail, pleaded earnestly with Chao Szu-hu. Chao Szu-hu pushed her roughly away so that she fell to the ground. That was how Ts'ai Hsiao was seized. He was just ten years old at the time.

Ts'ai Hsiao was assigned to serve a platoon leader in one of the reactionary forces. He was often beaten and cursed at, enduring one day, two days, one month, two months, one year, two years, more than three years.

In June 1947, the People's Liberation Army defeated that branch of the reactionary forces. Ts'ai Hsiao was liberated and joined the People's Liberation Army.

The following year, Ts'ai Hsiao's home town was liberated. Ts'ai Hsiao asked for leave to return home and take a look. As soon as he entered the gate, he saw his mother sitting on the brick-bed, her eyes sunken in and the color of her face yellowed like wax. The suffering through which she had lived before the Liberation had tormented his mother into such a condition! Mother and son embraced each other and wept.

Ts'ai Hsiao asked his mother: "What about father and brother?" His mother, wiping away her tears, said: "The year that Chao Szu-hu took you away, he took your father away not long after. A few days ago, your father escaped and came back. In the winter last year your brother became ill. He couldn't eat tree bark, and he died of hunger! After the Liberation, the People's Government looked after all of the needs of the common people, and today they've issued relief grain. Your father has gone to bring the relief grain back." As she was speaking, his father came in the gate carrying the grain on his back. Ts'ai Hsiao went out to meet him and take the grain. Both father and son cried, sobbing, and did not know what to say to each other.

Many of the neighbors heard that Ts'ai Hsiao had returned, and they all came to see him. Wang Ta-yeh, who lived in the house to the east, said: "Many thanks to the Liberation Army. The Liberation Army saved Ts'ai Hsiao, and it saved all of us too."

Two days later, Ts'ai Hsiao had to return to his unit. His father patted his head, saying: "The Liberation Army saved us, and I am very glad that you are a member of the Liberation Army. You must work hard!" Then his mother said: "Child, don't forgive those rotten scum!"

Ts'ai Hsiao nodded his head, saying: "I'll work really hard, and I'll never let those rotten scum get away."

Topic: Comparison of the old and new societies

Subtopics: War situations:
- War of Liberation

Aspects of Communist China:
- PLA

Central Theme:
- Political:
  - Benevolence of the new society:
    - Improved conditions under the new society

Subthemes:
- Political:
  - Evils of Republican China:
    - Kuomintang oppression
  - Devotion and allegiance to the new society:
    - Devotion to PLA
  - Military conflict:
    - Liberation of the Chinese people
- Behavioral:
  - Achievement:
    - Diligence and persistence
  - Prosocial aggression

40. THE STORY OF SISTER LI CH'UN-HUA

When I was little, my family was very poor, and often we could not get food to eat. Everyone in the family was so hungry that our faces were yellow and our flesh wasted away. One day, I was so hungry I cried. My mother said: "Ch'un-hua, don't cry. Mother will go and dig up a few wild vegetables and cook them for you to eat!" She couldn't keep from crying as she spoke.

The year that I was ten years old, our family couldn't pay the rent, so the landlord forced my mother to send me to his house to work. In the landlord's house, I looked after the children, washed clothes, made tea, and poured water. I got up every day at the fifth watch[1]. I was as tired as a rice sprout during a drought and couldn't raise my head. I was often beaten and cursed. One day I ran away home secretly and said to my mother: "Mother, I'm not going back again." When my mother saw me, my body covered with scars and so thin I didn't look like myself, she was so sad she couldn't speak. The landlord found out and came at once, forcing me to return to his house.

When the Communist Party came, the landlord was overthrown. Paddy land and a house were distributed to my family. Things changed for the poor people. They didn't have to worry about food or clothing, and life got better from day to day.

One day, when my mother said she wanted to send me to school, I was so happy that I began to jump up and down. I thought of the old days when only the children of landlord families went to school. When would I ever have gone to school? After the Liberation I had books to read. Why wouldn't I have been happy?

After I finished school I worked in an agricultural cooperative.

When the communes were set up, I studied how to run a tractor and became a tractor driver. I am very grateful to the Party and to Chairman Mao. I will certainly labor actively and strive for production.

What changes were there in the life of sister Li Ch'un-hua before and after the Liberation?

---

[1] Note: The fifth watch runs from 3 to 5 a.m.

Topic: Comparison of old and new societies

Subtopic: Approved behavior

Central Theme:
- Political:
  - Benevolence of the new society:
    - Improved conditions under the new society

Subthemes:
- Political:
  - Evils of Republican China
    - Landlord oppression
  - Devotion and allegiance to the new society:
    - Dedication to building the new society and to national construction
  - Social conflict:
    - Oppression of the weak by the strong
  - Glorification of Mao:
    - Devotion to Mao
- Behavioral:
  - Love of study
  - Love of labor
  - Social and personal responsibility:
    - Devotion to duty
  - Achievement:
    - Desire to achieve
  - Role acceptance:
    - As farmer

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1. SUMMER HAS GONE BY

Summer has gone by,
But I am still thinking of it.
Those delightful dawns and dusks
Appear before my eyes like a picture scroll.

Rising early, I opened my window and looked out:
The fields and meadows were green, and the sky was blue.
I thanked the night rain
For washing the earth so fresh and clean.

With the eye-dazzling sun shining on our heads,
We pulled weeds in the vegetable garden.
The old man in charge of the vegetable garden brought out
a bucket of tea water
And praised us for how fast and how well we were working.

Beneath the old elm there was a good place
Where I often rested and cooled off.
I stretched out my legs to the little stream beside the tree,
And listened to the sounds of singing from the tree.

Once we spent the night in the melon patch;
No one wanted to go home to sleep even at midnight.
We caught three little thieves,
Whose names were hedgehog.

Those delightful dawns and dusks
Appear before my eyes like a picture scroll.
Summer has gone by,
But I am still thinking of it.

Read the poem aloud.
Discuss the event that made you happiest during summer vacation.

Topic: Nature

Subtopic: Rural life and agriculture

Central Theme:
Behavioral:
Esthetic aspects of nature and/or farm life

2. PULLING WEEDS

Today the teacher took us to take part in labor. First we looked for the production team chief. The team chief said: "It's good that you've come. The vegetable plot needs weeding. Why don't you weed it?"

We followed the team chief to the vegetable plot. The team chief told us that the vegetable plots should be weeded regularly. If they aren't weeded, the weeds absorb the nutrients in the soil, and the growth of the vegetables will be slowed. The team chief also said: "There are three points you should pay attention to when weeding: first, you should weed clean; second, you shouldn't hurt the sprouts; third, you should pile up the weeds that you've pulled."

Next, the teacher split us up into two groups, one group weeding in the turnip patch and one group weeding in the cabbage patch.

The labor began. Our two groups weeded very quickly and very cleanly. Where we had weeded, not one weed remained. We weeded until our hands were red and our legs ached, but everyone kept on working as hard as before because we were striving for a rich agricultural harvest.

The weeds in the turnip and cabbage patches had all been pulled out! Time for eating had come. How tasty food is after one has labored!

Have you ever weeded in a vegetable plot? Discuss what you should pay attention to.

Topic: Rural life and agriculture

Subtopic: Approved behavior

Central Theme:
- Behavioral:
  - Achievement:
    - Diligence and persistence

Subthemes:
- Behavioral:
  - Collective behavior:
    - Cooperation in a common endeavor
  - Internal reward and satisfaction:
    - Satisfaction from accomplishment of a task
  - Love of labor
- Informational:
  - Basic agricultural and farm knowledge

Latent Themes:
- Behavioral:
  - Role acceptance:
    - Goal of becoming a farmer

3. PLANTING BEANS AND MELONS

Our school has been expanding planting work, and vegetables have been planted in the school yard. I thought how good it would be if I planted vegetables in the little plot of vacant land beside our house!

On a Sunday at the beginning of April, I dug up a plot of land and planted beans and melons.

No sooner had I planted them than it rained. In a few days, several little sprouts came up from the earth. Each delicate leaf of the small sprouts had two lobes to the left and to the right. I often watered the sprouts and watched to see what changes took place in them.

The little sprouts grew. The melons sent out tendrils, and the bean stalks also grew very tall. I hung up some rope so that they could climb.

The more they grew the more luxuriant they became, climbing higher every day. One day, I saw that one of the tendrils of the melons had grown a little away as if it wanted to grasp the rope. But gusts of wind blew so that it was kept moving all the time. After that, I wound it around the rope.

I watched them every day. Sometimes I weeded, loosened the soil , and put on fertilizer for them.

After several days had passed, the beans and melons all blossomed. Not long after, strings and strings of delicate green bean pods began to grow out, and rows and rows of delicate green melons also began to grow.

Discuss how beans and melons grow.

Topic: Rural life and agriculture

Central Theme:
- Informational:
  - Basic agricultural and farm knowledge

Subthemes:
- Behavioral:
  - Love of labor
  - Social and personal responsibility:
    - Thrift and frugality
  - Esthetic aspects of nature and farm life
  - Achievement:
    - Diligence and persistence

4. GRAPE VALLEY

There is a place in Sinkiang called Grape Valley. Grapes are produced there in great numbers and they are very sweet.

There is a river in Grape Valley. Everywhere along the river for twenty or thirty li there are grape trellises.

August is when the grapes ripen. Bunches of grapes were hanging from the grape trellises, each bunch a foot in length. The commune members, carrying shears and baskets, were busy gathering the grapes. If you go to Grape Valley as a guest, the Uighur farming people, who like guests, will welcome you warmly. Beneath the grape trellises they will spread out many white grapes, red grapes and finger grapes for you to taste.

Some of the grapes that are picked are sent by truck to the cities, and some are taken up to the drying rooms in the hills by pack animals. The drying rooms are open to the wind on all sides but not to the sun. The grapes are placed in the drying rooms and are gradually blown dry by the wind, becoming tasty raisins.

Raisins can be kept for a long time without spoiling and can be shipped all over the country or can even be shipped abroad.

What kind of a place is Grape Valley?

Topic: Rural life and agriculture

Central Theme:
Informational:
Basic agricultural and farm knowledge

Subthemes:
Political:
Devotion and allegiance to new society:
Devotion of minority peoples to the new society
Behavioral:
Esthetic aspects of nature and farm life

Latent Theme:
Behavioral:
Love of labor

5. RIDDLES

A thousand threads, ten thousand threads,
Drop into the river and disappear.
Water frowns and trees shake their heads;
When flowers see it they bend down;
When the clouds see it, they run away.

Sometimes they fall from mountaintops,
Sometimes they hang from treetops,

Sometimes they look like discs,
Sometimes they look like sickles.

A granite slab, a stone slab green.
On the granite slab is nailed a silver spike.
At night it gives out a bright light.

(Note: These selections have been excluded from the analysis as they do not fit any meaningful category.)

6. GATHERING RICE

Kuei-chen and Hsiao-chin were about to go out to the fields to play, when they saw the team truck, filled with husk rice, coming towards them along the highway.

Suddenly, they heard sounds of talk and laughter in the distance. They looked and saw that there were many children and Young Pioneers wearing red scarfs in a field where the harvesting of rice had just been completed.

Hsiao-chin asked Kuei-chen: "Why have all the elementary school pupils in our village come out to the fields? Have they come to help load the truck?"

Kuei-chen said: "No, they have come to gather rice."

Hsiao-chin said: "Let's go and gather some too!"

Then they ran to the fields together.

The elementary school pupils who were gathering rice were moving forward together in rows, gathering the fallen rice. Some of them put it into small baskets, and some put it into sacks.

Hsu Wei-min was the first to see Kuei-chen and Hsiao-chin. He said in a loud voice: "Kuei-chen and Hsiao-chin have come!" The other pupils all said: "Welcome! Welcome!"

Then the leader of the Young Pioneers walked over and said to everybody: "Kuei-chen and Hsiao-chin are still too young for school, but even they know enough to care about food and have come to help gather rice. They are really good children." She also said:, "Let Kuei-chen and Hsiao-chin work with you. Everyone look carefully. When you see one, pick it up and don't drop even one, so that all the crop in our field will be harvested."

After a while, Hsiao-chin said anxiously: "I've cut a few, and one was broken. How come I've gathered so little?"

Kuei-chen patted his sack and said: "I haven't gathered much either."

The leader heard them and said with a laugh: "If you haven't gathered much, that's because the commune members have gathered so carefully!"

Why didn't the pupils gather much rice? Read the text aloud, paying attention to the wording and expression.

Topic: Approved behavior

Subtopic: Rural life and agriculture

Central Theme:
    Behavioral:
        Collective behavior:
            Cooperation in a common endeavor

Subthemes:
    Behavioral:
        Achievement:
            Diligence and persistence
            Desire to achieve

7. AUTUMN IN PEKING

Peking is a beautiful city. When autumn comes it is even more beautiful.

When one climbs Ching Shan and stands at its highest point, the sky is transparently blue, like blue glass that has just been washed with water. White doves, cooing and whistling, fly through the sky in flocks, past ancient palaces and past newly constructed buildings.

There are trees everywhere in the city of Peking. The rows of imposing big buildings are unusually beautiful under the golden sunlight. In the distance, the big smokestacks of factories send out blue smoke. The smoke rises gradually, mingling with the white clouds.

In the parks, one can smell the fragrance of cassia blossoms and see chrysanthemums in full bloom. The leaves of the trees gradually turn yellow, and sometimes a light breeze blows, a few leaves falling from the trees.

On the outskirts, the rice is golden and the cotton blossoms are snow white. The grapes are ripe. The dates are red and the persimmons are yellow. All of this tells everyone that a rich harvest season has arrived.

When National Day draws near all Peking puts on a new holiday dress. Big red temple lanterns are hung from T'ien An Gate, and the Great Hall of the People and many neighboring buildings are all decorated with strings of electric lights. At night, it seems like a palace inlaid with pearls. Everywhere on the streets colored memorial gateways and big, high slogan placards can be seen. The people, in order to celebrate the great festival of their motherland, have dressed their capital city up to be even more beautiful.

What scenery can one see when looking at Peking from Ching Shan?

Topic: Aspects of Communist China:
            Peking

Central Theme:
    Informational:
        Basic knowledge about China

Subthemes:
    Political: .
        Nationalism:
            National pride

    Behavioral:
        Esthetic aspects of nature and/or farm life

8. NATIONAL DAY

On National Day our school held a celebration.

The meeting place was on the athletic field, on the south end of which we built a pine memorial gate and on the north end of which we built a speakers' platform. Two national flags were hung from the speakers' platform, and between them was a picture of Chairman Mao. In front of the platform, flowers of various colors were set.

The people taking part in the celebration arrived one after the other. Our classmates were all dressed neatly and cleanly. The scarfs of the Young Pioneers looked especially fresh in the sunlight. The principal wore a golden advanced workers commemorative medal on his blue uniform. The commune manager came and many heads of households also came. They celebrated National Day with us and also wanted to watch us perform.

At three o'clock in the afternoon, the celebration began. Everyone sang the national anthem. There was an especially large number of people that day, and the singing was especially loud.

The principal spoke first. He spoke of the great accomplishments of socialist construction in our motherland. He encouraged us to study hard, to advance upward day by day, to build good bodies, to do our lessons well, to build a good character, and to labor well in preparation to serve our motherland.

Next, the commune manager spoke. He said that this year our commune had reaped a rich agricultural harvest and that the pupils had given a lot of effort to it.

Teacher Yin told us the story of the revolutionary struggle at Chingkang Mountain. He told us that the happy life of today was won only after many hard battles. Everyone should study the spirit of the revolutionary martyrs' hard struggles. Ch'ien Li's father is a model agricultural laborer and went to Peking last year to take part in the National Day ceremonies. The principal asked him to tell about National Day at Peking.

Next, the performance began. There was group singing, dancing, recitations of songs and poems, and little operas. Finally, everyone sang together: "Socialism is Good."

From what places in the text can a view of the festival day be found? Tell how National Day was celebrated at your school this year.

Topic: Aspects of Communist China:
- National holidays

Central Theme:
- Political:
  - Nationalism:
    - National pride

Subthemes:
- Political:
  - Benevolence of the new society:
    - Improved conditions under the new society
  - Devotion and allegiance to the new society:
    - Devotion to building new society and to national construction
- Behavioral:
  - Achievement:
    - Diligence and persistence
  - Social and personal responsibility:
    - Devotion to duty
- Informational:
  - Knowledge about Chinese Communist history, culture, and/or personalities

9. CHAIRMAN MAO IS LIKE THE SUN

Chairman Mao, like the sun,
Shines bright and clear in all directions.

When you are here in spring, all the flowers are fragrant,
The wheat is green and the rape is yellow.

When you are here in summer, the growing rice flourishes;
A hundred thousand mou of fields and gardens put on a new dress.

When you are here in autumn, there is a good harvest,
And golden kernels of grain are piled high in the granaries.

When you are here in winter, we're not afraid of the cold,
And in the cold of the twelfth month, we are pleasantly warm.

We respect and love you, our leader Chairman Mao:
Your grace will never be forgotten.

Topic: Mao

Central Theme:
- Political:
  - Glorification of Mao:
    - Mao as leader

Subthemes:
- Political:
  - Glorification of Mao:
    - Devotion to Mao
- Behavioral:
  - Esthetic aspects of nature and farm life

Remarks: See Analysis, appendix to Chapter 1.

10. CHU TEH'S CARRYING POLE

In 1928, Comrade Chu Teh led the Red Army to Chingkang Mountain to join forces with Chairman Mao. The Red Army was on the mountain, and the enemy was not far from the foot of the mountain.

The Red Army wanted to hold the Chingkang Mountain base and smash the enemy encirclement, and they had to stock sufficient supplies of food. Not much food was produced on Chingkang Mountain, and it was often necessary to pick out people to go to Maop'ing to carry food back. It was 50 or 60 li from Chingkang Mountain to Maop'ing. The mountain was high, and the roads were steep and difficult to travel. Nevertheless, each time food had to be carried, everyone vied with each other to go.

Comrade Chu Teh also went together with the soldiers to carry food. Wearing straw sandals and a rain hat, he climbed up the mountain with everyone else, carrying a full load of food. Everyone thought that Comrade Chu Teh must be overtired, working as busily as he did and also climbing the mountain carrying food. Everyone advised him not to carry any, but he didn't agree. Then one of his comrades hid his carrying pole. But unexpectedly Comrade Chu Teh found another carrying pole and wrote on it the characters: "Chu Teh's." When everyone saw this, they respected Comrade Chu Teh but with embarrassment once again hid his carrying pole.

Why did they hide Comrade Chu Teh's carrying pole?

Topic: Other Chinese leadership personalities:
Chu Teh

Central Theme:
- Political:
  - Benevolence of the new society:
    - Devotion of the leaders to the welfare of the common people

Subthemes:
- Political:
  - Military conflict:
    - Liberation of Chinese people
- Behavioral:
  - Collective behavior:
    - Cooperation in a common endeavor
  - Social and personal responsibility:
    - Devotion to duty
  - Prosocial aggression
- Informational:
  - Knowledge about Chinese Communist institutions, culture, and/or personalities

Remarks: See Analysis, appendix to Chapter 1.

11. BOAT NUMBER TWENTY-FOUR

In the spring of 1949, the People's Liberation Army was preparing to cross the Yangtze River to liberate the people south of the river.

Toward the evening of April 21, the order to cross the river came down. The river was covered with thousands of white sails, as countless boats began to head at once for the south bank.

Boat No. 24 had barely started out when a shell struck its mast with a thud, breaking it off. The soldiers hastily picked up their oars and rowed vigorously ahead.

Boat No. 24 did not have a sail and, floating with the current toward the southeast, gradually became separated from its battalion. The enemy suddenly shot up a flare that lit up the surface of the water as bright as snow. The enemy machine guns on the south bank concentrated their fire on Boat No. 24. The soldiers, braving the shower of shells, kept on rowing ahead even more vigorously.

Three or four hundred meters from the south bank, a shell fell into the after hold of the boat, and the river water burst in. The platoon leader shouted: "Keep rowing ahead; be firm in annihilating the enemy!" As he directed the soldiers in plugging the hole through which the water was coming in, he also directed them in heavy fire.

Another shell landed in the forehold, so that it was not possible for the boat to go on. The soldiers jumped into the water and pushed the boat forward through the water.

Not far from the south bank, the platoon leader gave the order, and the soldiers pushed the damaged boat away, rushed bravely onto the river bank and struck at the enemy. They annihilated the enemy on the bank and occupied the enemy position. The mission of crossing the river had been completed victoriously.

What danger did the soldiers meet? How did they complete their mission of crossing the river?

Topic: War situation:
    War of Liberation

Subtopics: War situations emphasizing military heroes
    Approved behavior

Central Theme:
- Behavioral:
  - Altruistic behavior:
    - Heroic self-sacrifice

Subthemes:
- Political:
  - Military conflict:
    - Liberation of the Chinese people
- Behavioral:
  - Prosocial aggression
  - Achievement:
    - Diligence and persistence
- Informational:
  - Knowledge about Chinese Communist institutions, history, and/or culture

12. TAKING THE OATH ON JOINING THE PIONEERS

(Translator's Note: This is the same poem as Volume 4, No. 32, q.v.)

What sentence in the poem is the one that must be remembered by members of the Young Pioneers? Recite the text from memory.

Topic: Aspects of Communist China:
    Young Pioneers

Central Theme:
- Political:

Devotion and allegiance to the new society:
Devotion to Communism

Subthemes:
- Political:
  - Devotion and allegiance to the new society:
    - Devotion to Pioneers
- Behavioral:
  - Achievement:
    - Diligence and persistence
    - Desire to achieve

13. DOING A GOOD DEED

T'ien Hsiao-ling had always made very good accomplishments in her studies, but the last few days when the teacher asked Hsiao-ling questions in class, sometimes she couldn't answer. The teacher said: "Shall I help you a little after school?" Hsiao-ling answered nervously: "Teacher, I've got to go back home as soon as school is out."

After school let out, Hsiao-ling hurried home. The teacher found some of her classmates and told them to go to Hsiao-ling's house for a look.

When the classmates arrived at Hsiao-ling's house, they saw Hsiao-ling's mother lying on a bed. She said to the classmates: "Are you looking for Hsiao-ling? She's gone to get water and will be right back. I've been sick for the past few days, and I've had to depend on Hsiao-ling for some of the housework."

Li Hsiang-sheng said: "Let's help Hsiao-ling. K'o-ch'iang, you and I will sweep the room. Hsiao-p'ing, you take care of little brother."

When Hsiao-ling came back with the water and saw her classmates all at work helping her, she didn't know what to say.

Li Hsiang-sheng said: "Hsiao-ling, why didn't you tell us your mother was sick? We would have come to help you!"

The next day, everyone told the teacher about helping Hsiao-ling. The teacher said: "What you did was very good."

While Hsiao-ling's mother was sick, her classmates went to Hsiao-ling's every day to help her with her work and with her lessons after school. After a few days, Hsiao-ling's accomplishments were once again as good as they had been before.

How did her classmates help T'ien Hsiao-ling?

Topic: Approved behavior

Central Theme:
- Behavioral:

Altruistic behavior:
Service to others

Subthemes:
Behavioral:
Collective behavior:
Cooperation in a common endeavor
Social and personal responsibility:
Performance of social obligations

14. HOW DID THE TURNIPS GROW SO BIG?

Today, the production team harvested turnips. The men, ahead, pulled up the turnips, and I and the women, behind, gathered the turnips and put them into piles.

I picked up a big turnip and, handing it to grandmother, said: "It must be over four catties." I said: "How big it's grown!" Grandmother pointed to another turnip and said: "P'ing-erh, look at that one!" "That's really big!" I raced over and picked it up. Grandmother held it in both hands and said: "It must be five or six catties!" Huang Ta-ma said: "I think that it's seven or eight catties!"

We rested, everyone sitting at the edge of the field. I picked up the big turnip for everyone to see. Everyone said that this year's turnips had grown better than last year's.

I asked uncle: "How did the turnips grow so big?" Uncle said: "The strength of the people's communes is great, and the commune members worked hard enough so the turnips could grow this big. Before the seeds were planted we turned the earth over twice and put in a fertilizer base. When the sprouts came up, they were separated very carefully and they were weeded painstakingly. After the sprouts had grown up, fertilizer was put on several more times. In September, when it didn't rain for a long time, the team chief brought up a few water pumps to water them, and the turnips were not drought stricken. Later, when worms appeared on the turnip leaves, the chief got right to work on them, and in two days had exterminated the worms. If the people's communes had not been established and if we hadn't done so much work, the turnips would not have been able to grow so big!"

How could the turnips grow so big?

Topic: Rural life and agriculture

Subtopic: Aspects of Communist China:
Communes

Central Theme:
    Political:
        Benevolence of the new society:
            Benevolence of the communes

Subthemes:
    Political:
        Benevolence of the new society:
            Improved conditions under the new society
        Devotion and allegiance to the new society:
            Devotion to communes
    Behavioral:
        Collective behavior:
            Cooperation in a common endeavor
        Achievement:
            Diligence and persistence
    Informational:
        Basic agricultural and farm knowledge

15. THOUSAND-MAN-CAKE

One day, I went to my uncle's house. My uncle said to me: "Tomorrow afternoon I'm inviting you to eat thousand-man-cake. This cake goes through more than a thousand hands before it is completed." I thought that a cake made by more than a thousand people must certainly be as big as a house. I asked my uncle: "What is a thousand-man-cake like?" My uncle said: "You'll find out tomorrow."

The next afternoon after school, I ran very quickly to my uncle's house. As soon as I went through the door, I looked around thinking that I would see what the thousand-man-cake was like and how my uncle had prepared it. But there was no activity at all. I felt that this was very strange and wanted to take a look in the kitchen. My uncle said: "There's no use in going. The cake has been made already." As he spoke, my aunt brought out a plate of ordinary date cake. I asked hastily: "Is this thousand-man-cake?"

My uncle laughed and said: "This is thousand-man-cake. Do you know how this piece of date cake was made? To make cake, you need flour.. Flour is ground from rice, and rice is husked from rice plants, which are planted by farmers. Figure now, how many hands did it go through from planting to the grinding of the flour? To plant rice, you need ploughs, and ploughs are made by iron-workers. How many hands do they have to go through from mining and refining to casting of the plough? To grind flour you need a mill, and mills are made by stonemasons. How many people's hands must it go through for this? To steam the cake, you need a steaming basket and a steaming basket is made of bamboo and wood. How many hands are needed to cut down the bamboo and saw the wood to make the steaming basket? Besides these, there are dates in the cake. How many people are needed to plant the date trees and transport the dates?"

Uncle continued: "There's still more. For us to steam the cake, miners are needed to supply the coal and iron workers are needed to supply the pot. When the cake is being steamed, cloth is needed for the bottom. And speaking of cloth, think of the people who plant the cotton, the people who pick the cotton, the people who spin the thread, the people who weave the cloth, and the people who make the spinning machines....you really never realized how many people were needed! Think carefully. If it hadn't been for all those people laboring, could you be eating this piece of date cake?"

After I had listened to my uncle's story, I understood that a piece of cake or a bowl of rice depended on the labor of many people.

Read the text aloud. Discuss why an ordinary piece of date cake is called "thousand-man-cake."

Topic: Approved behavior

Central Theme:
- Political:
  - Love of people:
    - Love for the laboring people

Subthemes:
- Behavioral:
  - Love of labor
  - Collective behavior:
    - Cooperation in a common endeavor
- Informational:
  - Miscellaneous general knowledge

Remarks: See Analysis, appendix to Chapter 1.

Review 4. WHAT THE YOUNG PIONEERS TAUGHT ME

Yü-ling got up in the morning, brushed her teeth, washed her face, put her satchel in order, wiped the table, swept the floor, swept the house clean, and straightened everything up neatly.

When she heard her little brother crying, she gave him a ball to play with. Little brother stopped crying.

When she saw that her little sister had knocked over her basket spilling beans over the floor, she helped her pick them up one by one.

She knew that her grandmother had already gotten up, and she went to get washing water for her.

After breakfast, Yü-ling went off to school with her satchel on her back.

After school let out in the afternoon, Yü-ling returned home.

As soon as she got home, she studied her lessons earnestly, read out loud from her language text, and worked out her arithmetic problems.

After she had finished studying her lessons, she taught her grandmother how to read some characters. Her grandmother, wearing an old pair of glasses, happily became Yü-ling's pupil.

Her mother was washing clothes in the courtyard. When her mother had finished washing the clothes, Yü-ling helped her mother to hang them out to dry.

Her mother said happily: "Yü-ling can really find work for herself to do."

Yü-ling pointed to her red scarf and said: "Mother, this is what the Young Pioneers taught me to do."

Topic: Approved behavior

Subtopic: Young Pioneers

Central Theme:
- Behavioral:
  - Altruistic behavior:
    - Service to others

Subthemes:
- Behavioral:
  - Love of study
  - Love of labor
- Political:
  - Devotion and allegiance to the new society:
    - Devotion to Pioneers

16. THE COMPASS

The compass is used to indicate direction.

The ordinary compass is a round case covered with glass. In the center of the case is set a pivot at the head of which is a magnetic needle. The magnetic needle is very active and can turn freely. When the case is placed on the level, one point of the magnetic needle always points to the south and the other always points to the north.

The compass was invented in our nation in ancient times and later transmitted abroad. Now the compass is used everywhere in the world to tell direction. With the compass, airplanes flying through the sky and ships sailing the seas cannot lose their way.

Discuss the uses of the compass, its structure and methods of use.

Topic: Industry and aspects of a modern society

Central Theme:
    Informational:
        Basic scientific and technical knowledge

Subtheme:
    Political:
        Nationalism:
            National pride

17. HOW WAS THE SAW INVENTED?

(Note: This story is very much like that of Vol. 3, No. 27. There are some minor changes and additions in this version.)

According to tradition, the carpenter's saw was invented by Lu Pan.

Once, Lu Pan had undertaken a construction job and had to build a large palace. The construction required a great deal of large sized lumber. Lu Pan told his apprentices to go up into the hills and chop down some trees. At that time, there were still no saws, and axes had to be used to fell the trees. The axes were awkward and heavy, and very few trees could be cut down in one day. The period for construction was very limited, and the supply of lumber could not be kept up. Lu Pan was very worried and went to the hills to take a look.

The hill was very steep, and Lu Pan crawled up step by step grasping plants and tree roots by his hands. Suddenly his hands were injured by a small plant and began to bleed. He thought: Why should a small plant be so rough? He looked more closely and discovered that there were many small teeth along the two edges of the leaf, and that they were very sharp. When he drew them across his hand there was a wound. This must have started him thinking. He thought: If I were to make a tool with teeth just like the leaves of that small plant, wouldn't it be much stronger than an axe? He went to work at once with the iron worker and made a saw, which he took to the mountains to saw down a tree. As he expected, it was both fast and labor-saving. This was how the saw was invented.

Tell how the saw was invented in your own words. Recite the text from memory.

Topic: Inventors, discoverers, and scientists:
    Lu Pan

Subtopic: Approved behavior

Central Theme:
- Behavioral:
  - Starting from reality:
    - Scientific attitude of investigation and research

Subthemes:
- Behavioral:
  - Achievement:
    - Achievement cleverness
- Political:
  - Nationalism:
    - National pride
- Informational:
  - Knowledge about traditional Chinese history, culture, and/or personalities

18. I LOVE OUR GREAT MOTHERLAND

I love our great motherland.
How vast and broad is our motherland.
I love our great motherland.
How flourishing and powerful is our motherland.

The Himalaya Mountains pierce the clouds;
The waters of the Yangtze River are vast.
Dams and power stations are scattered like stars;
Railroads and highways are as dense as spiders' webs.

I love the countless factories;
The sound of motors has a rhythmic song
As they refine millions of tons of fine steel
And build millions of precision machine tools.

I love the fertile fields;
Tractors are busy day and night;

The gathered grain is piled high as mountains;
And everywhere are sung the songs of rich harvests.

I love our great motherland.
The Party and Chairman Mao nurture us as we grow.
We must study hard and labor hard
To build our motherland into a paradise of Communism.

Discuss systematically what facts are presented in this poem to show the greatness of our motherland. Memorize the poem. Write out the third and fourth stanzas.

Topic: Aspects of Communist China:
- China

Central Theme:
- Political:
  - Nationalism:
    - Love for China

Subthemes:
- Political:
  - Benevolence of the new society:
    - Benevolence of the Party
  - Devotion and allegiance to the new society:
    - Dedication to building the new society and to national construction
    - Devotion to Communism
  - Glorification of Mao:
    - Love of Mao for the people
- Behavioral:
  - Achievement:
    - Diligence and persistence

Review 5. EVERYONE WAS RIGHT

Huang Chih and Fang K'o-ming both said that they could tell directions. But after talking and talking, they began to disagree with each other. They went together to ask the teacher which of them was right.

Huang Chih said: "This morning, I went to school with my older brother. My brother told me very clearly that, standing facing the sun, east was in front of me, west was behind, north was to the left, and south was to the right. Teacher, was my brother right?"

Fang K'o-ming said: "This afternoon, I came home with my older sister, and she taught me how to tell the directions. Standing facing the sun, west was in front of me, east was behind, south was to the left, and north was to the right. Teacher, was my sister wrong?"

The teacher said: "They were both right, and neither was wrong."

Huang Chih looked at the teacher, and Fang K'o-ming also looked at the teacher, neither understanding what the teacher meant.

Think about it. Why did the teacher say what he did?

Topic: Nature

Subtopic: Approved behavior

Central Theme:
    Behavioral:
        Starting from reality:
            Solution of conflict through study of actual situation

Subtheme:
    Informational:
        Basic scientific and technical knowledge

19. LENIN'S OVERCOAT

(Note: This is the same as "Lenin's Overcoat," Vol. 3, No. 22.)

Why was Lenin wearing an old overcoat even though the Revolution had been victorious? Memorize and recite the text.

Topic: Traditional founders of Communism:
            Lenin

Central Theme:
    Political:
        Dedication to revolution:
            Dedication of other peoples to revolution

Subthemes:
    Behavioral:
        Social and personal responsibility:
            Thrift and frugality
        Altruistic behavior:
            Sacrifice of egoistic motives
    Informational:
        Knowledge about non-Chinese leaders of the Communist
            movement

20. GIVING LENIN SOMETHING TO EAT

Time: A clear morning
Place: The Kremlin, Moscow
Dramatis personae:
Lenin. A woman secretary. A fisherman.
Setting: An office, simple and neat furnishings. A long table, two chairs. On the table are official papers, a plate of black bread, and a cup of tea. Hanging on the wall are a big map and a telephone.

(When the curtain opens, Lenin is sitting at the table having breakfast. A woman secretary enters.)

Secretary: Comrade Lenin, there is a fisherman who runs a fish business who wants to see you.

Lenin: Ask him to come in.

(The secretary goes out. The fisherman enters. The fisherman is very hearty and is carrying a satchel in his hands.)

Fisherman: Good morning, Comrade Lenin!

Lenin: Thank you. Please have a seat.

Fisherman: I have some important business that I want to talk over with you.

Lenin: Fine. Please sit down and talk.

Fisherman: The government wants us to improve the fishing industry, and I am naturally very happy. But there are many difficulties, and the work has not been accomplished, so that I feel very ashamed.

Lenin: Whatever difficulties there are, the government will certainly help you solve them.

Fisherman: We've got to add to our fishing nets and repair the boats. Our problem right now is that we don't have any money.

Lenin: Please don't worry. Although the government is having its difficulties too, money has already been set aside for this sort of thing.

Fisherman: (Stops for a while, looking at the food on the table.) Ah, Comrade Lenin, how is it that you're eating black bread? You don't even have any butter!

Lenin: (Smiling) Life is hard for everyone in the country now and no one is eating well. How can just I myself eat well?

Fisherman: My beloved Comrade Lenin, I'd like to give you a little something. (Opens his satchel.) Please accept this piece of fish.

Lenin: It . . . . I can't accept it.

Fisherman: I've brought it especially for you, and I certainly want you to accept it.

Lenin: Thank you for your kind intentions, Comrade, but I can't . . . .

Fisherman: You must accept it.

Lenin: No, I can't. Think, life is hard for everyone in the country now. How can just I myself eat well?

Fisherman: You musn't say that. Comrade Lenin, you are serving everyone and have suffered a great deal. You should take care of your health! Whether you want to accept it or not, I would be happy if you would.

(The fisherman asks him several times. Lenin presses his buzzer. The secretary comes in.)

Lenin: Let's handle it this way. (To his secretary) Please take this piece of fish and send it to the kindergarten for the children to eat.

Secretary: Yes. (Takes the fish and goes out.)

Lenin: Comrade, let me thank you on behalf of the students.

Fisherman: (Moved so that he cannot speak for a moment; then, after a moment) I must go.

Lenin: After you go back, I hope that you will work hard. If you have any difficulties, the government will solve them for you. But if you come again, please be sure not to bring any gifts for me.

Fisherman: Beloved Comrade Lenin, good bye.

(The curtain falls.)

Why did the fisherman want to give the fish to Comrade Lenin? How did Lenin handle the situation? Read the play aloud with different people taking the parts.

Topic: Traditional founders of Communism:
Lenin

Central Theme:
- Political:
  - Benevolence of the new society:
    - Devotion of the leaders to the welfare of the common people (special case: Soviet leaders)

Subthemes:
- Behavioral:
  - Altruistic behavior:
    - Service to others
- Informational:
  - Knowledge about non-Chinese leaders of the Communist movement

21. TS'AI HSIAO

(Note: This is virtually the same story as appears in Vol. 4, No. 39.)

In Ts'ai Hsiao's family there were altogether four people: father, mother, little brother, and he himself.

In 1944, the reactionaries were seizing conscripts everywhere. One day, the reactionary camp chief, Chao Szu-hu, was trying to force Ts'ai Hsiao's father to join his forces. His father thought: "Wouldn't this make my wife and children starve to death? I can't be cannon fodder for the reactionaries!" He then went into hiding.

That evening, Ts'ai Hsiao's mother was just lighting the lamp, when suddenly there was the sound of knocking at the front gate, and Chao Szu-hu and several men rushed in. When Chao Szu-hu saw that Ts'ai Hsiao's father was not in the house, he pointed to Ts'ai Hsiao and cursed "Ugh! The priest who can go can't get away from the temple. We'll take this little thing with us."

Ts'ai Hsiao was just ten years old at that time. Chao Szu-hu and his men took him and left. Ts'ai Hsiao's mother caught up with them and, clinging to Ts'ai Hsiao's coat tail, pleaded earnestly with Chao Szu-hu. Chao Szu-hu pushed her away roughly so that she fell to the ground. Ts'ai Hsiao struggled with all his might, shouting: "Mother! Mother!" in a loud voice. His mother shouted:

"Ts'ai Hsiao! Ts'ai Hsiao!" in a loud voice. That was how Ts'ai Hsiao was seized.

Ts'ai Hsiao was assigned to serve a platoon leader in one of the reactionary forces. He was often beaten and cursed at, enduring one day, two days, one month, two months, one year, two years, more than three years.

In June 1947, the People's Liberation Army attacked, and Ts'ai Hsiao was liberated. He joined the People's Liberation Army and served in the regiment as a communications officer.

Nine months later, Ts'ai Hsiao's home town was liberated. Ts'ai Hsiao returned home for a visit. His mother was sitting on the brick-bed, her eyes sunken in and the color of her face yellowed like wax. She did not even recognize her own son. Ts'ai Hsiao's nose ached, and tears flowed from his eyes.

"Mother! I'm Ts'ai Hsiao!" As he spoke, he rushed to his mother's bosom. Mother and son embraced each otner and wept.

Ts'ai Hsiao asked his mother: "What about father and brother?"

His mother, wiping away her tears, said: "After you were taken away, your father was also grabbed and taken away. A few days ago, he escaped and came back. Today the People's Government is issuing relief grain, and he has gone to get some. Your brother got sick in the winter last year. He couldn't eat tree bark, and he . . . . died from hunger!"

As she was speaking, his father came back carrying the grain. Several neighbors were following behind him. Everyone said: "Ts'ai Hsiao and all of us have been saved!"

The next day, Ts'ai Hsiao had to return to his unit. His father patted his head and said: "The Liberation Army saved us, and I am very glad that you are a member of it. You must work hard!" Then his mother said: "Child, don't forgive those rotten scum!"

Ts'ai Hsiao nodded his head, saying: "I'll certainly remember what you have said."

What did his father and mother say to Ts'ai Hsiao when he had to return to his unit? What is the meaning of what they said?

Read the text aloud. After a silent reading, relate the story.

Topic: Comparison of old and new societies

Central Theme:
    Political:
        Benevolence of the new society:
            Improved conditions under the new society

Subthemes:
    Political:

- Benevolence of the new society:
    - Benevolence of PLA
- Evils of Republican China:
    - Kuomintang oppression
- Social conflict:
    - Oppression of weak by strong
- Military conflict:
    - Liberation of Chinese people
- Anti-Chiang sentiment

Behavioral:

- Achievement:
    - Diligence and persistence
    - Prosocial aggression

22. THE RED SCARF AND THE FLASHLIGHT

Young Pioneer member Ch'in Chi-ming was a pupil in the Railroad Bureau Workers Dependents School. One evening, he was returning home alone after seeing a movie and as he came to a place where the road crossed a railroad track, he suddenly heard a banging sound. He looked around with his flashlight and saw a stranger squatting suspiciously on the railroad filling up the spaces between the ties with rocks. Ch'in Chi-ming thought at once that this fellow must be a secret agent who was sabotaging the railroad and that he musn't let him get away. With no thought for his own safety, he rushed up and, shouting, grabbed the secret agent. The secret agent was frightened and hit him. Ch'in Chi-ming was young and weak and was knocked unconscious to the ground by the secret agent.

After a while, Ch'in Chi-ming gradually came to. The secret agent had already escaped. Ch'in Chi-ming crawled to his feet and was about to set out for the police station to report when he suddenly heard a rumbling sound--a train was coming. He turned around quickly and started running in the direction of the train. Shouting "Stop! Stop!" he took out his flashlight and waved it at the train. But the train did not stop. Ch'in Chi-ming was so worried his head was covered with sweat.

Suddenly Ch'in Chi-ming thought about the red scarf around his neck. He quickly undid it and, using it to cover the flashlight, waved it at the train. When the train's engineer saw the red lamp, he knew that there had been an accident and quickly cut the steam. The train slowly came to a halt.

The engineer and the train commander got down from the train. Ch'in Chi-ming ran up to them quickly and told them about what had just happened. The engineer and the train commander investigated, finding that the spaces between the ties were filled with rocks. They were very grateful and said to Ch'in Chi-ming: "If it weren't for you, who can say what the damage to this train might have been!"

The police started an investigation at once and before long captured the secret agent.

Read the text silently. Discuss how Ch'in Chi-ming fought with the secret agent and why he acted as he did.

There are five paragraphs in this lesson. Write out the idea of each paragraph in one sentence and retell the story on the basis of these five sentences.

Topic: Personal hero in civilian life

Subtopic: Approved behavior

Central Theme:
- Behavioral:
  - Altruistic behavior:
    - Heroic self-sacrifice

Subthemes:
- Political:
  - Deception:
    - Spying and spies
- Behavioral:
  - Prosocial aggression
  - Social and personal responsibility:
    - Protection of public property

23. A BEAN'S JOURNEY

(Note: Same as Vol. 4, No. 35.)

Topic: Personal hygiene and physiology

Central Theme:
- Informational:
  - Basic knowledge of physiology and/or hygiene

24. HOW TO TAKE CARE OF THE EYES AND EARS

(Note: This is similar to Vol. 4, No. 36.)

Topic: Personal hygiene and physiology

Central Theme:
    Informational:
        Basic knowledge of physiology and/or hygiene

Subtheme:
    Behavioral:
        Social and personal responsibility:
            Hygienic behavior

25. INFORMAL NOTES

Informal receipts:

Today received
The Battalion Headquarters of the Kang-Chuang Elementary School Young Pioneers has delivered 148 catties of locust tree seeds and 69 catties of cypress tree seeds. These have been received.

Youth Corps Committee, Hung Hsing
People's Commune
Ts'ai Yü-min, Manager
October 24, 1960

Note of receipt:

Today received:
One steam engine, two chaff cutters.

Wang Chi-hsien, Chief, Kang Chuang Production Team
September 24, 1960

Borrowing notes:

Today borrowed:
From the General Affairs Section, seven brooms, two winnowing fans, five cloths. Will return them as soon as finished.

Lu Wen-huei, third grade
April 29, 1962

Topic: Social knowledge

Central Theme:
    Informational:
        Basic social knowledge and customs

Subthemes:
    Behavioral:
        Social and personal responsibility:
            Performance of social obligations

Review 7. THE SENSE OF TOUCH

When you close your eyes and let someone strike your body with their fingernails or a pencil, you can tell what part of your body was struck without using your eyes. If someone touches your hand with something that is either hot or cold, you can feel whether it was hot or cold.

The surface of our bodies is covered with a layer of skin. By means of the skin, we can tell what has come into contact with our bodies and can feel hot and cold. The skin is thus an organ of touch.

Our skins can also feel pain. This is very important. If a small child sticks his hand into a fire, his hand hurts from burning, and he will not stick his hand into a fire again. Because the sense of pain is located in the skin, we know how to deal with fire and are not injured by it.

Topic: Personal hygiene and physiology

Central Theme:
    Informational:
        Basic knowledge of physiology and/or hygiene

26. THE GOLD AND SILVER SHIELD

(Note: This is the same as Vol. 4, No. 24.)

Why were both of the generals wrong in what they saw? How did they have to look to see correctly?

Memorize and recite the text.

Topic: Disapproved behavior

Central Theme:
    Behavioral:
        Starting from reality:
            Solution of conflict through study of actual situation

27. WAIT A WHILE

Once upon a time there was a man who bought two big baskets of porcelain in the city and was carrying them home on his donkey.

At noon, he went into a small shop to have something to drink and to eat. The manager of the shop saw that the donkey's harness was twisted, and he said to the man: "The harness is twisted; you'd better fix it in a hurry!" He said: "Wait a while. There's only about 20 miles to go before I'll be home, and it isn't causing any trouble." After he had finished eating, he went off, driving the donkey carelessly.

He had gone about ten miles when someone on the road said to him: "The donkey's harness is twisted; you'd better fix it in a hurry!" He said: " Wait a while. There's only about ten miles to go before I'll be home, and it isn't causing any trouble." As before, he went off, driving the donkey carelessly.

After he had gone a few more miles, the harness became even more badly twisted. An old man saw it and said, "You'd better unload and fix it right away, or you'll have an accident!" The man said: "Wait a while. There's only a few miles to go before I'll be home, and it isn't causing any trouble."

A little while later, he was going over the slope of a hill. A large number of women saw it and all shouted: "You'd better unload those things in a hurry; it looks like there'll be an accident!" The man said: "Wait a while; there's . . . ." Before he had finished speaking, the harness fell, and the two big baskets of porcelain were thrown down and smashed to pieces. The man stood staring at the heap of broken porcelain, not able to say a word.

What principle does this story illustrate? Do such things happen in our everyday lives?

Topic: Disapproved behavior

Central Theme:
    Behavioral:
        Bad consequences of improper behavior

Subthemes:
    Behavioral:
        Willingness to accept advice and criticism from others
        Social and personal responsibility:
            Prudence and foresight

28. THE WOLF AND THE CAT

There was a wolf that ran out of the woods, running with all his might toward the village. He wasn't going as a guest or to take care of any business, but to save his life. This was because there was a hunter with a hunting dog chasing after him.

He ran and ran until he came to the gate of someone's house in the village. But when he looked, the gate of the house was closed. He looked further and found that the gates of all the houses in the village were closed. He was very worried.

Suddenly he saw a cat. In bewilderment, he ran up to the cat and begged: "My good cat, please hurry and tell me where the kindest peasant in the village lives. I want to ask him to save me and hide me. Please hurry and tell me!"

When the cat saw that it was the wolf, he said: "Why don't you ask Lao Shih? He is the kindest."

The wolf said: "It won't do to ask Lao Shih. I once ate one of his fat hens, and he hates me."

The cat said: "Then ask Lao Yang. He's kind too."

The wolf said: "It won't do to ask Lao Yang either! I stole some of his geese, and he hates me too."

The cat said: "Then try Lao Lo. He's kind too."

The wolf said: "Lao Lo? That won't do either! I chewed up one of his sheep, and he wants to beat me to death!"

The cat said: "Ai, this is bad! Perhaps Lao Chang can protect you!"

The wolf said: "Ai-yah, that's even worse! A few days ago, I chewed up one of his calves."

The cat glared at him, saying: "If you're always doing bad things, how can you expect anyone to protect you?"

Why didn't anyone want to protect the wolf? Read the text aloud, showing the differing expressions of the wolf and the cat.

Topic: Disapproved behavior

Central Theme:
Behavioral:
Bad consequences of improper behavior

29. THE AXE AND THE FUR COAT

Once upon a time, Old Father Winter had two sons. One of them was older brother Blue Nose and the other was younger brother Red Nose.

One day the brothers were out in the open fields, running back and forth into a thick woods.

Red Nose said: "Brother Blue Nose, why don't we look for someone to freeze so that we can show our powers?"

Blue Nose answered, saying: "Right! We ought to show our powers.

Brother Red Nose, let's go out to the highway. There ought to be someone there."

The two brothers started to run. They ran, jumping first on one leg and then on the other. They ran very fast, howling, through the pines and cypresses.

From one direction they heard a big bell ringing and gradually drawing closer, and from another direction a small bell ringing and drawing closer. The big bell was ringing on a rich merchant's new cart that was heading toward the city. The small bell was ringing on a toiling peasant's rickety cart that was heading towards the woods.

Red Nose said: "I'll chase after that peasant. I'll be able to freeze him in no time at all. The cotton coat and the hat that he's wearing are ragged. Why don't you go after that merchant? He's wearing a bearskin hat, a foxskin coat, and wolfskin boots. I couldn't cope with him."

Blue Nose, laughing, said: "Good. Let's do it that way."

They ran off, screeching, in separate ways.

In the evening, the two met again in the open fields. Elder Brother Blue Nose's face was covered with a smile and he was clapping his hands. Younger Brother Red Nose's brows were knit, and he was panting. Red Nose asked: "How did it go? Elder Brother Blue Nose, did you freeze the merchant?"

Blue Nose answered: "I froze him. I let him go after he became numb."

Red Nose was very much surprised and said: "How did you ever manage to freeze him? He was wearing a bearskin hat, a foxskin coat, and wolfskin boots!"

Blue Nose laughed and said: "As soon as I caught up with him I went right through his fur cap, right through his fur overcoat, and right through his fur boots. He didn't even jump down from the cart to stamp his feet or rub his hands. All he did was draw his overcoat more closely around his body. I just made my way straight through it until I reached his bones. How about you? How did you handle the peasant?"

Red Nose answered: "I couldn't cope with him. I wanted to freeze him on the road, but because he was so fond of his horse, he wasn't riding it. Instead, he was running behind the horse. How could I freeze him when he was running so hard? I thought: All right; I'll wait until the woods; it won't be hard to freeze you then. But it was even worse when he got to the woods. He started cutting brushwood with his axe, and the chips kept flying into my body. The more he chopped the warmer he got, just as if he didn't know there was anybody in the world like me. He took off his ragged cotton coat and his ragged cap, put them down on the ground, and started chopping brushwood again. I thought: Now he'll pay some attention to me. Then I struck at his body. I went into his nose and I went into his ears, but he wasn't in the least afraid. There was nothing for me then but to work my way through his cotton coat and his hat. I thought: As soon as he puts on his cotton coat and his hat, then he'll know how bad I, Red Nose, am. But when he had finished cutting the brushwood, he picked up a piece of the wood and started beating the snow on his ragged overcoat. He beat and beat, beating all the harder as he went on, until I could barely run. My waist still hurts."

Blue Nose shook his head, saying: "Brother, you are still young, and there's a lot you don't know yet. Stay with me for a few more days, and then you'll know that an axe is a lot warmer than an overcoat."

Why was it said that an axe is much warmer than an overcoat?

Read the story with different people taking the parts.

Divide the story into sections, writing out the main idea of each section.

Topic: Approved behavior

Central Theme:
    Political:
        Love of people:
            Inherent virtues of laboring people

Subthemes:
    Behavioral:
        Bad consequences of improper behavior

30. A WINTER APPLE ORCHARD

One day in early winter, we went to look at an apple orchard.

The apple trees in the orchard had lost most of their leaves. There were only a few leaves left hanging from the branches.

The soil in the orchard was very loose and had just been turned over. There was an uncle there who told us: "After we harvest the apples, the earth has to be turned over and fertilizer put down." One of our classmates asked: "Aren't you afraid of hurting the roots when you turn over the earth?" The uncle said: "We're not afraid. If the fine roots near the surface are cut, new roots will grow out the next year. In this way, the apple trees can grow even better."

There were several uncles who were peeling the bark from an old apple tree. Why were they peeling it? We felt that this was very strange, but when we ran over to ask, we found out that the bark of old trees cracks open of its own accord and that insect pests spend the winter hiding in the cracks of the bark. By peeling off the old bark now, the insect pests would have no place to hide. In order to prevent insect pests, it is also necessary to gather up and burn all of the withered leaves on and under the trees. There was an uncle who pointed to one of the leaves on a branch and said: "Look, that's a nest made by an insect pest. It looks as if it were a leaf that hasn't fallen yet, but the insect pest has already attached it firmly to the branch and made a nest of it."

There were several uncles who were painting a white liquid onto the tree trunks. They said: "By painting on this layer of white liquid, we can kill insects and also prevent freezing."

They also said: "More attention has to be paid to the young apple trees. Look, there are some people over there banking up the young trees with earth. This is because they are afraid they'll freeze or be blown over by the wind. Look again, and you'll see people putting paper around the trees to prevent them from freezing."

I used to think that once winter had come there wouldn't be any more work to be done in an orchard. When I had seen this, then I knew that there was quite a bit of work to do! The uncles in the orchards must not get any relaxation all winter if they are as busy as this.

Topic: Rural life and agriculture

Central Theme:
- Informational:
  - Basic agricultural and/or farm knowledge

Subthemes:
- Behavioral:
  - Social and personal responsibility:
    - Prudence and foresight
    - Protection of public property
  - Collective behavior:
    - Cooperation in a common endeavor

31. THREE POPULAR SONGS

I

Fertilizer piled high as mountains,
Big carts coming and small carts loaded full.
People depend on food and the earth depends on fertilizer.
For one cart of fertilizer, one cart of food.

II

River water fast, river water slow,
That's for us to plan.
Tell water to run and it runs,
Tell water to stop and it stops,
Tell it to water the land and it waters the land,
Tell it to make electricity and it makes electricity.

III

A red flag flutters above white clouds,
As commune members open wasteland on the mountainside.
Their heads touching blue sky and their hands holding
buckets,
They open terraced fields and plant rice.

Recite these three popular songs from memory. Write out these three popular songs.

I

Topic: Rural life and agriculture

Central Theme:
Informational:
Basic agricultural and farm knowledge

II

Topic: Rural life and agriculture

Central Theme:
Informational:
Basic scientific and technical knowledge

Subtheme:
Behavioral:
Conquest of natural environment

III

Topic: Rural life and agriculture

Central Theme:
Political:
Devotion and allegiance to the new society:
Devotion to building the new society and to national construction

32. THE COLT

Last spring, a brownish-red horse in the production team gave birth to a colt.

A few days after the colt was born, he went with his mother out into the meadow to eat grass. There were also calves and lambs in the meadow. They wanted very much to be friends with the colt, but the colt did not dare to budge one step from his mother.

After two weeks had gone by, the brownish-red horse went away to work. The colt sometimes went with his mother to the fields and sometimes stayed in the stable. When the colt was in the stable he was all alone, but when the children came home from school, they would lead him out to the meadow to play with the calves and the lambs.

By autumn, the colt had grown old enough to be weaned. The caretaker led him into another stable. The colt was not used to being away from his mother. The caretaker protected him carefully and watched over him patiently. After a few days, the colt was used to it.

The colt was very friendly to the caretaker, and the caretaker put a bridle on him. The first time he put it on, it was a little uncomfortable. The caretaker pulled on the reins, leading him out to stroll and letting him drink water. After they came back, he took off the bridle. After doing this several times, the colt was used to it.

This spring, the colt grew so fast that he was almost as big as his mother. One day, the caretaker tied him to a post. The colt wanted to leave, but he couldn't move. All he could do was circle round and round the post. After several days of this, the colt was used to it. Whenever he was tied anywhere, he just stood quietly in that place.

During the summer vacation, the caretaker taught the colt to wear a saddle. After a few days, the caretaker taught the colt how to follow directions with the reins, moving in the direction that the reins pulled, ahead, back, to the left, or to the right. After this, the caretaker rode out on the colt every day, letting him practice various kinds of gaits.

In the autumn, the colt learned how to carry loads, pull carts, and pull stone rollers. Now he was pulling a plough. No matter what he was learning, he was always very obedient and never lost his temper. The caretaker said that the colt was sturdy, intelligent, and obedient, and that before long he would be able to take part in production.

Topic: Approved behavior

Central Theme:
    Behavioral:
        Social and personal responsibility:
            Obedience and deference

Subthemes:
    Behavioral:
        Role acceptance:
            Acceptance of one's role in society
    Informational:
        Basic agricultural and farm knowledge

Review 9. ELECTRIC LIGHTS ILLUMINE THE HEARTS OF TEN THOUSAND PEOPLE

In the sky big stars face little stars;
In the commune electric lights face electric lights.
Look how many stars there are in the sky;
Look how many lights there are in the commune!

There are many stars in the sky and the earth is bright;
In the commune the electric lights dazzle the eyes.
In the evening grandmother does needlework;
She need not ask another to thread her needle.

In the sky the stars are dense;
In the commune electric lights light our house.
Mother, holding little brother in her lap,
Studies culture beneath the electric light.

In the sky big stars face little stars;
In the commune electric lights face electric lights.
The stars are not as bright as the electric lights;
The electric lights illumine the hearts of ten thousand
people.

Topic: Industry and aspects of a modern society

Central Theme:
Political:
Benevolence of the new society:
Modernization under the new society

33. AT THE YENAN CENTRAL HOSPITAL

One day when Chairman Mao was in Yenan, he went to the Central Hospital to see Comrade Kuan Hsiang-ying.

Comrade Kuan was lying on his sickbed, his head sunk into a pillow and his body covered with a blanket. Comrade Mao shook his hand warmly and then sat down beside his bed. The two of them talked together quietly.

Suddenly the door screen lifted, and a young nurse came in. As soon as she saw that there was someone beside the bed, she said: "Comrade, please excuse me. The doctor has ordered that Commissar Kuan needs rest and quiet and that too much talk isn't good for him."

Chairman Mao turned and, smiling, said: "Ah, I'm sorry. I didn't know that the doctor had issued such an order." As he spoke, he rose hastily, said a few words of comfort to Comrade Kuan, and then left.

In the nurse's office next door, Chairman Mao again ran into the nurse he had just met.

"Little Comrade, what is your name? And how old are you?"

"Everyone calls me Hsiao Liu, and I'm sixteen. Please sit down, Comrade."

Chairman Mao asked her in detail about the sick man's condition and said warmly to Hsiao Liu: "Little Comrade, take good care of Commissar Kuan."

After Chairman Mao had left, Hsiao Liu went back to Comrade Kuan's sickroom. As soon as she entered, Comrade Kuan laughed and said: "Hsiao Liu, do you know who it was that just came?"

"I don't know. There was a guard outside, so he must have been a leader. It doesn't matter who he was. The doctor ordered that you must have rest and quiet, and I couldn't let him disturb you."

"That's right. But didn't you know that it was Chairman Mao?"

Hsiao Liu opened her eyes wide and cried out: "Oh, Chairman Mao!"

After that, whenever Hsiao Liu met anyone she always told how courteous, friendly and respectful Chairman Mao was.

How did Chairman Mao respect the system in the hospital and in what way was his attitude friendly? Pick out and write down the related words in the text. Memorize the text.

Topic: Mao

Central Theme:
    Political:
        Glorification of Mao:
            Love of Mao for the people

Subtheme:
    Behavioral:
        Social and personal responsibility:
            Obedience and deference

34. BETHUNE

Bethune was a member of the Canadian Progressive Labor Party and was also a famous doctor. In 1937, China's War of Resistance against Japan broke out. Bethune, in order to help the people of China resist Japan, led a medical team that, scaling mountains and fording rivers, came to China from 30,000 li away. He worked in the Shansi-Chahar-Hopeh Border Region at the very front lines of the Anti-Japanese War.

He feared no danger in saving the wounded, sometimes running ten miles or more an hour. When he was at the front in Hopeh, a shell fell in front of him, but he kept on operating on the wounded as calmly as ever. He looked on his own life very lightly and sometimes even gave his own blood to wounded who had lost much blood.

He often said: "The wounded are dearer than brothers because they are comrades."

In November 1939, he suffered an infection while treating one of the wounded and died in a village in Wan Hsien in Hopeh. In order to commemorate this great international friend, the name of the Hygiene School in the Shansi-Chahar-Hopeh Special District was changed to "The Bethune School."

Why is it said that Bethune was a great international friend? Recite the text from memory.

Topic: War situations:
    War of Resistance against Japan

Subtopics: War situations emphasizing civilian heroes
    Approved behavior

Central Theme:
  Behavioral:
    Altruistic behavior:
      Heroic self-sacrifice

Subthemes:
  Behavioral:
    Social and personal responsibility:
      Devotion to duty
  Political:
    Internationalism:
      Common interests of oppressed peoples of the world

Latent Theme:
  Political:
    Anti-Japanese sentiment

Remarks: See Analysis, appendix to Chapter 1.

35. THE LIFE SAVING BRIDGE

(Note: This is essentially the same story, with minor variations, as Vol. 4, No. 23.)

Why did the people of Tibet call this bridge the Life Saving Bridge? Memorize and recite the text.

Topic: Personal hero in civilian life

Subtopic: Approved behavior

Central Theme:
Behavioral:
Heroic self-sacrifice

Subtheme:
Political:
Benevolence of the new society:
Benevolence of the PLA

Review 10. AUNT YEH'S BOAT

Ever since she was little, Aunt Yeh had been a person who had suffered hardship. She had been fishing for more than thirty years on the banks of the Yangtze River.

In early April of 1949, the victorious Liberation Army, which was moving southward, reached the river. In Aunt Yeh's house there lived a company of soldiers. Every day they practiced rowing their boats, and when they were free they helped Aunt Yeh carry water and sweep her courtyard. They also told her stories about people who had reformed. Aunt Yeh knew the Liberation Army was her army. Every day she taught the soldiers the skills of rowing.

The order to cross the river was given. Aunt Yeh resolved to go with the company of soldiers across the river. She grabbed an oar and jumped lightly down onto the deck. The boat sped off toward the south.

The enemy artillery fired without stopping, the shells bursting all around the boat and raising spouts of water. But the soldiers were thoroughly brave and Aunt Yeh was thoroughly brave. The boat moved ahead, no one giving any heed to what was behind.

One of the boats burst ahead like an arrow. "Whose boat is that?" the soldiers called. "That's Aunt Yeh's boat, Comrades. Step on it and catch up with her!" The soldiers rowed even faster, advancing even faster.

The enemy artillery got closer and closer. One shell fell beside the boat, and other shells immediately fell all around the boat. The boat rocked violently. Aunt Yeh was thrown down and crawled up again. Rowing forcefully, she once again moved into first place. Her boat was the first to reach the south bank.

Topic: War situations:
War of Liberation

Subtopics: War situations emphasizing civilian heroes
Approved behavior

Central Theme:
- Behavioral:
  - Altruistic behavior:
    - Heroic self-sacrifice

Subthemes:
- Behavioral:
  - Achievement:
    - Diligence and persistence
- Political:
  - Benevolence of the new society:
    - Benevolence of the PLA
  - Devotion and allegiance to the new society:
    - Devotion to PLA
  - Devotion and allegiance to the new society:
    - Devotion to the Revolution

36. UNCLE, PLEASE ACCEPT

How are you?
Uncle who is guarding the frontiers of our motherland,
Please accept this small gift,
Please accept this pair of gloves!

Uncle, accept them.
The wool from which these gloves were woven I picked myself.
It is as fresh and clean as the red flag itself.
You will certainly like them!

Uncle, accept them.
They were woven by me, stroke by stroke.
Mother and sister all weave far better than I.
I don't know whether they should be smaller;
I know the hand holding the rifle is big and strong.

Uncle, accept them.
I know your weather there;
The wind blows so cold,
And the mountains wear white through the four seasons.

The hands holding the rifle
Cannot be numb for an instant!
Uncle, wear this pair of gloves,
Wear this pair of gloves!

Discuss what is written in this poem. Recite the text from memory. While reciting, pay special attention to expression.

Topic: Aspects of Communist China:
PLA

Subtopic: Approved behavior

Central Theme:
- Behavioral:
  - Altruistic behavior:
    - Service to others

Subthemes:
- Behavioral:
  - Collective behavior:
    - Cooperation in common endeavor (i.e., the defense of China)
- Political:
  - Devotion and allegiance to the new society:
    - Devotion to PLA
  - Military conflict:
    - Defense against invaders

37. HELPING AUNT KUO

The day before the New Year's Day, a team of Young Pioneers were walking jubilantly along the street. They were on the way to the house of Aunt Kuo, who was the dependent of a serviceman, to help her clean her house.

Aunt Kuo's face was covered with smiles as she ran out to greet them. She was very happy and, shaking their hands or patting them on their shoulders, she led them into the house.

The Pioneers began to clean the house. They swept and wiped, and in less than two hours had set the house in order inside and out. They put snow white paper on windows, putting up window lattices that they had cut themselves, and they polished the glass until it was bright. At the door, they put up a New Year's scroll that they had written themselves.

Aunt Kuo said: "You've done a very good job. This year I will have a very happy New Year's Day. The day before yesterday, the government sent me a report that my son has performed meritorious service. . ."

The Pioneers all called out: "Get it at once, get it at once, and we'll put it up for you." One of the Pioneers said: "The report should be put up together with Aunt's commendation." Aunt Kuo had been a model laborer, and her commendation hung on her wall.

When Aunt Kuo saw the report and the commendation hung up, and when she saw the house that had been cleaned, she said with a smile: "You are truly good children of Chairman Mao!" The Pioneers said together: "This is what we ought to do!"

What did the Young Pioneers help Aunt Kuo to do? Write out the main idea of each paragraph of the story.

Topic: Approved behavior

Central Theme:
- Behavioral:
  - Altruistic behavior:
    - Service to others

Subthemes:
- Behavioral:
  - Collective behavior:
    - Cooperation in a common endeavor
  - Social and personal responsibility:
    - Performance of social obligations
- Political:
  - Love of people:
    - Love for the laboring people

38. NEW YEAR'S MOTTOES

Every house sings the praises of the Communist Party;
Everyone warmly loves Chairman Mao.

Topic: Aspects of Communist China:
- Party

Central Themes:
- Political:
  - Devotion to the new society:
    - Party
  - Glorification of Mao:
    - Devotion to Mao

The mountains and rivers of our motherland are great;
The power of the people is strong.

Topic: Aspects of Communist China:
- China

Central Themes:
- Political:
  - Nationalism:
    - National pride

The General Line shines gloriously everywhere;
The red blossoms of the Great Leap Forward contend with each other.

Topic: Aspects of Communist China:
Party

Central Themes:
- Political:
  - Benevolence of the new society:
    - Benevolence of the Party

The people's communes are endlessly good;
Ten thousand li of rivers and mountains are new.

Topic: Aspects of Communist China:
Communes

Central Themes:
- Political:
  - Benevolence of the new society:
    - Benevolence of the communes

Establish a spirit of diligence and frugality;
Develop a spirit of bitter struggle.

Topic: Approved behavior

Central Themes:
- Behavioral:
  - Social responsibility:
    - Thrift and frugality
  - Achievement:
    - Diligence and persistence

When a fast horse is whipped it leaps even farther ahead;
Going with the wind and riding the waves, one struggles even further upwards.

Topic: Approved behavior

Central Themes:
- Behavioral:
  - Achievement:
    - Diligence and persistence

Memorize the New Year's mottoes in the text. Write down some New Year's mottoes that you have seen.

Review 11. SEWING CLOTHES TO HELP A SERVICEMAN'S DEPENDENT

Electric lamp, bright and clear,
Under the lamp is a young girl.
In her hands she holds a needle and thread
And sews clothes thread by thread.
Her mother called her to eat
And asked her why she was so busy.
The girl said: "Our neighbor, Aunt Wang, the serviceman's
    dependent,
Cut out cloth for a suit of clothes,
But her eyes are dim and she cannot do it,
So she gave it to her daughter to sew.
Her daughter has many children,
And sewed for days without finishing it.
My lessons are completed,
And I'm helping her in my free time.
Her son is in the Army,
And it's only right to help her in her work."
Her mother said: "Helping servicemen's dependents is a
    good deed;
You are really a good girl.
If there's anything that's not done,
I can help too."

Topic: Approved behavior

Central Theme:
- Behavioral:
  - Altruistic behavior:
    - Service to others

Subthemes:
- Behavioral:
  - Social and personal responsibility:
    - Performance of social obligations
- Political:
  - Devotion and allegiance to the new society:
    - Devotion to PLA
  - Love of people:
    - Love for the laboring people

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1. CHAIRMAN MAO AT THE SHIHSANLING RESERVOIR WORK SITE

May 25, 1958 was a Sunday. On that day, our beloved leader Chairman Mao, together with a good number of leadership comrades, had gone to the Shihsanling Reservoir work site in the outskirts of Peking to take part in voluntary labor.

That afternoon, the weather was very hot, the sun was hot and high, and there wasn't a breath of wind. Chairman Mao, wearing a straw hat, together with his close fellow soldiers, was riding on a train going toward Shihsanling Reservoir.

At twenty minutes past three, the train arrived at the command post of the work site. The news that Chairman Mao and a large number of leadership comrades were taking part in voluntary labor spread at once over the entire work site. The people at the work site were overjoyed. Wherever Chairman Mao went, there arose the cry of greeting: "Long live Chairman Mao!"

Chairman Mao climbed up to a high place on the eastern embankment of the reservoir to see the whole view of the reservoir. Then, he ascertained the progress of the work from the man in charge of the work site.

"Can you guarantee that it will be completed before the floods come?" Chairman Mao asked with concern.

"Indeed we can!" Commissar Chao answered with great assurance.

"How many people are there working?"

"One hundred thousand. Every day they carry 500,000 blocks of earth to the large embankment."

Our beloved Comrade Mao, like a common laborer, picked up an iron shovel and began to shore up the earth and load it into a willow basket. The people at the work site were overcome with happiness and pleasure.

There was an old peasant who, with tears in his eyes, said: "In the past, the emperor exploited the people and forced them to build a tomb here. Today, the Communist Party leads us here in building a reservoir so that we can grow more food and improve the life of the people. If Chairman Mao, who is so busy, can come to help us build the reservoir, we must redouble our efforts and finish the reservoir ahead of time."

At six forty-five, Chairman Mao and the many leadership comrades left the work site. But the people at the work site were still overcome with happiness and pleasure.

Topic: Mao

Central Theme:
- Political:
  - Glorification of Mao:
    - Mao as leader

Subthemes:
- Political:
  - Glorification of Mao:
    - Devotion to Mao
  - Benevolence of the new society:
    - Devotion of the leaders to the welfare of the common people
- Behavioral:
  - Achievement:
    - Desire to achieve
  - Collective behavior:
    - Cooperation in a common endeavor

2. TWO BASKETS OF EGGS

When Chairman Mao was leading the Revolution in the Chingkang Mountains, there was a neighbor in the place where he lived, an old Mrs. Hsiao. One day, Mrs. Hsiao, carrying a basket filled with chicken eggs, came up to Chairman Mao with a smile and said warmly: "We do not have anything that is good to eat in this mountain valley. You toil for us common people all day and into the evening, and so I've brought you some chicken eggs to eat and to nourish your body." As she spoke she put the basket of eggs into Chairman Mao's hands.

Chairman Mao pushed away the basket, saying hastily: "Thank you, old woman, but why don't you keep them for yourself?"

When Mrs. Hsiao saw that Chairman Mao was so unwilling to accept them, she put the basket on a table and went away quickly.

Chairman Mao thought for a moment and then, picking up the basket of eggs, he went off along a narrow, winding path made of goose-egg-shaped stones that lay along the Mao River to the Mao P'ing Red Army Hospital.

When Chairman Mao arrived at the hospital, a nurse led him into the ward. Chairman Mao raised up the basket in his hands and said happily: "Comrades, are your wounds better? Look, Mrs. Hsiao has sent you something good to eat."

As soon as the wounded saw that it was Chairman Mao, they sat up at once and shook hands warmly with Chairman Mao. When one of the wounded, named Hsiao Li, who had been concentrating on reading a book, heard that Chairman Mao had come, he let his book fall onto his bed and jumped quickly down to bring Chairman Mao a chair. Pointing to the basket of eggs on the table, he said to Chairman Mao: "Mrs. Hsiao has already given us one basket. This basket was given to you to eat."

Chairman Mao said laughingly: "They are all for you. When you eat the eggs your wounds will heal and you can soon get back to the battlefield to fight the white dogs. . ." After Chairman Mao had finished speaking, he went to each of the wounded and asked him about his health. He didn't leave the Red Army Hospital until it was almost dark.

After Chairman Mao had gone, the two baskets of eggs lay on the table. None of the wounded touched them.

Hsiao Li went outside and, seeing that there were several stretchers in the courtyard, knew that someone severely wounded must have come. He ran quickly back into the ward and said to everyone: "I suggest that we send these two baskets of eggs to the kitchen and cook them for the seriously wounded. Do you agree?" Everyone said: "We agree." Hsiao Li, with a basket of eggs in each hand, walked out of the ward.

Why did Mrs. Hsiao give Chairman Mao the eggs? Why did Chairman Mao take the eggs to the wounded?

Topic: Mao

Subtopics: Approved behavior
- Aspects of Communist China:
  - Ching Kang Mountains

Central Theme:
- Political:
  - Glorification of Mao:
    - Love of Mao for the people

Subthemes:
- Political:
  - Glorification of Mao:
    - Devotion to Mao
  - Devotion and allegiance to the new society:
    - Devotion to the Revolution
- Behavioral:
  - Altruistic behavior:
    - Sacrifice of egoistic motives
- Informational:
  - Knowledge about Chinese Communist institutions, history, and/or personalities

Remarks: This story bears a strong resemblance to "Giving Lenin Something to Eat" (Volume 5, No. 20), in which Lenin similarly refuses to accept a gift of food and has it sent to a kindergarten.

3. THE PEOPLE'S COMMUNE IS AS BEAUTIFUL AS A PAINTING

Ditches and drains criss-cross,
Purples and reds cover the hilltops.

The People's Commune is as beautiful as a painting;
Hand in hand we travel to the center of the painting.

On south hill, rice and wheat are planted in clouds,
On north mountain, cotton blossoms are white;
Fruits are clustered on tree branches,
And announcements of rich harvests often come.

Cows and horses are in herds and pigs fill the pens,
Melons fill the fields and the vegetables are fresh.
From the mountains thousands of treasures are dug out,
And long-distance ships are in the rivers.

What beautiful aspects of People's Communes are sketched in this popular song? Memorize and recite the text and write it out.

Topic: Aspects of Communist China:
Communes

Subtopic: Rural life and agriculture

Central Theme:
- Political:
  - Benevolence of the new society:
    - Benevolence of the communes

Subthemes:
- Political:
  - Devotion and allegiance to the new society:
    - Devotion to communes
- Behavioral:
  - Esthetic aspects of nature and farm life

4. GRINDING A PIECE OF IRON INTO A NEEDLE

(Note: This story is essentially the same as Vol. 4, No. 12.)

Discuss what truth Li Po learned from listening to the old woman.

Topic: Approved behavior

Subtopic: Traditional China

Central Theme:
- Behavioral:
  - Achievement:
    - Diligence and persistence

Subthemes:
- Behavioral:
    - Willingness to accept advice and criticism
- Political:
    - Love of people:
        - Learning from the masses
- Informational:
    - Knowledge about traditional Chinese history, culture, and/or personalities

5. SECRET STUDY

During the War of Resistance against Japan, I was the leader of the Pioneers in our village. At that time, the enemy often came to our village, and we could not attend classes at the school. Although circumstances were very difficult, we were still able to work out a way to keep up our studies. The teacher divided us into several groups. As soon as the enemy left the village, the teacher would take out the Anti-Japanese textbooks and first instruct the group leaders. After that, the group leaders would instruct the others. Sometimes we would study hiding in woodsheds, and sometimes we would study hiding among the crops in the fields. After we finished studying, we would hide the textbooks.

I was in a group with Han Tsung-hsiang and five others, and I was the group leader. One afternoon, we were reviewing a lesson at Han Tsung-hsiang's house when suddently we heard people running wildly outside and heard someone shouting: "The enemy is coming!" Everyone closed their books quickly and gave them to me.

In almost the same breath that I took the books, I ran home. Beneath a large locust tree, I pushed aside some withered leaves, dug away the loose earth, lifted away some bricks, and placed the textbooks in a small hole that I had dug out beforehand. After that, I covered them with the bricks, the loose soil and withered leaves. When I looked at the spot, it appeared that no one had disturbed it. There was not the slightest trace of them.

After I had hidden the books, I ran quickly back to Han Tsung-Hsiang's house. I found them in the garden planting garlic, and I planted with them. The enemy came, kicked open the door, and charged into the garden. When they saw us children planting garlic, they went off without asking a thing.

Sometimes our Pioneer group would stand guard, keeping watch over the enemy's movements so that we couldn't study during the day. In the evening, we would put a small table into a pit, with an oil lamp on the table, and with our backs against the wall, study quietly, just as if we were in the classroom. In order to guard against Japanese Bandits and turncoat Chinese, we also kept some toys in the pit. If the enemy came in, we pretended to be playing.

What are the differences in circumstances of study as described in the story as compared to ours now?

Recite the text from memory.

Topic: War situation:
        War of Resistance against Japan

Central Theme:
- Political:
  - Deception:
    - Deception cleverness

Subthemes:
- Political:
  - Military conflict:
    - Defense against invaders
  - Anti-Japanese sentiment
- Behavioral:
  - Love of study
  - Collective behavior:
    - Cooperation in a common endeavor
  - Techniques for resisting enemy invasion and occupation

6. A PATCH

One afternoon, Pao Shih-ying had finished his homework and was taking his younger sister out into the country to play. At the edge of the village there was a big melon field surrounded on all sides by a bamboo fence. As Pao Shih-ying was walking past the field, he suddenly saw that there was a hole in the fence and that there was a sheep in the field. He quickly made his way through the fence and went into the field to chase away the sheep.

Pao Shih-ying chased away the sheep and came out of the melon field. His sister saw him and said: "Oh dear! Look at your clothes. What a big hole you've torn in them!" When Pao Shih-ying looked down, he saw that his clothes had indeed been torn by the bamboo fence.

His sister started to scold, "Your clothes are torn. What are you going to do about it? What are you going to do about it?" Pao Shih-ying was very upset. After a few moments, he said: "It's not serious that I've torn them. I'll patch them myself."

"What you say sounds good, but I don't believe you know how to do it."

"Don't underestimate me. We'll go back home and you can watch me while I patch them."

At his age, Pao Shih-ying had only sewn on a few buttons and had never put on a patch before. But this time he decided to do the patching himself. He felt that he had torn his clothes himself and that, having said that he would patch them himself, he ought to do it.

When he returned home, he got a needle and a thread and asked his mother for a piece of cloth. He took off his clothes and began to sew. It was certainly not a simple matter. The needle would not obey his directions. When he held it tightly, he could not handle it nimbly, and when he held it loosely, he dropped it. Some of the stitches were long and some were short or crooked. When he had finished patching, he no sooner had put his clothes on than his sister broke out laughing and said: "The way you've patched it, it really looks terrible!" Pao Shih-ying felt ashamed and said to his sister: "I was impatient just now and didn't patch it well. I'll do it again and sew slowly. I'm sure I can do a good job."

He took off his clothes, took off the patch, and sewed it on again. This time he sewed carefully and, after quite some time, had completed sewing the patch. He put the clothes on for a look. The patch was flat and the stitches were close and straight. When his sister saw it, she ran happily to her mother and said: "Brother is really good! I want to learn from him so that I can sew my clothes myself too when they are torn!"

Topic: Approved behavior

Central Theme:
- Behavioral:
  - Achievement:
    - Diligence and persistence

Subthemes:
- Behavioral:
  - Social and personal responsibility:
    - Protection of public property
  - Willingness to accept advice and criticism

7. FARM SAYINGS

When you plow, plow deep,
And the yellow earth will turn to gold.

Manure is a treasure to the crops,
Lacking it they do not grow well.

Build ditches like you build granaries,
Store water like you store grain.

Good trees bear good peaches,
From good seed come good sprouts.

For the vegetables to be good,
Get rid of worms early.

When people are diligent, the earth produces treasures;
When people are lazy, the earth produces weeds.

Topic: Rural life and agriculture

Subtopic: Approved behavior

Central Themes:
- Behavioral:
  - Achievement:
    - Diligence and persistence (2)
  - Social and personal responsibility:
    - Thrift and frugality (1)
    - Prudence and foresight (1)
  - Informational:
    - Basic agricultural knowledge (2)

8. THE GROWTH OF PLANTS

A tiny seed, planted in the earth, is capable of budding, growing leaves, blossoming, and of bearing seeds. Some even grow up into large, tall trees. How strange!

How can these things happen?

A seed looks as if it were a small stone, but it is very different from a stone, for a stone is dead, while a seed is alive.

Let's take beans as an example (broad beans, peas, or soy beans would do as well). If you fill a teacup with water and soak some beans in it, and, after six or seven hours, open out the two halves of the bean, you will see a small sprout. This is a living sprout. There are many nutrients stored in the bean halves that supply the sprout's growth needs.

Within the bean there is a living sprout. There are also living sprouts in other seeds, except that they are not the same in appearance.

In planting crops or in planting vegetables, if the seeds have been spoiled by mold, nothing will grow if the seed is planted. This is because the living sprout has been damaged and lost its life.

Even though there is a living sprout within the seed, the proper conditions are necessary if the sprout is to grow.

Have you ever seen soaked bean sprouts?

Beans are soaked by putting them into water to soak and swell. This also allows the beans to take a full drink of water. A seed has to have a full drink of water if it is to sprout. But it won't do to soak the bean continually in water. When the seed sprouts, it must also breathe air. If you keep it soaking in water, it won't be able to get enough air and will suffocate. If it is winter and there is no fire in the room, the bean sprout cannot grow. This is to say that when a seed sprouts, it also needs a stable temperature.

After a seed has sprouted, the roots, stalk and leaves begin to grow.

Just as during the period of sprouting, when a plant is growing it must have enough water and air and a suitable temperature. Besides these, it needs ample sunlight and suitable soil.

Let's talk about sunlight. If the same kinds of bean seeds are planted in both a dark place and in a place where there is ample sunlight, the bean sprouts that grow up will not be the same. The sprouts that grow up in the dark place will have long, slender, weak stalks, and their leaves will be small and yellowish. The sprouts that grow up in a place where there is ample sunlight will have thick, strong stalks, and their leaves will be big and green. From this comparison, we can see how important sunlight is for plant growth.

Soil is earth (Note: "T'u-jang," the first word used is in Chinese more technical than the term here translated as earth. Both mean soil.) The soil is the place where a plant sets its feet and also supplies the plant with various nutrients. Plants need nutrients, and if they lack them, they cannot grow very well.

What relationship do sunlight and soil have to a plant's growth?

Topic: Rural life and agriculture

Subtopic: Approved behavior

Central Theme:
    Informational:
        Basic agricultural and farm knowledge

9. HOW PLANTS ABSORB WATER AND NUTRIENTS

Water is very important for a plant's life. There is a great deal of water within the body of a plant. In general, plants have a water content of sixty percent. In fresh vegetables and fruits, such as cucumbers, lettuce, persimmons, and grapes, eighty or ninety percent of the contents is water.

How do plants absorb all of this water that they need? They absorb it through their roots. The roots of each kind of plant differ in appearance. For example, the roots of the turnip and the roots of wheat are not alike. No matter what the shape of the root, all roots have dense fine hairs. These are the root hairs. The root hairs are pressed closely together with the soil and can absorb the water in the soil.

When a plant is growing, it also must absorb various nutrients such as nitrogen, phosphorous, and potassium from the soil. If there are not sufficient nutrients in the soil, then fertilizer must be applied. Applying fertilizer gives the plant supplementary nutrients.

All of the various kinds of nutrients can only be absorbed by the plants if they are dissolved in water. Absorption of nutrients by plants, like the absorption of water, depends mainly on the root hairs.

To make a plant grow tall and strong it is necessary for its roots to grow well so that it can absorb enough water and nutrients. When planting crops, you should plow deep and make the soil fine. It will then be easy for the roots to run deep and grow well.

How do plants absorb water and nutrients?

Examine the roots of various plants (wheat, corn, etc.), comparing how they differ in appearance.

Topic: Rural life and agriculture

Central Theme:
Informational:
Basic agricultural and farm knowledge

10. THE APPLE ORCHARD IN SPRING

When spring came, we went to the State-operated farm to see the apple orchards.

Delicate green leaves had grown out on all of the apple trees in the orchard, and the branches of the trees had all been evenly trimmed, so that from a distance they looked like open parasols. An uncle told us that as soon as spring arrived, the branches had to be trimmed. After the trimming, they had to be sprayed with insecticide to kill the insects.

The orchard had just been watered, and the earth was very damp. One of our classmates asked: "Uncle, when do you put on the fertilizer?" The uncle said: "As soon as the flower buds come out in spring we must put on fertilizer. Just a few days ago we put on fertilizer here."

As we were walking ahead, we saw some uncles picking buds on stools under the trees. We felt that this was very strange. Why pick the flower buds? This was really too much of a pity! There was an uncle who told us that this was called "thinning" the flowers. If the flowers are not thinned, apples do not grow big.

That uncle also said: "If you want to have big, fragrant apples to eat, you've got to do a lot of work. When summer comes and the apples grow as big as fists, then we thin out the fruits. Besides this, spraying insecticide, weeding, and loosening the soil are all work that must be done in the summer."

We also asked: "What work is there to be done in autumn?" The uncle said: "When the apples ripen, they must be picked. After the apples are picked, fertilizer has to be spread in the orchard, and the soil turned. In this way, we'll be able to grow bigger and better apples."

When we left the apple orchard, we all felt that we had gained a great deal on this visit. Not only did we add to our knowledge, but we also learned that getting an apple to eat was not a simple matter.

Why is is said that eating an apple is not a simple matter? What work must be done in an orchard in summer, spring, autumn, and winter?

Topic: Rural life and agriculture

Central Theme:
    Informational:
        Basic agricultural and farm knowledge

Subthemes:
    Behavioral:
        Achievement:
            Diligence and persistence

11. THE ORIOLES AND THE CHICKADEES

There was a great uproar in the flourishing fruit grove.

There was a nest on one of the fruit trees in which some tiny orioles were sleeping. They had hatched only a few days before and did not know how to fly yet.

The mother oriole flew back carrying a small worm in her beak. The three little orioles stuck their necks way out, opened their small yellow beaks, and called: "Mother, I'm hungry!" The mother oriole stuffed the worm into the beak of one of the little orioles. The little oriole looked at it, his mouth watering, and asked his mother: "What is that? It's really good to eat!"

The mother oriole said: "That's a leaf worm. It's very cunning. It spins out a thread, rolls up a tender leaf, and hides itself inside as it eats the leaf, damaging a fruit tree so that it cannot grow well. When you've grown bigger, you'll want to catch these pests."

The little orioles said all together: "Right, right. When we've grown up we'll catch these pests!"

When the mother oriole heard this, she flapped her wings happily. But as soon as she turned her head, she saw that there was a leaf on the cherry-apple tree that had been rolled up. She said: "Look, there's one of those bad eggs now!" She flew off and from the rolled up leaf seized a small, bright-green worm.

"Mother, give it to me, give it to me!" the little orioles all called out in loud, happy voices.

"Ha ha, they're really greedy to eat!"

Who was it that was laughing? Oh, it was Aunt Chickadee.

The chickadee said laughingly to the mother oriole: "Your flock of children is just as gluttonous as mine."

The mother oriole said laughing: "Yes, indeed. I have to feed them several scores of times a day."

"My children have to be fed scores of times a day too..." The chickadee had hardly finished speaking when suddenly she flew to a pear tree nearby and swallowed something that looked like a piece of bark.

One of the little orioles began to call out in astonishment, "Aunt Chickadee, why did you eat tree bark?"

"Children, that wasn't tree bark. It was a pear bug that does nothing but suck the juice of fruits. It's color is the same as that of bark. Never let yourselves be fooled!" After the chickadee had finished speaking, she picked up another pear bug in her beak and flew away.

A month passed, and the little orioles and chickadees grew bigger. Just like their mothers, they busily caught insect pests in the fruit grove.

The trees in the grove were full with fruit, red cherry-apples and yellow pears. When the wind blew they nodded their heads as if they were thanking the orioles and the chickadees.

Read the text, taking individual parts. Discuss in what ways the orioles and the chickadees are beneficial and in what way the leaf worms and pear bugs are harmful.

Topic: Rural life and agriculture

Central Theme:
Informational:
Basic agricultural and farm knowledge

Latent Theme:
    Political:
        Deception:
            Vigilance against destructive elements in society

12. THE PARTY IS MY MOTHER

How happy life is today! But I will never forget the tragic days before the Liberation.

Then, in our family we ate only breakfast but did not have any afternoon meal. The reactionary government of the Kuomintang and the landlords didn't care what happened to us and frequently came to force us to pay taxes and rent. Their flunkies, who were like wolves and tigers, always beat people with whips. My father can't remember how many times he was cruelly beaten.

The year that I was eight, there was a bad drought in our village, and everyone in my family ate plant stalks and tree bark to satisfy their hunger. In September, my father and mother both died of starvation. My grandfather, in tears, sold me to Huang Lao-pa, the landlord, in exchange for money for coffins. He then buried mother and father. From then on, grandfather begged for food on the streets, and I became a slave to Huang Lao-pa.

Huang Lao-pa simply did not consider me to be a human being. I worked from early in the morning until late at night, without a moment of rest. Even so, Huang Lao-pa said that I loafed on the job. If he wasn't cursing at me, he was beating me, and very often he did not give me any food to eat. In the winter he gave me only a bundle of rice straw, and I was so cold I shivered. For one whole year I wore a single ragged and dirty gown. My hair grew long, but it was not cut. My face yellowed and my flesh melted away until I did not look human at all.

During the grave visiting festival (Ch'ing-ming-chieh) when I was nine, Huang Lao-pa called me to him and said: "Your hair's as long as a dog's and you still have't shaved it off. Come!" He grabbed me and dragged me away with him. Taking a kitchen knife in his right hand and grasping my hair with his left, he made one thrust. I shouted aloud from the pain, but he still did not let me go. He threatened me, saying: "If you cry or shout again, I'll kill you!" As he spoke, he dug the back of the knife into my neck. The more I thought about it, the more I hated him, and with a burst of strength I bore the pain and broke away from him. My hatred for him has always remained in my heart.

After the Liberation, Huang Lao-pa was overthrown and a house and land were distributed to our family. The two of us, grandfather and grandson, were united. We took part in a mutual aid group and later in an agricultural production cooperative. With the establishment of the People's Communes in 1958, our life improved from year to year. Grandfather was 75 years old, but he was still very vigorous, often shouldering a basket in order to collect manure. When the harvests were being gathered, if he wasn't helping to dry millet, he was sweeping out the storehouses. During the day he took part in productive labor, and in the evenings he studied culture in a spare-time school.

I have often felt that the Party is my mother. If it weren't for the Party, where would today's happiness be? I must work actively and study hard, forever going with the Party!

Why does the writer say that "The Party is my mother"?

Memorize and recite the whole text.

Topic: Comparison of the old and new societies

Central Theme:
- Political:
  - Devotion and allegiance to the new society:
    - Devotion to the Party

Subthemes:
- Political:
  - Evils of Republican China:
    - Landlord oppression
  - Benevolence of the new society:
    - Improved conditions under the new society
    - Benevolence of the communes
  - Social conflict:
    - Oppression of the weak by the strong
- Behavioral:
  - Achievement:
    - Diligence and persistence

13. INCIDENTS FROM TAIWAN

In a city in northern Taiwan, there was a twelve year old child named Ch'eng-kuei. His mother had been driven to an early death by toil and sickness. After the reactionary Kuomintang had escaped to Taiwan, his father was driven out of his sugar refinery by the capitalists and did not have any work. The father and son lived together in a shabby room. For their livelihood, there was nothing that Ch'eng-kuei could do but shine shoes on the streets, eking out a little money to get through their days.

The Kuomintang reactionaries were building a road for the American barracks, and they wanted to tear down a good many houses. The common people were not willing to move out. The reactionaries then sent out troops, their rifles loaded with bullets and with fixed bayonets, forcing them to move out. Then they set fire to and burned down their houses. Under the rule of the Kuomintang reactionaries, there were many of the common people who had no home to return to. Ch'eng-kuei and his father had nothing but the streets to wander on.

Ch'eng-kuei and his little friends deeply hated the American soldiers and the Kuomintang reactionaries, because it was on account of these bad eggs (huai tan) that the people of Taiwan were going through a life of tragedy. Whenever children, in groups of three or bands of five, saw an American automobile, they would pelt it with stones and then run.

One day, several American soldiers were riding along the road in an automobile. Some children were hiding in an alleyway, waiting for the automobile to draw near. They hurled a rock at the automobile, smashing the glass in its window into little pieces. The American soldiers in the car jumped out, but the children had already run far away. The American soldiers couldn't catch the children, so they grabbed someone who was passing by and beat him up.

The children, with this experience, then picked times to smash the automobiles of American soldiers when there were few people on the streets.

One evening, a thoroughly drunken American soldier riding in a pedicab passed by. When he got to the door of a bar, he jumped off and left. The pedicab driver grabbed him, wanting him to pay the fare. The American soldier stared at him and, putting up his fists, struck the pedicab driver in the face. When the children saw this, they were extremely angry. As soon as they heard Ch'eng-kuei shout: "Go and beat him!" the children came up in a rush, pushing and shoving until they had knocked the American soldier to the ground. The pedicab driver, holding the American soldier's head down, clamped him firmly by the neck so that the children could punch and kick him. They gave the rotten thing a savage beating. They had beaten him to the point he was beginning to suffer, when the reactionary police came along. Ch'eng-kuei gave a warning whistle. The pedicab driver quickly took charge, seeing to it that the children scattered in all directions, while he himself peddled his pedicab away.

Read the article to yourself. Retell the story in the following sequence: Livelihood of Ch'eng-kuei and his father, burning of the houses of the common people by the Kuomintang, smashing of the automobiles of the American soldiers by the children, painful beating of the American soldier by the worker and the children. Why are the people of Taiwan living tragic lives?

Topic: Taiwan

Central Theme:
- Political:
  - Anti-Americanism

Subthemes:
- Political:
  - Evils of Republican China:
    - Kuomintang oppression
  - Anti-capitalism:
    - Evils of capitalism
- Behavioral:
  - Prosocial aggression
  - Techniques for resisting enemy invasion and occupation

Latent Theme:
- Political:
  - Military conflict:
    - Liberation of Taiwan

14. TWO LOUISES IN AMERICA

A cold winter had come, and little Louise did not even have a cloth coat. Wearing thin and tattered clothes, she spent her days from morning to night hunting for trash in garbage cans or picking up cinders by the iron works with her cold, numb hands.

The little girl had no father, for he had been crushed to death in a capitalist's mine shaft. She lived with her mother in a New York slum. Her mother worked day and night, but they still couldn't get a full meal. She was also burdened with debts.

One day, little Louise decided to go and look for a little something on the streets. She walked and walked until she came to a stop in front of a department store. She looked in amazement at the goods displayed in the windows. In one window there were meats and chicken; in another there were fur coats and cloth hats. She looked and looked, and the more she looked the colder and hungrier she felt.

Little Louise knew that only the rich could enjoy these things and that none of them would ever belong to her. She could stand there until tomorrow morning and it would all be in vain, for she wouldn't be able to get anything. She walked on.

As she was passing the door of a restaurant for dogs, she suddenly heard someone call: "Louise." Little Louise felt that this was peculiar and, turning her head, found that it was a rich woman. The woman had not been calling to little Louise, but had been calling a Pekinese dog. The rich woman was wearing a fur coat and fur gloves. Even her little dog Louise was wearing a fur coat.

The rich woman led the little dog back into the restaurant for dogs so that it could have its noon meal. The woman in charge of the restaurant for dogs was plump and thick-jowled, and she welcomed the little dog Louise attentively.

The little dog Louise's appetite was very good, and she ate sausage, soup, and even some very good biscuits.

A few pieces of dirty biscuit had been thrown out of the dog restaurant onto the sidewalk in front. Little Louise hurried to pick them up. As luck would have it, the little dog Louise ran out the door. The little dog began to bark fiercely, frightening little Louise so that she couldn't move. With a shout, the rich woman struck her with the palm of her hand. Little Louise started to cry with grief, but the rich woman did not stop, and angrily scolded her without letup. A policeman ran up, and the rich woman ordered him: "Grab her at once! This little brat hit my Louise and now she will have to go to the hospital!"

The policeman did not ask about the fine points, but seized little Louise and took her off to the police station. He said that she had criminally wounded the little dog Louise.

Three days later, little Louise returned to her home. With tears in her eyes, she asked her mother: "Why isn't a laborer as good as a dog?" When her mother heard this, she gritted her teeth and, clenching her fists, said not a word.

Using the wording of the text, discuss what kind of a child little Louise was and what kind of a person the rich woman was. What is the life of the American laboring people like? Why? Read the text aloud expressing emotion.

Topic: Non-Chinese peoples:
        American people

Central Theme:
    Political:
        Social conflict:
            Oppression of weak by strong

Subthemes:
    Political:
        Anti-Americanism
        Anti-capitalism:
            Evils of capitalism
        Internationalism:
            Common interest of oppressed peoples of world
    Behavioral:
        Prosocial aggression

15. HOW TO PREVENT INFECTIOUS DISEASES

Question: Why do people get infectious diseases?

Answer: When bacteria, viruses, and parasitic worms invade the body, people get infectious diseases.

Question: What are bacteria, viruses, and parasitic worms?

Answer: Bacteria, viruses, and parasitic worms are small living things that are harmful to people. Bacteria and parasitic worms are very small and can only be seen under the microscope. Viruses are even smaller and cannot be seen at all under ordinary microscopes.

Question: How do they invade a person's body?

Answer: There are three routes by which they invade a person's body:

The first route is through the mouth. This is what we commonly speak of as "the sickness enters by the mouth." For example, if we eat food containing dysentery bacteria, we can get dysentery.

The second route is through the nose. For example, children who have not had measles can get the measles by breathing in measles viruses.

The third route is through the skin. For example, if we are bitten by an anopheles mosquito, we can get malaria.

Question: How can we prevent infectious diseases?

Answer: To prevent infectious diseases, the following three points should be followed:

First, the body should be kept in shape in order to increase its resistance. One should also take immunizing shots and be vaccinated at the right time.

Second, carry out personal and environmental hygiene. Flies should not be allowed to fall onto food. Spoiled things should not be eaten. Fresh water should not be drunk. The hands should be washed before eating and after defecation. One should bathe often. Clothes and bedding should be thoroughly washed and dried. Rooms and courtyards should be swept often. Doors and windows should be opened often so that air can circulate and so that there will be enough light. Rats, mosquitoes, flies, and bedbugs should be exterminated. Lice and fleas should also be exterminated.

Third, if someone catches a contagious disease, he should be isolated at once. Aside from those who are taking care of the sick person and the doctor, no one should come in contact with the sick person. The sick person's sputum and excrement should be sterilized with lime or liquid drugs. The things the sick person has used should be disinfected. They may be steamed in a rice steamer, boiled in water, or left to dry under the sun. In this way, the illness cannot be given to other people.

Topic: Personal hygiene and physiology

Subtopic: Approved behavior

Central Theme:
    Informational:
        Basic knowledge of physiology and/or hygiene

Subtheme:
    Behavioral:
        Social and personal responsibility:
            Hygienic behavior

16. FLIES, MOSQUITOES, AND BEDBUGS

Flies can transmit disease and are very harmful to people.

The feet, legs and mouths of flies are covered with bacteria. When a fly falls onto food, these bacteria can become stuck to the food. When people eat it, they can easily become sick.

Flies lay their eggs and reproduce in dirty, evil-smelling places. The eggs turn into maggots, which bore down into loose soil and become pupae. The pupae in turn become flies.

To exterminate flies, good environmental hygiene work must be done. When you see a fly, kill it with a fly swatter. Lime or hot coals can be used to kill the maggots. The pupae should also be dug up and burned.

Mosquitoes can also transmit disease.

Mosquitoes lay their eggs on the surface of the water. The eggs, after one or two days in the water, hatch into mosquito larvae, which are called tzu-kung.

After about a week has passed, the larvae turn into pupae. The pupae spend two or three more days in the water and then turn into small mosquitoes.

During the day, the mosquitoes hide in clumps of grass or in dark places in rooms. Toward evening they come out to suck people's blood. Some moquitoes at the same time they are sucking blood also pass viruses or parasites into a person's blood, in this way spreading disease to people.

To exterminate mosquitoes, ditches should be filled in and cracks in trees filled up so that rainwater cannot collect in these places and so that the mosquitoes will have no place to lay their eggs and reproduce. If you discover any mosquitoes, they can be killed by spraying them with "DDT" or "666."

Bedbugs are very fond of eating human blood, and after a person has been bitten by one, his skin will swell and itch. Bedbugs usually keep a person from sleeping restfully, which has an effect on his health and work.

Bedbugs reproduce very quickly, one bedbug being able to produce one hundred to five hundred others. The larvae hatch after a period of six to ten days. The larvae also like to eat human blood. After changing skin five times, they become adults.

Bedbugs and their eggs are hidden in the cracks of beds, tables and chairs, and walls. They can best be killed by scalding them with boiling water or by spraying them with insecticides.

Topic: Personal hygiene and physiology

Subtopic: Approved behavior

Central Theme:
    Informational:
        Basic knowledge of physiology and/or hygiene

Subtheme:
    Behavioral:
        Social and personal responsibility:
            Hygienic behavior

17. HOW TO WRITE AND SEND LETTERS

The way to write letters is, briefly, according to the following points:

First, write the recipient's title or name. The title or name is written on the first line at the top, as "Mother and Father," "Uncle Wang," "Teacher Chang," or "Classmate Yü-min," after which a colon is added.

Next, state your business. If you haven't written for some time, you can first write a word of greeting, after which you can write about the things you want to discuss. If there are several items you want to talk about, write about each one in a separate paragraph.

After you have finished talking about your business, you should write "Salutations" or "Wishing you good health" as a closing for the letter. "Health" and that sort of expression can be written on another line at the top of the page.

At the end of the letter you should sign your name. Your name should be written on the right. When writing to one's elders, one should add above your name words such as "son," or "pupil." Finally, you should write the year, month, and day of writing the letter to the right and below your name.

When the letter is finished, it should be read carefully. If you discover any incorrect characters, omitted characters, or places that are not written clearly, these should be corrected.

The envelope is written in three lines: On the top, write the recipient's address; in the middle, write the recipient's name; and on the bottom, write the address and name of the sender. The stamp is attached to the upper righthand corner of the front of the envelope. The stamp should not be attached according to whim, since this adds to the difficulties of the post office when they cancel it.

(Two examples of envelopes follow.)

When the letter and the envelope have been written, put the letter into the envelope, seal it, and attach a stamp to it. It can then be mailed.

There are two ways of mailing a letter. Ordinary letters can be sent by regular mail. In this case it is all right either to put the letter into a mail box or to give it to a postman. Important letters should be sent by registered mail and should be taken to a courier's lodge or to the post office. When you mail a registered letter, the post office gives a receipt, and if the letter does not arrive, you can take the receipt to the post office and inquire.

Both regular and registered letters can be sent "air mail." Airmail letters are sent by airplane and are quite fast. When you mail an airmail letter, first ask at the post office whether an airmail letter can be sent to that place. Special envelopes should be used for airmail letters. If you use an ordinary envelope you should either add an "Air Mail" sticker or write out the two characters "Air Mail."

No matter what kind of letter is being sent, the recipient's name and address must be written clearly and in full on the envelope. In this way, the post office can deliver it conveniently. The name and address of the sender must also be written clearly and in full. If the recipient has moved or if for some other reason it is not possible to deliver it, the post office can then return the letter to the sender.

When mailing a letter, if there is anything that is not clear, the post office should be asked to clear it up in order to avoid error.

Discuss briefly the ways of writing and of mailing letters.

Topic: Social knowledge

Central Theme:
Informational:
Basic social knowledge and customs

18. TWO LETTERS

Cousin Jui-lin:

It's been a long time since we've seen each other. Are Uncle and Aunt both well?

I have good news to tell you. On May 30, I gloriously joined the Pioneers as the leader tied a fresh red scarf around my neck. How happy I was!

On a Sunday in April, we went to the Production Team's duck farm. There was a flock of fat and lovable ducks. I thought that it would be very nice if we also raised a few ducks! When we returned to school, we talked it over with the leader and set up a feeding group. In just a few days, the school bought us a score of small, downy ducks and active chicks, and let us be responsible for their care and feeding.

Now these little things have grown much bigger than they were before. Combs have grown out on the heads of the ducklings, and there are feathers on their wings too. Every morning we drive the ducklings out to the pond so that they can swim. In the afternoon after class, we pick some vegetable leaves from the vegetable garden for them to eat. The leader says that we are taking very good care of them.

Cousin, how did you spend the "6/1" holiday? Can you write and tell me?

Wishing you Good Health!

Cousin Shu-ying

June 15, 1960

Topic: Approved behavior

Subtopic: School and school life

Central Theme:
- Behavioral:
  - Collective behavior:
    - Cooperation in a common endeavor

Subthemes:
- Political:
  - Devotion and allegiance to the new society:
    - Devotion to Pioneers
- Behavioral:
  - Responsiveness to and affiliation for nature and farm life
- Informational:
  - Basic agricultural and farm knowledge

Cousin Shu-ying:

Everyone in the family was very happy when we received your letter. My father and mother are both very well. Please do not worry.

On the morning of the "6/1" holiday, we went to the Palace of Youth and held a social meeting with our Liberation Army uncles. At the meeting, the Liberation Army uncles told us stories about war heroes and sang and danced with us. It was a very interesting day.

You are taking care of ducklings and chicks, and our class is taking care of 16 chicks. Once I discovered that one of the chicks had a swollen eye. The teacher said that it was bitten by an insect and that it would get better if we washed it with salt water. I washed it gently with boiled water that had cooled. After I had washed it several times, the chick's eye was better. Some of the chicks got lice, and we bought some lice powder which we sprinkled over the chicks' bodies. Before long, the lice were all dead.

Raising chickens is very interesting. It isn't easy to care for them properly. You have to study the experiences of others and think hard to work out a method. If you've had good experiences, please write and tell me.

I've said a lot. Why don't I write you again later. Finally, please give my regards to Uncle and Aunt. I wish you progress!

Cousin Jui-lin

June 24, 1960

Topic: School and school life

Central Theme:
- Informational:
    - Basic agricultural and farm knowledge

Subthemes:
- Political:
    - Benevolence of the new society:
        - Benevolence of the PLA
- Behavioral:
    - Achievement:
        - Diligence and persistence
    - Willingness to accept advice and criticism
    - Responsiveness to and affiliation for nature and farm life

19. BEE GUIDES

In 1922, when Lenin was living on a hill near Moscow, he often sought out a local beekeeper to pass the day with.

Once Lenin wanted to talk with him about how to develop the bee industry. But the man he usually sent out to find the beekeeper had gone to Moscow, and none of the others knew where he lived. They only knew that it was not too far away. Lenin himself then went out to look for the man.

Lenin walked through the countryside, observing as he went. Suddenly he saw a large number of bees in a clump of flowers. When he observed them more closely, he saw that the bees were gathering honey and then flying back to a flower garden nearby. In the flower garden there was a small house. Lenin then walked toward the small house and knocked on the door. The man who opened the door was none other than the beekeeper.

When the beekeeper saw Lenin, he said with surprise: "Good day, Comrade Lenin. Who brought you? Very few people know that I live here. How did you find me?"

Lenin laughed and said: "I had guides. Your bees led me here."

The beekeeper, with even greater surprise, said: "Comrade Lenin, no matter how difficult a problem is, in your hands you always have a way to solve it."

Lenin said: "All you have to do is be good at using each opportunity, observing carefully, and thinking earnestly, and you can work out correct decisions and find ways to solve problems."

Since Lenin did not know the beekeeper's address, how could he find him?

Memorize and recite the text. Write down Lenin's words in the final paragraph.

Topic: Traditional founders of Communism:
Lenin

Subtopic:
Approved behavior

Central Theme:
Behavioral:
Starting from reality:
Scientific attitude of investigation and research

Subthemes:
Behavioral:
Achievement:
Achievement cleverness
Informational:
Knowledge about non-Chinese leaders of the Communist movement

Remarks: See Analysis, appendix to Chapter 1.

20. A GREAT HORTICULTURIST

Michurin was a great Soviet horticulturist.

Michurin's father was a man who loved gardens. Michurin often worked with his father in the orchard and loved gardens ever since he was little. In the orchard, he took a small piece of land as a vegetable garden, planting in it carefully selected seeds. He always gave a great deal of attention to collecting seeds. If he saw a large cherry stone or plum seed, he would pick it up. His pockets were always filled.

Michurin's family was very poor and did not have enough money for him to go to school for very many years. He did not even graduate from middle school. In order to make a living, he had no choice but to leave school, and he went to work at the railroad station. But he did not forget the gardening work he loved, and every day after getting off from work, he would plant seeds, make grafts, and carry out experiments in his garden. In the evening he read books about horticulture. He wanted with all his heart to improve the orchards in his village and to grow new and superior fruit trees.

At that time, there was being produced in the south a fragrant and sweet large apple. In the cold north, however, this kind of apple had never been seen. Michurin wanted the people in the north to be able to eat big apples too. He used all kinds of methods and experiments. One by one and from year to year he kept on failing, but he did not become discouraged. After fourteen years, he succeeded in growing a new apple tree in the north that bore fragrant and sweet large apples.

After the October Revolution, he received the great concern and assistance of the Soviet Government. He succeeded in producing more than 300 kinds of new fruit trees. In Michurin's orchard there were rows on rows of trees bearing large, sweet cherries and large apples of over a catty in weight. There was a pear tree that could bear more than a thousand large pears that bent the branches low. There were also pear-apples, large grapes . . . so many that you couldn't keep count!

Michurin used his life's energy in the study of horticulture, improved on nature, and made a great contribution to horticulture.

From what points can it be seen that Michurin was a person persistent in study? Break the story down into paragraphs and discuss the central idea in each paragraph.

Topic: Inventors, discoverers, and scientists:
Non-Chinese:
Michurin

Subtopic: Approved behavior

Central Theme:
    Behavioral:
        Achievement:
            Diligence and persistence

Subthemes:
    Behavioral:
        Conquest of natural environment
    Informational:
        Basic agricultural and farm knowledge

Remarks: See Analysis, appendix to Chapter 1.

21. DIARY OF RAISING RABBITS

Monday, October 28

I'm really happy. Beginning today, I and Uncle Li are going to raise rabbits together.

In the morning I picked a few vegetable leaves and vegetables that rabbits like to eat.

Among the food that I had picked, Uncle Li came upon a few rotten leaves and said: "If the rabbits eat spoiled things, they'll get sick." He also said: "Rabbits can also get sick if they eat wild plants or vegetables that have mold and dew on them. They shouldn't be eaten by the rabbits until after they've been dried in the air." Uncle Li really knows a great deal, and I'll be sure to do just what he says.

Friday, November 1

These last few days I've been studying quite a bit of information about raising rabbits. Before, I thought that all that was needed was to give the rabbits something to eat. Now I know that it must be at definite times and in definite amounts. One rabbit can only be fed about one catty of food a day, and there should be three feedings a day. Rabbits like to eat at night, and they can eat a little bit more during their evening meal. When it's hot, they should be given a little more water to drink. These are things that I didn't know before.

Sunday, November 3

One of the mother rabbits is going to give birth soon. How happy I am!

Uncle Li put the mother rabbit into a big cage all by herself so that she wouldn't be crowded by the other rabbits.

Saturday, November 9

The baby rabbits were born three days ago. Uncle Li and I washed our hands and opened the cage gently, taking every care not to disturb them. When we counted, there were six of them. Their eyes were shut. I wanted to pry them open to see if they were red. Uncle Li said: "They won't be able to open their eyes until they're thirteen days old. If you pry their eyes open now, you may injure them."

These last few days we've been giving the mother rabbit only the most nutritious things to eat. We even mix her vegetable leaves with bean cakes and barley. What she has to eat smells really good!

It's been fifty days since the baby rabbits were born, and it is time to wean them. We put four strong and healthy rabbits into another cage together, leaving behind two who were a little weaker. Uncle Li said we should let them drink milk for a few more days before we took them out.

It's a lot of trouble feeding these little rabbits who have just been weaned. I'm afraid they'll catch cold and that they'll eat too much in their greed and have indigestion. I covered their cage with soft grass and found some nutritious, easy to digest things for them to eat. I give them a little less every time but feed them a few extra times so they won't be hungry.

They're a lot of trouble and I have to work hard. But when I see them growing bigger day by day, it makes me very happy!

Topic: Rural life and agriculture

Central Theme:
- Informational:
  - Basic agricultural and farm knowledge

Subthemes:
- Behavioral:
  - Achievement:
    - Diligence and persistence
  - Willingness to accept advice and criticism
  - Internal reward and satisfaction:
    - Satisfaction from accomplishment of a task

22. NOTICES AND ANNOUNCEMENTS

(1) Notices

Tomorrow afternoon at 5:30, there will be a meeting of company leaders in fourth grade classroom B to discuss preparatory work for the celebration of New Year's Day. Please work up some ideas and be on time. Communicating this,

First Company Leader	Tung Hsiao-ch'uan
Second Company Leader	Yüan P'ei-ying
Third Company Leader	Feng Ching-hsien

Young Pioneers Brigade Committee

15 December 1960

Urgent Notice

This afternoon at 6 o'clock the meteorological station forecasted that there will be a typhoon within 24 hours. It is hoped that each production team, after it has received notice, will at once alert the masses to carry out preventive work.

Tao Wang Chuang Production Team
Hung Hsing People's Commune, Meng Pu Production Brigade
(seal)

29 June 1960, 6:30 p.m.

(2) Announcements

In order to enrich the cultural and entertainment life of our classmates, the Young Pioneers Brigade Committee has decided to establish a singing group. Practice will be every Wednesday and Friday afternoon from four until five o'clock. We have asked Teacher Kuo to serve as director. Those classmates desiring to take part in the singing group may give their names to the company committee before Saturday of this week.

Young Pioneers Brigade Committee

20 October 1960

This morning I lost a black Chin Hsing (Gold Star) Brand fountain pen on the drill field. If anyone finds it, please send it to third grade class A. Thank you.

Liu Ch'eng-lin
27 October 1960

Topic: Approved behavior

Subtopic: Social knowledge

Central Theme:
    Behavioral:
        Social and personal responsibility:
            Performance of social obligations

Subtheme:
    Informational:
        Basic social knowledge and customs

23. SONG OF THE YOUNG PIONEERS OF CHINA

We, the children of the New China,
We, the vanguard of the New Youth,
Unite to carry on from the heroes of the Revolution,
And do not fear hardship or fear that the burden is heavy.
We are struggling to build the New China.
We are studying our great leader Mao Tse-tung.

Mao Tse-tung is the sun of the New China,
Who has opened up the way for the New China.
The Red Flag is unfurled and the future is unlimited.
We are struggling to build the New China.
We advance courageously with the Communist Party.

We must uphold the Communist Youth League,
And prepare to join the Communist Youth League.
We must study and steel ourselves with vigor,
And move on to the glorious tomorrow.
We are struggling to build the New China.
We struggle on the very front lines of the world revolution.

Topic: Aspects of Communist China:
        Pioneers

Subtopic: Mao

Central Theme:
    Political:
        Devotion and allegiance to the new society:
            Dedication to building the new society and to
                national construction

Subthemes:
    Political:

Devotion and allegiance to the new society:
Devotion to the Revolution
Glorification of Mao:
Mao as leader
Behavioral:
Achievement:
Desire to achieve
Social and personal responsibility:
Devotion to duty

24. LIU WEN-HSÜEH

A good child of Chairman Mao and an outstanding Young Pioneer, Liu Wen-hsüeh was a fourth grade pupil in the Shuang Chiang Elementary School in Hoch'uan Hsien of Szechuan Province. In order to protect the interests of the People's Commune he struggled with a landlord and sacrificed himself courageously.

Liu Wen-hsüeh was born into the family of a poor farmer. Before the Liberation, his family had suffered the cruel oppression of their landlord, and the evil heart of that bad egg landlord was early engraved in his mind.

After the Liberation, Liu Wen-hsüeh entered school, joined the Young Pioneers, and receiving the instruction of the Party, his awareness was further raised. He was obedient to the words of the Party and of Chairman Mao, loving study, loving labor, and loving the collective. He strove only to do something of benefit to the nation. He loved Socialism and he loved the People's Communes.

On the evening of November 18, 1959, Liu Wen-hsüeh was returning home happily after having finished his labor in the fields. Suddenly, he caught sight of a shadow moving in the pepper plot.

"Who could that be?" Liu Wen-hsüeh went over at once to take a closer look. It turned out to be a controlled landlord who was in the midst of stealing the Commune's peppers. Before the Liberation, this bad egg had devoted himself to abusing the peasants. After the Liberation, the government had turned him over to the people for supervision, but he was still dishonest and often carried out sabotage. A few days before, Liu Wen-hsüeh had exposed him as having stolen and sold the Commune's peppers and oranges, and now he had come back again to carry out some more sabotage!

"Why are you stealing the Commune's peppers?" Liu Wen-hsüeh called out in a loud voice.

"Ah! . . . ." The landlord couldn't answer. When he saw that it was a child, he said with mock fear: "The people on the boat want to eat peppers, and the Commune asked me to gather some."

"That's nonsense! If the Commune asked you to gather them, why didn't you do it in the daytime?" Liu Wen-hsüeh's voice was particularly severe.

By this time, the landlord had realized that the person standing before him was Liu Wen-hsüeh. When Liu Wen-hsüeh had exposed his crime a few days before, he had been filled with hatred for him. He suddenly bent down and said quietly: "Look, isn't there someone over there stealing oranges?" As he was speaking, he started to gather his bag, which was filled with peppers.

Liu Wen-shüeh rushed up to him and, grabbing the bag in his hands, ran after the landlord. When they got to the orange tree and looked, there was no one there. It was that bad egg of a landlord deceiving people all along! Liu Wen-hsüeh was on the point of questioning him, when the landlord craftily broke out in a mocking smile and, taking a piece of money from his pocket, shoved it at Liu Wen-hsüeh and said: "Little brother, you are the only one who knows about this. If you keep quiet, then nothing's happened . . . ."

"No one wants your stinking money!" Liu Wen-hsüeh hurled the money angrily to the ground, slung the bag over his shoulders, and grabbed the landlord's clothes, saying: "Come on. We're going to the Public Security Committeeman!"

"If you try it, I'll kill you!"

"Even if you kill me, I'll never let go of a bad egg like you!" Liu Wen-hsüeh answered bravely. He grabbed the landlord securely, letting out a loud yell: "Someone's stealing the Commune's peppers! . . ."

The evil landlord, not waiting for Liu Wen-hsüeh to call out a second time, knocked him to the ground with his fists, whereupon he rushed at him and, sitting astride Liu Wen-hsüeh's body, gagged his mouth with one hand while he pressed his throat with the other.

Even at this tense and critical moment, the brave Liu Wen-hsüeh did not yield in the slightest, but bit the landlord's hand and used all the strength in his body in an attempt to turn over and scramble to his feet. But the landlord, like a crazed wolf, pressed down on Liu Wen-hsüeh like a dead weight, tightly closing shut Liu Wen-hsüeh's windpipe with his evil claws.

The brave Young Pioneer had sacrificed himself heroically.

After three days, the Public Security Bureau arrested the wicked murderer and executed the bad egg by shooting.

Liu Wen-hsüeh's heroic deed moved his many young friends. The youths and children of Ho-ch'uan county held a memorial service for Liu Wen-hsu"eh, at which they resolved to study Liu Wen-hsüeh's noble qualities of love for the Party, love for Chairman Mao, and love for Socialism, and determined to be good children of Chairman Mao.

How did Liu Wen-hsüeh struggle with the wicked landlord? Why was he able to do this?

Topic: Personal hero in civilian life

Subtopic: Approved behavior

Central Theme:
Behavioral:
Altruistic behavior:
Heroic self-sacrifice

Subthemes:
Political:
Devotion and allegiance to the new society:
Devotion to communes
Social conflict:
Conflict with remnants of the old society
Deception:
Vigilance against destructive elements in society
Behavioral:
Prosocial aggression

25. THE SUNFLOWERS SMILED

After a storm had passed, we found that two large branches of the ash tree in front of the door had been broken off. This made me think of the sunflowers that our company had planted. Those more than a hundred sunflowers were tended by us, shovel by shovel of earth and ladle by ladle of water. We had challenged the First Company to see whose sunflowers would grow the best. If they had been blown down by the storm, we would lose to the First Company. That would really be a disgrace! The more I thought the more worried I became, and I ran off as fast as my legs would carry me toward school.

Ai-ya! The sunflowers had just about been uprooted and were lying helter-skelter in the mud, the beautiful yellow flowers drooping their heads. At once, I propped up one of the sunflowers, but the sunflower, dripping with mud, would not stay standing. I decided to go back home and get some wooden sticks to support the sunflowers. Then I thought again and first went to see how the First Company's sunflowers were. Starting to run, I hurried over to the First Company's garden.

Strangely, the First Company's sunflowers had not been blown down, but were standing straight. To get a clearer view, I ran forward a few steps and discovered Wang Min, of our company, with sticks in one hand and rope in the other, propping up a sunflower. Her hair clung tightly to her face, and water was dripping from it. Her white shirt had become yellow, and she was soaking wet from head to toe. I stood there silently. She saw me coming and said: "You've come! Chih-liang! All that's left are these two. We'll prop them up together and then go and prop up ours." I didn't utter a sound. When she saw that I wasn't minding her, she said: "Chih-liang, what's the matter? Are you tired from running? Why don't you have a drink . . . ."

I was really furious and began to shout in a loud voice, "Enough, enough. Don't talk nonsense!"

"Chih-liang, what . . . .?"

"What--what's the matter with me?" I said, interrupting her. "Don't you know that we've challenged the First Company? Why didn't you save our own first? Your arms are turned to the outside. It's clear you don't love your own company."

Wang Min's face was white with anger, and she said furiously: "Don't you know? Our classmates in the First Company live far away and it's not easy for them to make the trip here. Besides, their sunflowers are growing better than ours and ought to be saved first!"

"Then we should let ours spoil and rot?" I asked her.

"Who is saying that? Look, didn't I bring along a lot of sticks? After we're finished here, we'll go and prop ours up."

I was about to say a little more to her, when suddenly I heard the sound of running feet. I looked around and saw that it was Cheng P'ing and Lan Hua from the First Company. Both of them were running and gasping for breath. When they saw me and Wang Min and saw the sunflowers in the garden, they said with surprise: "Ai-ya! You've propped them all up for us. How can we ever be grateful enough to you!"

"There's nothing to be grateful for," said Wang Min with a smile. My face was hot, and I lowered my head, not saying a word.

Lan Hua gave me a hard push, saying: "What's got into you? You've done a good deed and your face is red!"

"Go, Chih-liang, and look after the one's in our company," said Wang Min, seeing that I was still hanging my head.

"What? You still haven't fixed yours but took care of ours for us? I'm going to tell the leader so that he can put you two on the honor roll!" What Cheng P'ing said almost started me crying.

"Lan Hua, let's go and help them!" As Cheng P'ing was speaking, she ran off, dragging Lan Hua after her like a train of smoke. I shamefully took Wang Min by the hand and ran off toward the garden too.

The sun had come out, and the sunshine after the rain shone with exceptional brightness. As I ran, I turned around and looked back. The First Company's sunflowers were smiling under the sunlight.

Why did Wang Min save the First Company's sunflowers first?

Topic: Approved behavior

Central Theme:
- Behavioral:
  - Altruistic behavior:
    - Service to others

Subthemes:
- Behavioral:
  - Collective behavior:
    - Solidarity and anti-individualism
  - Willingness to accept advice and criticism

26. I'VE COME TO ESCORT YOU TO WORK

Every morning I ride the bus to work at the Metal Factory of the Blind. After I get off the bus, there is about a block before I reach the factory. At one time I had to grope my way by myself.

One morning last autumn I had just gotten off the bus when suddenly I heard a boy's voice, "Auntie Liu, good morning!" Then his small hand tugged at my arm. He wanted to escort me to the factory. This seemed strange, and I said: "Little friend, you've mistaken me for someone else. I'm . . ." He broke in saying: "Auntie, isn't your name Liu? Aren't you going to the Metal Factory of the Blind to work? I've come to escort you to work."

How did this ever come about?

A few days before, while he was on his way to school, this boy had met one of our comrades from the factory on the street as he was tapping his way along with his cane. He went up to him and helped our comrade all the way to the factory. He also said to the comrade: "Your factory is not far from our school.

I would like to escort you to work every day." The comrade said: "Thank you for your kind intentions. There's always someone in my family who escorts me every day. It is just today that there isn't anyone. But since you would like to escort someone, you could escort Auntie Liu from our factory." The comrade then told him what time I got to the station every day.

The boy finished telling all this in one breath and then went on: "Auntie Liu, would you like me to escort you to work every day?" For a moment I was so moved that I didn't know what to say. All I could do was to grasp his arm tightly and say, "You are really a good boy! You are really a good boy!"

From that day on, the boy came to the bus station every day to meet me and, supporting me carefully, escorted me to the gate of the factory. Whether the wind was blowing or whether it was raining, he never missed a day.

One morning last winter, there was a big snowfall, and I didn't go to work. Suddenly I heard someone knocking on my door. Then I heard a familiar voice calling: "Auntie Liu! Is Auntie Liu at home?" It was my little friend, who had come looking for me at home. I said quickly: "I'm home. Come in at once!" As soon as he entered, he said, panting: "Auntie, I didn't wait for you at the station. I thought that I had come late and that you had already gone to the factory. But when I went to the factory and asked, they said that you hadn't gone. I thought that with such a heavy snow you might have had some accident. So I came to your home."

I put on my overcoat quickly and went with him to the factory.

A year went quickly by, and the boy was promoted to middle school and couldn't escort me to work any more. He passed on the task of escorting me to work to his sister. The day before yesterday, as soon as I got off the bus, I heard the clear and gentle voice of a girl: "Auntie Liu, good morning!" The boy's sister had come to meet me for the first time. She touched my arm gently, saying to me as we walked: "Auntie Liu, now it is my turn to escort you to work. Later, when I go to middle school, there's still my little brother who can escort you."

I do not know in what words to express the feelings in my heart. I've written these events down to tell it to the people I know and the people I don't know, to praise our children, and to praise the great mother who teaches our children to grow--Our Party.

Why did the brother and sister want to escort Auntie Liu to work?

Topic: Approved behavior

Central Theme:
    Behavioral:
        Altruistic behavior:
            Service to others

Subthemes:
    Political:
        Devotion and allegiance to new society:
            Devotion to Party

Review 7. A GOOD PIONEER

One day, Young Pioneer Li Jui-chen was on his way to the Service Station. As he was walking along the street, he saw a small child about three years of age playing ball at the edge of the road. Suddenly, the ball rolled into the middle of the road. The child ran out to pick it up. By chance, a car was coming along at high speed. The little child didn't realize it and was still running out toward the middle of the road. Li Jui-chen ran out quickly and had just picked up the child as the car went past them. At that time, the child's mother came running out quickly. She patted Li Jui-chen's head and said gratefully: "You are really a good Pioneer. If it weren't for you, my child might have been run down by that car."

Topic: Approved behavior

Subtopic: Pioneers

Central Theme:
    Behavioral:
        Altruistic behavior:
            Heroic self-sacrifice

Latent Theme:
    Political:
        Devotion and allegiance to the new society:
            Devotion to Pioneers

27. THE SECRET OF THE GOD

There is a mountain in which there is a cave known as "the cave of the immortal." One year, the people began to talk about how the "immortal" in the cave had displayed divine powers and could cure disease.

There was an old man nearby who, when his family was struck by illness, bought incense, candles, and paper to burn before an idol and who, bearing an offering of food, went up onto the mountain to seek a "magic remedy."

When he reached the cave of the immortal, he first crawled into the cave, presenting his offering of food. Then, outside the cave, he burned incense and kowtowed. After this he took back a little of the offering. This they thought to be the "magic remedy" given them by the immortal.

What was even more peculiar was that after the man who was seeking a "magic remedy" had offered the food in the cave and had finished kowtowing, there was only a little of the offering remaining when he took it out. The old man said: "It was eaten by the great immortal in the cave." Several young people found out about this event, and, being very suspicious, wanted to go up to the cave to investigate. However, the old people did not allow them to go and risk the danger.

The news that there was an "immortal" in the cave spread farther and farther. There were people who travelled far and who spent much money coming to seek the "magic remedy."

One day an old woman came bringing her daughter-in-law in search of the "magic remedy." The old woman presented her offering and then kneeled outside the cave, kowtowing and praying: "O great immortal and protector, let my child's illness be better soon!" Then a voice suddenly came out of the cave: "All you need to do is send her to bed and cover her with a flowered quilt and she'll get well." When the woman and the girl heard this voice, they were frightened and, crawling down, ran away.

When some youths who were building a pond at the foot of the mountain heard of this event, they could contain themselves no longer and, wanting to see what was going on, ran up to the mountain. They made their way into the cave, where they seized the "great immortal." It turned out that the "great immortal" who had deceived a number of people, was nothing more than a local vagabond who was still unreformed after repeated instruction.

What actually were the divine powers of the "immortal"?

Topic: Approved behavior

Central Theme:
    Behavioral:
        Anti-superstition

Subthemes:
    Behavioral:
        Starting from reality:
            Scientific attitude of investigation and research
    Political:
        Social conflict:
            Conflict with remnants of the old society

28a. A HOUSE CATCHES FIRE

In ancient times, there was a family that had just built a stove in their kitchen. The chimney stood straight and had no bends in it, so that smoke and flames spewed forth from it. Brushwood and grass were piled up beside it. One day, a neighbor saw it and said to the owner: "You ought to rebuild that chimney so that it has a bend. And the brushwood and grass piled up beside it ought to be moved out of the way. If you don't, they could catch fire. The owner heard, but paid him no heed.

A few days later, as one might expect, the man's house caught fire. Many of his neighbors rushed up to fight the fire and, working rapidly, put it out in a short while, so that only the kitchen was burned. The owner was extremely grateful to them and held a party to thank his neighbors. The owner invited those who had worked especially hard to sit in the place of honor.

One of the men said to the owner: "The chimney on your stove was not built well, and there was brushwood and grass piled beside the stove, so that it was very likely for a fire to get started. Your neighbor foresaw this and advised you to rebuild the chimney and to move the brushwood and grass out of the way. If you had listened to what he said, would the fire have gotten started to begin with and would you have had to spend money on a party? Today you have invited guests, but you've only invited those who helped you put out the fire, and you haven't invited the man who advised you how to prevent it. You'd better go and ask him to come at once!"

As soon as the owner heard this, he said: "Right! Right!" He at once invited the neighbor and had him sit in the place of honor.

Topic: Social situation

Subtopic: Approved behavior

Central Theme:
    Behavioral:
        Willingness to accept advice and criticism

Subthemes:
    Behavioral:
        Bad consequences of improper behavior
        Social and personal responsibility:
            Prudence and foresight
        Altruistic behavior:
            Service to others

28b. THE MAN WHO LOST HIS SHEEP

Once upon a time, there was a man who used to raise a few sheep. One morning when he went to let the sheep out, he discovered that one was missing. It turned out that there was a hole in the sheep pen and that during the night a wolf had come in through the hole and had carried off the sheep.

A neighbor advised him: "You'd better fix the sheep pen at once and patch up that hole."

He said: The sheep has already been lost, so what's the good of fixing the pen?" He did not accept the neighbor's advice.

The next morning, when he went to let the sheep out, he discovered that one more was missing. Once again the wolf had gone in through the hole and carried off a sheep.

The man was full of regret, for he should have taken the advice of his neighbor. He patched up the hole at once and repaired the sheep pen so that it was very sturdy. From then on, no more sheep were carried off by the wolf.

Study this allegory and allegory 28a and discuss what educational value they have for us and how they should instruct us in our daily lives. Write out "The Man Who Lost His Sheep."

Topic: Social situation

Subtopic: Approved behavior

Central Theme:
    Behavioral:
        Willingness to accept advice and criticism

Subthemes:
    Behavioral:
        Bad consequences of improper behavior
    Social and personal responsibility:
        Prudence and foresight

29. BLIND MEN FEEL AN ELEPHANT

One day, four blind men were sitting under a tree enjoying its coolness. A man driving an elephant passed by, shouting in a loud voice: "An elephant is coming. Make room!" One of the blind men suggested: "Let's feel the elephant to see what sort of a thing it is." The other three blind men said all together: "Right. If we feel it, then we'll know."

They spoke to the man driving the elephant, and the man tied the elephant to the tree so that they could feel it.

One of the blind men felt the body of the elephant and said: "Now I know, an elephant is like a wall." Another of the blind men felt the elephant's tusks and said: "An elephant is like a round, smooth stick." The third blind man felt the elephant's leg and contradicted them, saying: "You are both wrong. An elephant is not much different from a post." The fourth blind man felt the elephant's tail and began to shout: "You're all mistaken! An elephant is just like coarse rope!"

The four blind men argued with each other, each claiming to be right and none giving in to the other. The elephant driver said to them: "All of you are wrong. You have to feel the elephant's entire body to find out what sort of thing it is. Each of you felt only one part of the elephant. How could you be able to know what an elephant is really like?"

Why were all of the four blind men who felt the elephant wrong? What truth does this lesson tell us?

Topic: Social situation

Subtopic: Approved behavior

Central Theme:
    Behavioral:
        Starting from reality:
            Scientific attitude of investigation and research

30. GETTING JACKETS

When the Japanese bandits invaded Manchuria, in order to cut off contact between the Anti-Japanese United Army and the people, after 1936 they put into effect the vicious procedure known as "collecting households and villages," burning some of the small villages in the mountain districts to the ground and forcing the common people together into a few big villages. The enemy stationed troops in the big villages and required the people to be "responsible for each other." If a family had contact with the Anti-Japanese United Army, the members of several families were murdered. Even though they carried out this vicious procedure, the enemy could not cut the people off from the Anti-Japanese United Army, the masses in the villages continuing to send food and clothing to the army secretly. However, the enemy blockade was very tight, and it was much more difficult to supply the Anti-Japanese United Army than before.

One winter, as the snows were just about to begin, the troops were bivouacked deep in a forest, and many of the soldiers did not have jackets.

One day, Commander Yang Ching-yü called the Supply Chief to his tent and asked: "How is the jacket problem coming along?"

The Supply Chief said: "The enemy blockade is very tight, and the common people can't buy cotton. For the time being the jacket problem cannot be solved."

"Let's talk about picking up some jackets," said Commander Yang with a smile.

"Commander, where are the jackets?" The Supply Chief was happy.

"Do you know how to sing?" Commander Yang asked.

"Sing?" The Supply Chief was puzzled. He couldn't understand why the commander should bring this up. What was the connection between getting jackets and singing?

Commander Yang poked the fire with a small stick, laughed, and said: "Isn't there a song that goes like this: 'There's no food, there's no clothes, there's only the enemy sending them ahead!'?'

The Supply Chief said with disappointment: "Commander, the enemy sends guns and artillery, but they wouldn't send jackets."

Commander Yang said with a smile: "It looks as if this Supply Chief of ours cannot fulfill his duties. Let me tell you. Today we received an intelligence report saying that the enemy is sending more than a hundred trucks of things from Ch'ao-yang village. There are jackets and flour. We are preparing to ambush and attack them."

The Supply Chief jumped up happily like a small child and ran off to organize the transport unit.

In the evening, the troops assembled in the forest. Commander Yang said to the soldiers: "Comrades, I have good news to report. We're going to pick up some jackets! We'll set out now."

When everyone heard that they were going to get jackets, they were all extremely happy.

Then Commander Yang said: "This time, you'll have to use your rifles to get your jackets."

The soldiers understood what their commander meant and asked to take up the assault mission.

The troops, led by Commander Yang, set out quietly.

The next morning, more than two hundred enemy soldiers appeared hauling more than a hundred carts, which were weaving and bumping along the highway. When the soldiers, who were lying hidden along both sides of the highway, saw the enemy, they wanted to charge out in their hatred. But Commander Yang had ordered that no one make a move until his signal gun sounded.

The soldiers completed their preparations for the assault and were only waiting for the signal gun to sound. They waited and waited. Suddenly there were three shots, peng-peng-peng, whereupon the soldiers made their assault, jumping out from the sides of the highway.

Although the enemy was not few in number, they could not stand up against this sudden attack. As soon as the more than 200 soldiers heard the rifle shots, they fell into disorder and, like headless flies, ran about knocking into each other. The soldiers captured all of the enemy in less than half an hour.

The soldiers jumped up into the carts and, as they unloaded the jackets, sang joyfully: "There's no food, there's no clothing, there's only the enemy sending them ahead. There's no guns, there's no artillery, but the enemy makes them for us..."

What vicious procedure did the enemy use to cut off the connections between the people and the Anti-Japanese United Army? How did Commander Yang Ching-yü lead the Anti-Japanese United Army in overcoming its difficulties?

Topic: War situations:
    War of Resistance against Japan

Subtopic: Approved behavior

Central Theme:
- Achievement:
  - Achievement cleverness

Subthemes:
- Political:
  - Military conflict:
    - Defense against invaders
  - Anti-Japanese sentiment
- Behavioral:
  - Prosocial aggression
  - Techniques for resisting enemy invasion and occupation

Informational:
Knowledge about Chinese Communist institutions, history, and/or personalities

31. GREAT IN LIFE, GLORIOUS IN DEATH

Liu Hu-lan was a native of YÜnchou West Village in Wenshui Hsien of Shansi. In 1945, when she was 13 years old, she took part in revolutionary work and the year after that joined the Communist Party. She took part in struggles against tyrannical landlords, directed the masses in making rations and boots, and assisted the people's war of liberation, revealing in everything the outstanding character of a Communist Party member.

In 1947, the Kuomintang reactionaries madly invaded our liberated region in Shansi, surrounded YÜnchou West Village, and took Liu Hu-lan to a temple for interrogation.

A company commander of the enemy army, thinking at first that he could bribe Liu Hu-lan, said to her: "Tell me who the Communist Party members are. If you tell me who one of them is, I'll give you 100 dollars, and if you say who two of them are, I'll give you 200 dollars." Liu Hu-lan answered fiercely: "I don't know!" Thereupon the enemy soldier changed his tactics and, threatening her, said: "If you don't talk, then I'll shoot you!" Liu Hu-lan answred angrily: "Don't know! I don't know, that's all! You can do what you like with me!" The enemy used various cruel punishments, beating her until she bled. It was as if Liu Hu-lan was forged of steel. She did not waver in the slightest. She cursed at the enemy and hit him in the mouth. The enemy soldier's methods became even more vicious. Before Liu Hu-lan's eyes, with his knife, he killed six militiamen who had been captured at the same time as she. He pointed to the knife and, threatening her, said: "I'll stab you too if you don't talk!" Liu Hu-lan stuck out her chest, saying: "Kill me then! A Communist Party member isn't afraid of dying!" Then she called out: "Long live the Communist Party! Long live the Communist Party!" It was in this way that the 15 year old Communist Party member calmly did her duty.

When Chairman Mao heard this news, he himself wrote an elegy in the following eight large characters:

"She was great in life
and glorious in death."

What vicious methods did the enemy use to threaten Liu Hu-lan? How did Liu Hu-lan deal with the enemy's threats?

Topic: War situation:
War of Liberation

Subtopics:
- War situations emphasizing civilian heroes
- Approved behavior

Central Theme:
- Behavioral:
    - Altruistic behavior:
        - Heroic self-sacrifice

Subthemes:
- Political:
    - Evils of Republican China:
        - Kuomintang oppression
    - Devotion and allegiance to the new society:
        - Devotion to the Party
    - Social conflict:
        - Oppression of the weak by the strong
    - Glorification of Mao:
        - Love of Mao for people
- Behavioral:
    - Prosocial aggression
- Informational:
    - Knowledge about Chinese Communist institutions, history, and/or personalities

32. TUNG TS'UN-JUI GIVES HIS LIFE TO BLOW UP A BUNKER

Tung Ts'un-jui was an outstanding battle hero of our Liberation Army. Already having attained the order of great merit four times and the second class order of merit twice, he offered up his own life heroically in the battle for the liberation of Lunghua in order to complete a difficult and glorious mission.

In May of 1948, our army liberated the county seat of Lunghua in Hopeh province. The troops entered the city. As they drew near to Lunghua Middle School, the enemy, who were holding a sturdy bunker, set up a heavy net of fire with about twenty machine guns and submachine guns, cutting off our army's advance. Two demolition squads had gone out to blow up the bunker, but neither had completed their mission. The general assault was about to begin, and the bunker had to be destroyed at once in order to open up a route of advance for the troops.

Tung Ts'un-jui clenched his fists and, with a firm glint in his eyes, said to the company commander: "Commander, I'll go and blow it up!" The company commander granted his request.

Under cover of a barrage of hand grenades, Tung Ts'un-jui, holding the explosives, dashed out into the smoke. He crawled forward, zigzagging from left to right. At about 40 meters from the bunker, the enemy fire was so thick that he could advance no further. Concealing himself in a hollow, he looked around carefully. He saw that the bunker was built on a bridge and that beneath the bridge there was a dry river bed. Thereupon he aimed a hand grenade at the bunker and, taking advantage of the thick smoke, dashed under the bridge.

The underside of the bridge was six or seven feet from the ground. There was no place along the bridge to set the explosives, and if he were to set the explosives on the ground, the blast would not reach the bunker. What could he do? In his anxiety, Tung Ts'un-jui's face was covered with sweat. At that moment, the call rang out for our army's assault party to begin their assault. Tsung Ts'un-jui knew that if he delayed one more minute many of his fellow soldiers might be sacrificed. Without stopping to think, with one hand he held up the explosives and with the other he pulled the fuse.

"Hlung!" There was a great roar that shook the earth. The enemy bunker was smashed. Tung Ts'un-jui had gloriously offered his young life. Our troops burst into the enemy lines, and the Red Flag was raised above Lung-Hua Middle School. The enemy had been completely annihilated, and Lung-Hua had been liberated.

The leaders, in acknowledgment of the martyr Tung Ts'un-jui's being a battle hero and a model Party member, decided to name the squad that he had led while he was alive the "Tung Ts'un-jui Squad." The soldiers in the Tung Ts'un-jui Squad swore that "they would always preserve the hero's glorious and heroic spirit."

The People's Government, in order to commemorate this people's hero, changed the name of the "Lunghua Middle School" to the "Ts'un-jui Middle School."

Discuss Tung Ts'un-jui's blowing up of the bunker. Listen to and write the paragraph beginning with "The underside of the bridge. . ." and ending with ". . . with the other he pulled the fuse."

Topic: War situation:
War of Liberation

Subtopics: War situations emphasizing military heroes
Approved behavior

Central Theme:
- Behavioral:
  - Altruistic behavior:
    - Heroic self-sacrifice

Subthemes:
- Political:

Devotion and allegiance to the new society:
    Devotion to PLA
    Devotion to the Revolution
Informational:
    Knowledge about Chinese Communist institutions, history, and/or personalities

33. THE HERO HUANG CHI-KUANG

One night in October 1952, the Chinese People's Volunteers staged a fierce counterattack against the invading American forces at Samkum. The enemy guns were firing madly from their foxholes, and the bullets were as thick as raindrops. Our troops could not break through.

The Battalion Commander said: "We must demolish the foxholes. Who can accomplish this mission?"

The Communications Clerk, Huang Chi-kuang at once stepped up and said: "I'll do it."

He picked up a hand grenade and, leading two soldiers, stepped bravely out of the trench. He said: "May the people of our motherland hear news of victory!" The three men then rushed out.

Not far from the foxhole, the two soldiers with him fell. Huang Chi-kuang was struck by two bullets, and he too fell to the ground.

He crawled along the ground. Looking at his two fellow-soldiers who had been sacrificed, he knew in his heart that the whole mission now depended on him. In pain, he crawled forward bit by bit. When he was very close to the foxhole, he clenched his teeth and raised his chest. He was just about to throw the hand grenade when a bullet struck and entered his chest. As he bled, he fainted.

A cool breeze revived him. He felt a severe pain in his chest. He seemed to be hearing his fellow-soldiers saying to him: "Comrade, you must complete your mission! Your motherland is waiting for you!" Using every bit of his strength, he threw the grenade. It exploded with a roar that knocked him unconscious. His fellow soldiers rushed forward, but not all of the enemy had been annihilated. The remaining machineguns still sounded, and the bullets were still flying.

The badly wounded Huang Chi-kuang came to again. He saw that the enemy machineguns were still firing. At that moment, he thought of his motherland, thought of the people of his motherland, thought of the Korean children who had lost their mothers . . . Suddenly he jumped up and rushed forward and used his chest to block the tongues of flame coming from the mouth of the machinegun.

Huang Chi-kuang sacrificed himself bravely. The soldiers, angrily shouting the slogan "Avenge Huang Chi-kuang! Avenge Huang Chi-kuang!," charged forward, took the enemy position, and annihilated more than 1200 of the enemy.

The hero Huang Chi-kuang is not dead, for he will live forever in our hearts.

What force caused Huang Chi-kuang to use his own chest to block the mouths of the enemy machineguns?

Topic: War situation:
  Korean War

Subtopics: War situations emphasizing military heroes
  Approved behavior

Central Theme:
- Behavioral:
  - Altruistic behavior:
    - Heroic self-sacrifice

Subthemes:
- Political:
  - Military conflict:
    - Defense against invaders
  - Anti-Americanism
- Behavioral:
  - Prosocial aggression
  - Achievement:
    - Diligence and persistence
- Informational:
  - Knowledge about Chinese Communist institutions, history, and/or personalities

34. THE INVENTION OF PAPER

Our ancestors created the written language long ago. At that time, there were no pens or ink and there was no paper. To record an event, a knife was used to carve the characters into a turtle shell or an animal bone. Later, brushes dipped in paint came into use, the characters being written on strips of wood or bamboo. These strips of wood and bamboo were strung together with rope and were known as books. This kind of book was very clumsy and heavy.

Later, silk was woven together from natural silk, and it was possible to write on it. Silk was lighter and more convenient than wood or bamboo strips, but it was very expensive, and it could not become widespread, being used by only a very small number of people.

The first method for making paper was invented by the laboring people two thousand years ago during the Western Han. They used to make floss silk by placing silkworm cocoons on mats, soaking them with water, and then beating them until they formed floss silk. After they took away the floss silk, they discovered that a thin layer of some substance still remained on the mat. They dried this material and, when they peeled it off, it was a sheet of paper. This was the earliest discover of paper in our nation. Unfortunately, the yield was very small and could not satisfy the needs of very many people.

One thousand nine hundred years ago, during the Eastern Han, there was a man called Ts'ai Lun. He took in the experiences of those before him and invented an even better method for making paper. The raw materials that he used were bark, hemp, scrap cloth, and wornout fishnets. He soaked these materials in water, beat them, and in this way made a kind of paper that was both light and cheap. In Ts'ai Lun's method of making paper, the raw materials were easy to obtain, and it could be made in large quantities. It was able to satisfy the needs of many people. For this reason, this method of making paper was handed down over the years. After this, improvements were continually made by the laboring people, and the paper that they made became more and more refined.

Our method of making paper was first transmitted to Korea and Japan, and later to Arabia and Europe. The Europeans did not learn to make paper until a thousand years after our ancestors.

Can it be said that paper was invented by Ts'ai Lun alone? Why? Memorize and recite the entire text.

Topic: Traditional China

Central Theme:
    Informational:
        Knowledge about traditional Chinese history, culture, and/or personalities

Subthemes:
    Political:
        Nationalism:
            National pride
    Behavioral:
        Achievement:
            Diligence and persistence

35. PLASTICS

The word plastic sounds a little strange, but actually we see plastic very often. We have all seen bakelite bowls, glass toothbrushes, and chemical squares. These things are all made of plastics.

There are many raw materials in nature which can be used to make plastics. For example, water, air, coal, oil, salt, limestone, and even kaoliang stalks and corn stalks can be used to make plastics. Of course it is not a simple business to manufacture plastics from these raw materials, but today, with the development of science and technology, plastics can be produced in large quantities.

Let's talk about making plastics from coal. The workmen first extract and refine the raw materials for making plastic from the coal. Then they heat the raw materials and chemicals together in a tank, making something that looks like molasses. This is called synthetic resin. After this, depending on requirements, various substances are added in order to make plastics having different kinds of properties. When fibers are added, the plastic is not easily broken. If asbestos is added, the plastic is heat-resistant. In order to make these products beautiful in appearance, various dyes can also be added. The many different kinds of plastics are made from different synthetic resins and from different ingredients.

There are very many kinds of plastics. Some are harder than steel, some lighter than wood, some as transparent as glass; some can be pressed into paper and some can be drawn out into thread. Plastic is a most obedient material and, like the clay with which children play, it can be made into any shape by the workmen just by pressing it into a mould.

Plastic can take the place of steel, wood, glass, and ceramics and can be made into many kinds of things. The combs, wallets, and pens that we use every day can all be made from plastic. Many parts of trains, automobiles, ships, airplanes, and even space rockets are made from plastics. Plastics can also be used to make houses and machines. Plastics have already become a widely used material.

What uses does plastic have? What things in nature can be used as raw materials for plastics?

Topic: Industry and aspects of a modern society

Central Theme:
    Informational:
        Basic scientific and technical knowledge

36. RIDDLES

An older and a younger sister both of the same length,
Who always go into the dining hall in pairs.
All the thousand flavors, sweet, sour, bitter, and pepper,
Are first tasted by them.
(Guess a kind of eating utensil.)

Topic: Social knowledge

Central Theme:
Informational:
Miscellaneous general knowledge

A thousand li spread out before the eyes;
Stones piled on each other are not a mountain.
There is the rumbling of thunder, but no rain falls.
Snowflakes swirl, but cold is not felt.
(Guess a kind of tool used in processing food.)

Topic: Industry and aspects of industrial society

Central Theme:
Informational:
Miscellaneous general knowledge

He wears an hibiscus on his crown;
His embroidered clothes were not cut out with shears.
He must indeed be a hero,
For when he sings a thousand doors and ten thousand windows open.
(Guess a kind of domestic bird.)

Topic: Rural life and agriculture

Central Theme:
Informational:
Miscellaneous general knowledge

37. CHAO CHOU BRIDGE

Over the Hsiao River in Chao Hsien of Hopeh Province, there is a large and famous stone bridge called Chao Chou Bridge.

Chao Chou Bridge is extremely imposing, being about 122 feet in length and about 28 feet in width. The bridge, big as it is, is built entirely of stones. It has no piers, there being a large crescent arch of about 112 feet. Above the greater arch at each of its ends there are two smaller arches, giving the appearance that four small ears have grown on the greater arch. This design is most ingenious. Ordinarily, the river water flows through the greater arch, but when there is a flood, the river water flows through the four smaller arches. This diminishes its resistance, so that the body of the bridge will not be damaged by the flood water. This design has other advantages too. Not only is it sturdy and attractive, but it saves stone, so that the bridge was constructed both well and economically.

Chao Chou Bridge was built during the Sui Dynasty and is more than 1300 years old. Its original form is still intact. Horsecarts and pedestrians continually come and go across the bridge.

Chao Chou Bridge is a miracle in the architectural history of our nation, and it is an exceedingly amazing piece of construction. The designer of the Chao Chou Bridge was a stonemason by the name of Li Ch'un. This great bridge, which imposingly bestrides the Hsiao River, amply represents the wisdom and talents of the laboring people of our nation.

Topic: Traditional China

Central Theme:
- Informational:
  - Knowledge about traditional Chinese history, culture, and/or personalities

Subthemes:
- Political:
  - Nationalism:
    - National pride
- Behavioral:
  - Conquest of natural environment
- Love of people:
  - Inherent virtues of the laboring people

38. THE GREAT HALL OF THE PEOPLE

One day Uncle Wang took me to visit the Great Hall of the People.

The main entrance of the Great Hall of the People has a truly impressive air about it! There are twelve light blue marble columns, as tall as a six or seven story building. It takes three or four grownups to encircle one of them. Inside the great gate is the central hall. From the ceiling of the central hall there hang five large crystal chandeliers, which glitter on the marble floor, and which reflect an inverse image of a person.

Uncle Wang took me into the auditorium. How truly big it looked to me! In amazement, I began to count the seats in the auditorium. Uncle Wang stopped me, saying: "There's no use counting! There's enough to keep you counting all day! The three tiers can seat, altogether, more than 9,600 people. When you add to that the more than 300 seats on the platform, it can seat 10,000 people!"

Uncle Wang also pointed out to me that the delegates' tables all had microphones, so that the representatives could speak without leaving their places. I looked up and saw that there were several hundreds of lights in the ceiling, which was just like a sky filled with stars. These surrounded a large red lamp in the shape of a five-pointed star that gave off a bright light.

I said in admiration: "It's really beautiful! It's really beautiful!"

Coming out of the auditorium, we went to look at the banquet hall.

When you enter the banquet hall, it really makes your eyes swim. You don't know where to look next! There are colored paintings covering the columns and the ceiling. Within the hall are placed rows on rows of large round tables and leather chairs. Uncle Wang said that it was possible to hold a banquet for 5,000 people here!

It was almost noon, and the sunlight outside was very strong, but there was a gentle breeze passing through the banquet hall. When I looked, all of the great glass windows of the banquet hall were tightly closed. Where was the breeze coming from?

Uncle Wang seemed to have read my mind. Pointing to some circular ornaments in the ceiling which were bordered with wooden frames each carved with flowers, he said: "The breeze is coming from there!" It turned out that they were vents. Uncle Wang said that there were vent pipes in them and that in summer it blew a cool breeze in, while in winter it blew a warm breeze in, so that the air in the building is always fresh and it is like spring all year round.

I asked quickly: "How long an air pipe does it take?"

Uncle Wang said: "Altogether the air pipe is 52 li in length. But that's not so long! If you add together all the electric wire that is used in the lights in this building, it comes to more than 1,300 li in length, which is just as long as the railroad from Peking to Tsinan!"

Then Uncle Wang told me: "Our Great Hall of the People was designed in September 1958. Work on it was begun in October and the work was completed by the end of August 1959. Such speed is really rare in the world!" If it weren't for the Party Line and the diligence of the designers and the workmen, this great accomplishment might never have been made!"

I said hastily: "The workers in the capital are truly great!"

Uncle Wang said: "Not only did the workers of the capital work on building this big hall, but so did those of every province, city, and autonomous region in the entire nation. People in all fields in the capital did a great deal of voluntary labor. This great Hall of the People is a result of the cooperation of the people of the whole nation!"

What did this little friend see in the Great Hall of the People?

Topic: Aspects of Communist China:
Peking

Subtopic: Industry and aspects of a modern society

Central Theme:
- Informational:
  - Knowledge about Chinese Communist institutions, history, and/or personalities

Subthemes:
- Political:
  - Nationalism:
    - National pride
  - Love of people:
    - Love for the laboring people
- Behavioral:
  - Collective behavior:
    - Cooperation in a common endeavor

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1. NATIONAL ANTHEM OF THE PEOPLE'S REPUBLIC OF CHINA

Arise!
We're not willing to be slaves.
We'll build our flesh
Into our new Great Wall!
The peoples of China have come to their most dangerous time;
Each person has been forced to let out his final roar.
Arise! Arise! Arise!
We the masses are of one mind.
Advance, risking the enemy fire!
Advance, risking the enemy fire!
Advance! Advance! Advance!

Topic: Aspects of Communist China:
- National anthem

Central Theme:
- Political:
  - Devotion and allegiance to the new society:
    - Devotion to the Revolution

Subthemes:
- Political:
  - Military conflict:
    - Liberation of Chinese people
- Behavioral:
  - Prosocial aggression
  - Collective behavior:
    - Cooperation in a common endeavor
- Informational:
  - Knowledge about Chinese Communist institutions, history, and/or personalities

2a. EVERYONE LOVES MAO TSE-TUNG

The stars in the heavens cannot be counted.
All the stars face toward the North Star.
The people of China, six-hundred-million strong,
All love Mao Tse-tung.

Topic: Mao

Central Theme:
- Political:
  - Glorification of Mao:
    - Devotion to Mao

2b. EVER SINCE THE PARTY LINE

Gold fills the earth and silver fills the hills;
Everywhere there are rivers of food.
Ever since we've had the Party Line,
The song of the leap forward has not ceased.

Topic: Aspects of Communist China:
- Party

Central Theme:
- Political:
  - Benevolence of the new society:
    - Benevolence of the Party

Subthemes:
- Political:
  - Benevolence of the new society:
    - Improved conditions under the new society
- Behavioral:
  - Achievement:
    - Diligence and persistence

2c. A COMMUNE IS LIKE A SHIP

A commune is like a ship;
The east wind swells its sails.
The helmsman is our Chairman Mao,
And there are six hundred million at the oars.

Topic: Mao

Central Theme:
- Political:
  - Glorification of Mao:
    - Mao as leader

Subtheme:
- Behavioral:
  - Collective behavior:
    - Cooperation in a common endeavor

3. A WOUNDED MAN'S WISH

During the War of Resistance against Japan, there was a field hospital in a village to the northeast of Yenan. In the hospital there was a wounded man who had just been brought from the eastern bank of the Yellow River. His wounds were very serious.

The nurses taking care of him knew that his injury could not be healed, and they were very sad.

Suddenly the wounded man opened his eyes wide and called: "Chairman Mao, I want to see Chairman Mao!" After that, he kept muttering over and over: "Chairman Mao, Chairman Mao . . ."

The nurses didn't know what to do but to soothe him said: "Do you want to see Chairman Mao? We will think of a way to tell him."

There were tears in the eyes of the wounded man, and with great effort he said: "Chairman Mao is very busy. I don't think he would have the time to come. But, still, I want to see him very much!"

The nurses thought that since Chairman Mao was busy all day with the affairs of the nation and since he lived some 40 li from the hospital, he couldn't come. But since the wounded man wanted to see him so much, there was no reason for not putting through a telephone call to tell Chairman Mao.

As soon as Chairman Mao received the call, he at once mounted his horse and raced to the hospital. When he arrived at the hospital gate, the horse was panting for breath and was covered with sweat.

Quickly Chairman Mao went in to see the wounded man. The wounded man had already lost consciousness. A nurse spoke into his ear: "Chairman Mao has come to see you!"

Suddenly the wounded man's eyes brightened, and he fixed his eyes on Chairman Mao. His lips moved as if to say: "Ah, it's Chairman Mao! I've seen you. . .you. . ."

He used up the last of his strength in trying to grasp Chairman Mao's hand. Chairman Mao bent down and, grasping his hand, said into his ear: "You are a good comrade of our Party. We will never forget you."

Chairman Mao observed the state of his wound. His blood had almost all flowed out of him. The wounded man slowly closed his eyes, and a smile appeared on his face.

From what sentences in the text can one see Chairman Mao's concern for the wounded man?

Topic: Mao

Subtopic: War situation:
War of Resistance against Japan

Central Theme:
- Political:
  - Glorification of Mao:
    - Devotion to Mao

Subthemes:
- Political:
  - Glorification of Mao:
    - Love of Mao for people
- Behavioral:
  - Altruistic behavior:
    - Heroic self-sacrifice
- Informational:
  - Knowledge about Chinese Communist institutions, history, and/or personalities

Remarks: See Analysis, appendix to Chapter 1.

4. A WOOLEN BLANKET

In February 1942, we escorted Comrade Liu Shao-ch'i to Shantung. Each time we bivouacked during the first few days, we first set up quarters for Comrade Shao-ch'i. But Comrade Shao-ch'i always waited until all of the soldiers had places to live before going into his room. Later, as soon as we arrived in a bivouac area, we set up the quarters for the soldiers so that they could rest a little earlier and so that we could ease the weariness of Comrade Shao-ch'i. Who could have known that this procedure would upset Comrade Shao-ch'i even more? He himself set up the quarters for the soldiers, giving the better rooms to them, while he stayed in a room of poor quality.

One evening, Comrade Shao-ch'i stayed in a tool shed. There was no door to the tool shed, and all he could do was hang up a ragged blanket to keep out the wind. The February nights were very cold, and the north wind blew at the blanket, rushing into the room. I was sleeping in another shed and, fearing that Comrade Shao-ch'i would catch cold, I put on my clothes and went to see him. When I reached the front of the shed, I saw a faint light coming through the holes in the ragged blanket. When I raised it and looked, there was Comrade Shao-ch'i reading a book by candlelight. He read for a while and then put down the book. Rubbing his cold hands together, he looked at the guard curled up beside him and then gently placed the overcoat covering his legs over the guard. As I watched this scene, I was so moved that I wanted to shout: "Comrade Shao-ch'i, your health is important!" But, fearing that I might startle Comrade Shao-ch'i, I did not call out.

I hurried back and took the woolen blanket from my own bed, and, pulling up the ragged blanket that blocked his door, I went into the shed in which Comrade Shao-ch'i was staying.

Comrade Shao-ch'i looked at me and, putting his book down, asked: "Why aren't you sleeping yet?"

I nodded my head and covered Comrade Shao-ch'i's legs with the woolen blanket. Comrade Shao-ch'i refused it for some time before finally accepting it. I was very happy and, seeing on my way back that the soldiers were all fast asleep, I went to bed. Although I was short one blanket and my body was a little cold, my heart was warm.

I gradually fell asleep and in the darkness felt ever warmer as I drifted deeper into sleep. The next morning when I got up, I found the blanket that I had given to Comrade Shao-ch'i covering my body. When I went out and asked the sentinel on duty, I learned that as soon as I had fallen asleep Comrade Shao-ch'i had covered me with the woolen blanket.

When I went to see Comrade Shao-ch'i, he didn't mention the blanket. The first thing he asked was: "Did the soldiers sleep well?"

I answered: "They slept very well."

Comrade Shao-ch'i nodded his head, smiling.

From what passages in the lesson can one see Comrade Liu Shao-ch'i's concern for the soldiers?

Topic: Other Chinese leadership personalities:
- Liu Shao-ch'i

Subtopics: War situations:
- War of Resistance against Japan
- Approved behavior

Central Theme:
- Political:
  - Benevolence of the new society:
    - Devotion of the leaders to the welfare of the common people

Subthemes:
- Behavioral:
  - Altruistic behavior:
    - Service to others
  - Internal reward and satisfaction:
    - Happiness in doing what is right
- Informational:
  - Knowledge about Chinese Communist institutions, history, and/or personalities

5. I LOVE MY RED SCARF

I love my red scarf,
As I love my life.

It is a corner of the Red Flag,
And it is dyed with the fresh blood of martyrs.

When I haven't completed my arithmetic problems,
It tells me that I must finish my work.
When I'm not paying attention to lectures in class,
It tells me I must listen intently.

As soon as I think of my red scarf,
I put my clothes and school supplies in neat order.
As soon as I see my red scarf,
I'm especially pleasant to my classmates and especially
respectful to my teachers.

Once I told a lie to my mother,
And my red scarf at once told me to make amends.
Whenever someone wants to borrow my water colors,
My red scarf answers for me.

There was a child who liked to quarrel.
I told him about the truth of solidarity.
I didn't know these truths at first,
But my red scarf understands everything.

My red scarf also wants me to protect public property,
And my red scarf wants me to love labor.
With my red scarf, I can overcome any hardship;
With my red scarf, I fear neither violent storms nor
raging winds.

I love my red scarf,
As I love my life.
It is a corner of the Red Flag,
And it is dyed with the fresh blood of martyrs.

Why should we love the red scarf?

Topic: Approved behavior

Subtopic: Aspects of Communist China
Pioneers

Central Themes: (Score 1 each.)
- Political:
  - Devotion and allegiance to the new society:
    - Devotion to Pioneers
- Behavioral:
  - Achievement:
    - Diligence and persistence

- Social and personal responsibility:
    - Honesty
    - Neatness and order
    - Protection of public property
- Love of labor
- Collective behavior:
    - Solidarity and anti-individualism

6. SPARKS FROM A TELEGRAPH POLE

One evening it was raining. I and Yao Chien-chün were walking home through the rain along an out-of-the-way road. Suddenly I saw sparks spewing from a transformer atop a telegraph pole. I said to Yao Chien-chün: "Look! There's electricity coming from that transformer. Someone ought to watch it and someone ought to hurry and report it to the Electric Bureau!" Yao Chien-chün looked all around. There was not a sign of anyone on the road, and except for the falling rain there was not a sound. Involuntarily he grew afraid and said: "We'd better go in a hurry. It's dangerous here."

"No, I'll stay and stand guard so that no one will come near and have an accident. Go quickly and report it, so that the Electric Bureau can send someone to repair it. Okay?"

As Yao Chien-chün listened to what I said, his Young Pioneer's sense of responsibility made him brave, and he said: "I'll stand guard here, and you go to report. You can run faster."

I ran at top speed. I had run halfway, but I couldn't find any place with a public telephone. I was so worried I didn't know what was best to do. Suddenly, I saw a militia uncle at a crossroads. I immediately ran up to him and tugged at him, saying: "Uncle! Quick! Quick! There's a fire! There's a transformer on fire down there!"

When the militia uncle heard there was a fire, he asked me exactly where it was and went at once to a police box to telephone the Electric Bureau. After that, he hurried with me to the place where the accident was. The sparks on the telegraph pole were flashing and spewing out more and more violently. Yao Chien-chün, wet from the rain, was standing guard near the telegraph pole. He had not budged an inch.

The militia uncle asked: "Is he your classmate?"

I answered: "He is. He's been standing guard here so that no one would come near and come in contact with the electricity."

The militia uncle wiped Yao Chien-chün's wet hair and said: "Thank you, Young Pioneers! Hurry home. I'll stand guard here."

I and Yao Chien-chün said goodbye to the militia uncle and returned home through the rain.

The next day on the way to school, I passed by that road again and saw that a new transformer had already been put on the telegraph pole.

Why was Young Pioneer Yao Chien-chün afraid at first? Why did he become courageous later?

Topic: Approved behavior

Subtopic: Aspects of Communist China:
Pioneers

Central Theme:
- Behavioral:
  - Altruistic behavior:
    - Heroic self-sacrifice

Subthemes:
- Political:
  - Benevolence of the new society:
    - Benevolence of the militia
  - Devotion and allegiance to the new society:
    - Devotion to Pioneers
- Behavioral:
  - Social and personal responsibility:
    - Protection of public property

7. CLEANING A WALL

Every time I walked down the lane by the school, I felt unhappy. On the wall, which had once been very clean, someone had scribbled pictures and had written characters with chalk. What made a person the most angry was one crooked chalk line several feet long. It was probably drawn by someone as he walked along and who had stopped once the chalk was used up. I often thought about how it might be possible to get the wall clean again.

At one of the group meetings of the Young Pioneers, I brought up this problem. After a discussion, everyone decided that on Sunday afternoon the whole group would get to work and clean the wall in the lane. We also talked about how to clean it and how to divide the work at the meeting.

When Sunday afternoon came, all of our classmates in the group gathered in front of the school gate. We had all kinds of tools: water buckets, brooms, brushes, rags . . . As soon as the group leader gave the order, everyone began to work on the section for which he was responsible.

I, Lu Chien-wen, and Chao Shu-fang were responsible for the south half of the lane. We started working diligently. Chao Shu-fang was patient and precise. He dipped his brush into the water and brushed bit by bit until in a little while there were no chalk-written characters to be seen and there was not a trace of the pictures. Lu Chien-wen, who is by temperament too hasty, would throw a whole bucket of water at the wall all at once and then scrub. Not only did this waste water, but it also did not get things clean. Once the water dried, some of the chalk marks reappeared and the wall had to be scrubbed again. Our other classmates were very diligent, but some of them were too excited, and their bodies and faces got all covered with mud. The one who scrubbed the fastest and the best was Sun Shou-jung. He was responsible for brushing a section of the wall that was made of broken bricks. That section of the wall was very difficult to scrub because it was covered with bumps. He rubbed them with a wet rag through the tips of his fingers. rubbing them rapidly and rubbing them clean. The group leader told everyone to study (hsüeh-hsi) from him if they wanted to find a way to complete their task better and faster.

While we were cleaning the wall, there were a number of children living nearby who crowded around us to watch. As the group leader scrubbed, he said to them: "Look how much work has to be done to scrub the wall! After this, if you see anyone drawing on the wall, explain to them and tell them not to draw." The children all agreed, and one of them said: "After this, I won't draw on the wall any more."

By four o'clock we had completed our work victoriously. When everyone looked at the wall, which had been scrubbed so clean, they felt an inexpressible happiness in their hearts.

Topic: Approved behavior

Subtopic: Aspects of Communist China:
Pioneers

Central Theme:
- Behavioral:
  - Social and personal responsibility:
    - Protection of public property

Subthemes:
- Behavioral:
  - Achievement:
    - Diligence and persistence
  - Collective behavior:
    - Cooperation in a common endeavor
  - Internal reward and satisfaction:
    - Happiness in doing what is right

8. A HUMAN BRIDGE

This is a story from the War of Liberation.

An heroic regiment of the Liberation Army had been pursuing the enemy, and the army, after a 100-mile forced march, had caught up with them near a town the route to which was blocked by a river. The river was more than 30 feet wide, and the current was very swift. The reactionary troops had been forced to flee to the town by the attacks of the heroic regiment of the Liberation Army.

The heroic regiment opened its attack on the town. The enemy army resisted to the death from the other side of the river. There was no bridge over the river, and our army could not cross. The company commander immediately ordered the third squad to make a bridge and the second squad to give them cover. As soon as Squad Leader Ma of the Third Squad received the order, he started to carry it out at once. At first he couldn't find any equipment for making a bridge, and he had to use only the two wooden ladders that they had. Squad Leader Ma took the lead and led the soldiers in jumping into the cold, swift current. The men's bodies served as the bridge supports, and the ladders, which they held on their shoulders, served as the bridge. The leader of the First Squad, seeing that the bridge was still not firm, immediately called out: "It's still short of supports. We'll serve as bridge supports!" "Good! We'll be bridge supports!" the soldiers of the First Squad responded and at once jumped into the swift current. Together, the soldiers of the two squads held up the "human bridge," some holding it up with their arms and some holding it up with their shoulders.

The soldiers making up the bridge shouted to the officers and men on the shore: "Cross with courage! Comrades, cross! We guarantee it!"

The attacking troops, braving the enemy's sweeping fire, quickly passed over this "human bridge." Some of them slipped and fell. The comrades comprising the bridge used their heads to prop them up so that they could crawl back on. Some of them stepped on the shoulders of the men holding up the bridge, who raised their shoulders and let the men pass safely. Some of them fell into the river, and the bridge men pulled them back up.

The bridge men, immersed in the cold November current, were so cold that their teeth chattered. The bridge started to shake and gradually dropped. One of the soldiers called out: "Close your mouths, grit your teeth, stand tall, and complete the mission!" The leader of the First Squad also called out to everyone to renew their energies so that all of the troops could pass over. One of the soldiers began to sing loudly: "A field army fears nothing, hardships and difficulties cannot frighten us . . ." Everyone began singing with him.

The attacking troops, who had crossed to the opposite bank on the "human bridge," annihilated the enemy in the town.

After the battle had been brought to a close, the officers and men all said in praise: "This 'human bridge' was the bridge that led us to victory."

Topic: War situation:
    War of Liberation

Subtopics: War situation emphasizing military heroes
    Aspects of Communist China:
        PLA
    Approved behavior

Central Theme:
- Behavioral:
    - Altruistic behavior:
        - Heroic self-sacrifice

Subthemes:
- Political:
    - Devotion and allegiance to the new society:
        - Devotion to the Revolution
    - Military conflict:
        - Liberation of China
- Behavioral:
    - Collective behavior:
        - Cooperation in a common endeavor
    - Prosocial aggression
- Informational:
    - Knowledge about Chinese Communist institutions, history, and/or personalities

9. MAILING BACK A KITCHEN KNIFE

In October 1949, when the Liberation Army was advancing toward the southwest, one of its divisions was following a highway westward. One day they marched 80 li[1] and bivouacked in a market town.

The cooking squad comrades opened up their oil and salt packs and prepared to cook. Suddenly, Lao Ch'ien, one of the cooks, took a kitchen knife from Hsiao Wang's pack and said anxiously: "Oh, no! Oh, no! What are we going to do?"

"What's the matter?" asked the chief cook anxiously.

"Last night I borrowed this kitchen knife from an old man in I-Chuang, and when I finished using it I put it down on top of the pack. We travelled rapidly today, and Hsiao Wang has carried it here." When he had said this, everyone was stunned.

"Eighty li, that's 160 coming and going. If we go back, we won't be able to catch up with the division," someone said.

The chief thought a while and said: "I have it! I just saw a post office on the east side of the town, so we can mail the kitchen knife back to the old man. We can go to the post office and discuss whether this will work."

Fortunately, the lights in the post office were still lit. Someone was sitting there sorting letters and putting on the postmarks. The squad chief went in and said: "Comrade, we'd like to send a kitchen knife, registered mail. How much will it be?" As he spoke, he placed the kitchen knife on the counter.

The man in the post office was startled and for a moment did not answer. The squad chief, who was afraid that he might not be willing to send it, quickly told him the reason, explaining: "In our division, to borrow an old man's things and not return them is a violation of the law of the masses, so we must send the knife back!"

"Ah, that's what it's all about. Well, then, the mailman will take it back."

Lao Ch'ien explained that the owner of the knife lived in I-Chuang and that his gate faced south and that it was the fourth house from the west end of the town. The man in the post office wrote this address on a piece of paper. After that, Lao Ch'ien began to argue with the man in the post office over the matter of postage. Lao Ch'ien said: "The Liberation Army preaches fairness. What reason is there for mailing something without paying for it?" But the man in the post office was firm about not accepting payment and said: "Comrades, please go ahead with your army with an easy mind. We guarantee to send this knife back to its original owner."

The man in the post office waited for Lao Ch'ien and his group to leave and then added one sentence to the piece of paper: "The Liberation Army takes not so much as a needle or a thread from the masses."

The next day the mailman handed the knife and the note to the original owner of the knife.

What does the story of mailing the knife show?

Topic: Approved behavior

Subtopic: Aspects of Communist China:
PLA

Central Theme:
Political:.
Benevolence of the new society:
Benevolence of the PLA

Subthemes:
Political:
Devotion and allegiance to the new society:
Devotion to PLA
Love of people:
Love for the laboring people

[1] About 30 miles. (Trans.)

Behavioral:
- Social and personal responsibility:
  - Honesty
  - Performance of social obligations

10. THE WATERMELON BROTHERS

During the War of Liberation, there were in our village two brothers named Li, who made their living from growing watermelons. Lao Ta's melon field was at the edge of the highway to the east of the village, while Lao Erh's melon field was at the edge of the highway to the southwest of the village.

Once when the watermelons were ripe, a unit of the Kuomintang reactionary troops came along the highway to the east of the village. When they saw the watermelons in Lao Ta's field, they ran at once into the field and began picking and eating the melons. In a little while, they had eaten up more than a mou of watermelons. All that was left were the rinds and seeds.

Not long after, the People's Liberation Army came. They were walking along the highway to the southwest of the village and passed by Lao Erh's melon field. When Lao Erh heard that troops were passing through, he was so worried he didn't know what to do. He thought: "Now my melons will be done for." He took a knife and ran quickly to his melon field, where he sat down, saying to himself: "I'll sit here and watch. If anyone picks one of my melons, I'll drive him away!"

The Liberation Army went by.

"How well these watermelons have grown!" "Good melons--they must weigh more than 20 chin a piece!" "There aren't many watermelons as big as these!" They all said these things in praise of the melons.

When Lao Erh heard the soldiers praising how well his melons had grown, he was even more frightened. But the strange thing was that, even though they talked like that, they kept marching ahead without stopping. Lao Erh looked at the column. He couldn't see the head of the file of troops, nor could he see the end. He said to himself: "This must be the Liberation Army!" He stood up and, picking some of the biggest melons with his knife, cut them open, their fresh red flesh exposed, and placed them at the side of the road.

Lao Erh said to the passing soldiers: "Have some watermelon, Comrades!" But no one answered.

Lao Erh thought that the soldiers hadn't heard him, so he raised his voice and said very loudly: "You're thirsty from marching. Have one!"

The soldiers said in unison: "We won't eat any. Thank you, old man!"

Lao Erh was upset and shouted loudly: "When I saw the Liberation Army, I cut open these melons. Why won't you eat them?"

A sixteen or seventeen year old signal man was passing, and he asked Lao Erh: "Old man, are you selling melons here?"

Lao Erh said: "I don't want money for these melons. Take one if you want!" As he spoke he held out a melon to the signal man.

"I won't take it! I won't take it!" said the signal man as he passed by without stopping.

Lao Erh stood holding up the watermelon in astonishment. The soldiers kept on marching shoulder to shoulder toward the southwest. To the front he could not see the head and to the rear he could not see the end.

Why did Lao Erh fear that the soldiers would eat his melons and then in the end hold up the melons to give to them?

Topic: Comparison of old and new societies

Central Theme:
- Political:
  - Benevolence of the new society:
    - Benevolence of PLA

Subthemes:
- Political:
  - Evils of Republican China:
    - Kuomintang oppression
  - Devotion and allegiance to the new society:
    - Devotion to PLA
- Behavioral:
  - Altruistic behavior:
    - Service to others

Remarks: See Analysis, appendix to Chapter 1.

11. THE LITTLE MESSENGER

During the War of Liberation, there was, in one of the cavalry companies of the Chinese People's Liberation Army, a fourteen year old messenger boy by the name of Ma-lin.

Once, Ma-lin received orders to scout out Pali Village, which was being held by the Kuomintang reactionaries. He disguised himself as a boy collecting firewood and, carrying a bamboo basket, he went along picking up firewood. Near the village he sat by a ditch to rest, keeping an eye out for enemy activity.

Suddenly, an enemy soldier ran out from a blockhouse and, pointing at Ma-lin with his leather whip, said: "What are you up to?"

Ma-lin calmly pointed to the bamboo basket at his side and said: "Gathering firewood."

"Nonsense! You're a little spy and you've come to look for information for the Communist Party!" The enemy soldier was shouting loudly and had a fierce look in his eyes. Then he looked around and with a grunt said: "Where do you live?"

"At the east of the village."

"Well, then, take me to see," said the cunning enemy soldier with a sneer. Tapping the pistol at his side, he said menacingly: "Little thing, if you're lying, I'm going to shoot you on the spot!"

"This is bad! What am I going to do now? Could the enemy soldier have found out I'm a spy?" Ma-lin stood up, the skin of his scalp tight, and walked toward the east end of the village. As he walked, he thought: "He can't have. The enemy soldier can't have found out. But I don't know anyone in this village. Who can cover for me?" When this thought occurred to him, he became very worried.

When they reached the east end of the village, Ma-lin saw a thatched hut and pointed to it, saying: "That's my house."

By chance a woman came out of the hut, and Ma-lin rushed up to her crying: "Mother! He wants to shoot me. He says I'm a spy and that I'm looking for information for the Communist Party."

Ma-lin's unexpected action gave the woman a start. But she understood very quickly. She held Ma-lin tightly as if he were her own son and even called him by her son's name. She said: "Camel, don't be afraid! What does a child know about spying? The officer here is just teasing you!"

There was nothing the enemy soldier could do and, giving the woman an angry stare, he turned and went.

Ma-lin, under the woman's protection, completed his scouting mission. The next day, pretending to leave the village to gather firewood, he went back to the cavalry company, where he reported the information he had discovered to the company commander and to the political officer.

The following night, the cavalry company surrounded Pali Village and completely annihilated the enemy.

From this time on, the soldiers in the cavalry company affectionately called Ma-lin by his new name--Camel.

How did Ma-lin get his new name, "Camel"?

Topic: War situation:
- War of Liberation

Subtopics: War situations emphasizing military heroes
- Aspects of Communist China:
  - PLA
- Approved behavior

Central Theme:
- Behavioral:
  - Altruistic behavior:
    - Heroic self-sacrifice

Subthemes:
- Political:
  - Evils of Republican China:
    - Kuomintang oppression
  - Devotion and allegiance to the new society:
    - Devotion to PLA
  - Deception:
    - Spying and spies
    - Deception cleverness
- Behavioral:
  - Prosocial aggression
  - Techniques for resisting enemy invasion and occupation

12. TO SAVE A FISHERMAN'S LIFE

One afternoon in the winter of 1957, a class 8 to 9 gale suddenly arose in the Chou-Shan fishing grounds. Many of the fishing boats that had been out to sea were not able to get back in time and were caught and driven by the violent winds and giant waves.

When the Chou Shan Naval Installation heard this news, it immediately sent some dozen gunboats out to the rescue.

The gunboats directed their powerful searchlights out into the blackness of the night and, avoiding the shoals, groped their way ahead in an attempt to rescue the fishermen in distress.

"There's a black shadow ahead!" This was the report of a soldier on watch on one of the gunboats. This soldier had already been on watch for several hours. The storm was so bad that, to keep himself from being carried away by the huge waves, he had tied himself tightly to an iron post with hemp rope. His eyes were swollen from the seawater, but he stuck to it. This was the fourth time he had found a fishing boat in distress. The mast of the fishing boat was broken, and the five fishermen who were on the boat were helpless before the wind and the waves. The soldiers thought of every means they could and finally tossed out a line, with which they steadied the fishing boat and by means of which they rescued the fishermen one by one.

Another of the gunboats, Boat No. 23, which was very light, was itself tossed up and hurled down as the giant waves rose and fell. The men on the boat, paying no heed to their danger, successively saved five fishing boats that were about to sink. As the storm grew more violent, Boat No. 23 again discovered a fishing boat that was being spun round and round in the eddies made by the giant waves. The boat captain abruptly issued the order: "Prepare your life-jackets and your lines. Advance!" Boat No. 23 sped to the fishing boat like an arrow. Suddenly it was submerged by a series of waves, but in a little while it worked its way out of the waves and latched onto the fishing boat.

With the help of the navy, all of the fishermen escaped from danger. But this storm resulted in heavy damage to the fishing boats. The navy units sent out many of their engineers to help the fishermen repair their boats. The fishermen said with emotion: "The Liberation Army is truly the army of the people."

Why did the soldiers save the fishing boats in distress? Why did the fishermen say that the Liberation Army was truly the army of the people?

Topic: Approved behavior

Subtopic: Aspects of Communist China:
PLA

Central Theme:
- Behavioral:
    - Altruistic behavior:
        - Heroic self-sacrifice

Subthemes:
- Political:
    - Benevolence of the new society:
        - Benevolence of the PLA
    - Devotion and allegiance to the new society:
        - Devotion to PLA
- Behavioral:
    - Achievement:
        - Diligence and persistence

13. WHY WE MUST PREDICT THE WEATHER

When elementary pupils want to go out on a trip, they wake up in the morning and ask: "How is the weather today? Is it a clear day or a cloudy day? Is it going to rain? Is it going to be windy?"

When sailors prepare to set sail or aviators prepare to take off, they must know what the weather is going to be like. When there is a heavy fog, it is very dangerous on the seas. Ships that cannot see what is around them move ahead blowing their fog horns so that other ships will know they are there. If one is careless and runs into another boat, the boat may be damaged and sink, and people may be injured or lose their lives. Flying is also very dangerous in a heavy fog. If a pilot cannot see clearly, he will have a great deal of difficulty landing.

Storms that arise suddenly are also very dangerous to sailing and aviation. If we can know beforehand that there is going to be a gale or that there is going to be a rainstorm, then we can avoid the danger. When the weather is about to turn bad, steamships do not set out to sea and airplanes do not take off.

If the weather is not appropriate to the season, agricultural crops may be endangered. If it doesn't rain in the spring and summer, and if watering is not done in time, then the crops may wither and die. If there is too much rain during the harvest season and the crops are not gathered in time, they may become damp and rot. Typhoons, rainstorms, hail, frost, and cold waves are also very dangerous to agriculture. If we know in advance what changes there will be in the weather, then we can make preparations against drought, heavy rains, wind, and freezing, and can plant and harvest at the proper times.

Before the Liberation, there were few weather observatories and weather stations in our nation. After the Liberation, there was a rapid development in meteorology, and weather observatories and weather stations were set up all over the country. Many of the people's communes also established weather outposts. There are even weather observatories and weather stations in such thinly populated places as the Tibetan and Tsinghai plateaus, the Pamir Plateau, and the Gobi Desert. The weather observatories and weather stations usually send out weather reports, in this way safeguarding shipping and aviation and benefiting agricultural production. The damage from typhoons, rainstorms, hail, frost, and cold waves can also be greatly diminished.

Topic: Nature

Subtopic: Industry and aspects of a modern society

Central Theme:
    Informational:
        Miscellaneous general knowledge

Subtheme:
    Political:
        Benevolence of the new society:
            Modernization under the new society

14. MOUNTAIN SONG OF A RICH HARVEST

In October the rice is ripe and yellow,
And the fields and the earth flash with gold.
The commune members are happy,
They rise early and rest late, busy with the harvest.

The rice plants bend like golden hooks,
Each golden hook reflecting the sun.
From the distance it is a golden sea,
And in the communes there is another rich harvest this year.

The mountain harvest songs sound over the land,
Each person singing in his own way;
The songs are different but the thought is the same,
All thanking Mao Tse-tung.

There is no end to the singing of the mountain songs,
Just as rivers flow on.
Forever following the Communist Party
Assures a rich harvest of food.

Topic: Rural life and agriculture

Subtopic: Aspects of Communist China:
Communes

Central Theme:
- Behavioral:
  - Responsiveness to and affiliation for nature and farm life

Subthemes:
- Political:
  - Devotion and allegiance to the new society:
    - Devotion to communes
    - Devotion to Party
- Glorification of Mao:
  - Devotion to Mao

15. ONCE I SERVED AS A WORK RECORDER

The fall moonlight was especially bright,
And the fall breeze was especially cool.
This evening we had early made our plans
To go to the threshing ground and play blindman's buff.

After supper, as I was just about to go out,
Father called me aside.
He said that the work recorder had gone to a meeting,
And that the team needed my help in figuring the work points.

As soon as I heard, my heart was very happy.
I could think about the threshing ground again.
Before I had a chance to nod my assent,
Father was taking me to see the team chief.

The team chief gave me a seat
And gently turned up the oil lamp.
There were several uncles in the room,
And their eyes all fell upon me.

I opened the account book and wrote without stopping,
My abacus ringing da-da-da.
There was an endless pounding in my chest;
Not even an arithmetic exam was as tense as this.

Outside my companions called and called,
Not expecting me to be inside reckoning accounts.
How happy it is to work for the team!
How could playing blindman's buff ever compare?

As the third lamp wick burned down,
I finished reckoning the final account.
The team chief smiled at everyone and said:
"This student truly deserves our praise."

What work have you done for the team? Discuss your own experiences.

Topic: Approved behavior

Subtopic: Aspects of Communist China:
Communes

Central Theme:
- Behavioral:
  - Altruistic behavior:
    - Sacrifice of egoistic motive for higher goal

Subthemes:
- Political:
  - Devotion and allegiance to new society:
    - Devotion to communes
- Behavioral:

Love of labor
Achievement:
    Desire to achieve
Internal reward and satisfaction
    Satisfaction from accomplishment of a task

16. FOOD CROPS

Crops that are planted in the fields and which serve as food for people are called food crops. Wheat, rice, corn, sorghum, millet,and sweet potatoes are food crops.

Wheat

Wheat is one of the major food crops and, for the most part, is produced to the north of the Yangtze River.

The roots of wheat are fibrous roots. The stalks of the wheat plants are hollow and have nodules. The wheat leaves are narrow and long, and the lower leaves are wrapped around the stalk. The flowers of the wheat plant are not bright, the buds being small with many buds clustered together. After the flowers fade, the wheat grows out from the flower.

There are two kinds of wheat. The kind that is planted in the fall and that is harvested at the beginning of summer in the following year is called winter wheat. The kind that is planted in the spring and that is harvested at the end of the summer in the same year is called spring wheat.

Wheat is ground into flour, from which many kinds of foods can be made, such as cakes, steamed rolls, vermicelli, etc. The wheat stalks can be woven into mats and straw hats and can be fed to cattle.

Rice

Rice is our nation's major food crop and is produced for the most part to the south of the Yangtze River.

Rice is very much like wheat in appearance but differs from it in its habits and in the methods by which it is cultivated.

Rice likes warmth and usually is grown in wet paddy fields.

Rice is planted mostly in the spring. It is first planted in seed beds and, after the young plants have grown, replanted in the wet paddy fields. Early rice ripens in the summer, while middle and late rice ripens in autumn.

The rice is cut and dried. The milled husks are the rice. This rice can be made into cooked rice. When the rice is ground into a powder, it can also be used to make various kinds of foods. Rice straw can be made into paper, straw sandals, straw cushions, and can be fed to cattle.

Corn

Corn is produced in all parts of our nation. The greatest amount of production is in the North China, South China, and Southwest regions.

Corn stalks grow as tall as a person, the ears of corn being attached to the stalk. The corn grains are very good to eat and are rich in nourishment. Not only is corn an important food, it is also an important industrial raw material. The leaves and stalks of the corn can be fed to cattle and can also be used to make paper, as fertilizer, and as fuel.

Topic: Rural life and agriculture

Central Theme:
  Informational:
    Basic agricultural and farm knowledge

Subtheme:
  Informational:
    Basic knowledge about China

17. ECONOMIC CROPS

Cotton

Cotton is an important economic crop and is the principal raw material of the textile industry.

There are many places in our nation where cotton may be planted. It can be planted in the Yangtze River valley, in the Yellow River valley, and in the Liao River valley.

Strong sunlight, fertile earth, and ample water are needed for the growth of cotton. A great deal of work must be done in planting cotton, such as preparing the ground, spacing the sprouts, banking up the earth, cultivation, applying fertilizer, and pruning. Once this work has been done, the cotton can grow well and there will be a rich harvest.

Cotton blossoms are very big and fade not long after they open out, after which the cotton buds grow out. Within the cotton buds is a white wool that is called fiber. The finer and longer the fiber is, the more difficult it is to break and the better the cotton is. As soon as the cotton buds are ripe, they can be broken open to reveal the white fibers that look like clumps of snow. At this time it can be picked. The cotton that has been picked is called seed cotton. When the seeds are removed, it is cleaned cotton. When the cleaned cotton is drawn, it can then be spun into thread for cloth.

Peanuts

Peanuts are also an important economic crop. Peanuts contain a great deal of oil, which can be pressed from them.

There are swellings on the roots of the peanut. After the flowers blossom, fine tubes extend from them. These work their way into the soil, and the fruit grows from them. Therefore, they are also called fallen peanuts.

Peanuts are adapted to planting in sandy soil. If the sand is loose, the tubes from the blossoms can easily work their way into the soil and produce peanuts.

The oil that is pressed from the peanuts, besides serving as food, also has many industrial uses. The sediment left over after pressing the oil can be used as fodder and as fertilizer.

Sugar Cane

Sugar cane has been planted in our nation for more than 2,200 years. At first it was eaten as a fruit, but later it was made into sugar.

The stalk of the sugar cane is from three or four feet to ten feet tall. There are nodules on the stalk like those on bamboo. Within the stalk there is abundant syrup. When the syrup is pressed out it can be boiled into sugar.

Sugar cane likes to grow in hot, rainy places, and a great deal is produced to the south of the Yangtze River. Taiwan is the place in our nation in which the most sugar is produced.

Planting sugar cane is like planting crops. The soil must be turned over, fertilizer applied, cultivation carried out, weeds removed, and the fields irrigated.

Topic: Rural life and agriculture

Central Theme:
    Informational:
        Basic agricultural and farm knowledge

Subtheme:
    Informational:
        Basic knowledge about China

18. LETTERS OF CERTIFICATION

Letter of Certification of the San Ho People's Commune

This certifies that:

Huang Ch'ang-sheng, a member of the Huang Chia Village Ho Hsi Brigade of this Commune, in 1959 completed the fourth grade of elementary school in the Ho Hsi Lower Primary School, after which he returned to the production brigade to take part in labor. There he continued his studies in the Ho-Hsi Spare Time Literacy School and has now attained the cultural level of a senior elementary school graduate. To:

Kueihsi County, Training Course for Mechanized Cultivation
Personnel
Kueihsi Hsien, San-Ho People's Commune (seal)

15 September 1962

Write a letter of certification to the Brigade Committee for Li Ming certifying that he is a member of the Young Pioneers so that he can take part in carpentry group study at the Youth Palace.

Topic: Social knowledge

Central Theme:
    Informational:
        Basic social knowledge and customes

Subtheme:
    Behavioral:
        Achievement:
            Diligence and persistence

19. LENIN AND THE GUARD

The Smolny Palace in Petrograd was the headquarters of the October Revolution, and Lobanoff was a guard at the Smolny Palace. One day he was standing before the gate of the palace inspecting passes. Anyone entering the palace had to take out his pass so that it could be inspected. At that time, the revolution had just been concluded victoriously, and if careful inspections were not carried out, secret agents might sneak in. Therefore it was necessary to be especially vigilant.

Lobanoff was a Red Guard and came from a working class family. He was extremely dedicated to the revolution and for that reason was called upon to stand guard at this important post.

He said to everyone entering the palace: "Please wait a moment, Comrade! Let me look at your pass."

Without exception, each person took out his pass and let Lobanoff look at it. After Lobanoff had inspected the pass, he would raise his hand in a salute and say: "Please enter."

Lenin arrived at the Smolny Palace. He was wearing a plain fall jacket and a cap. As he walked along he was thinking about his affairs, and when he came to the palace gate he started to walk straight in.

At that time, there were very few pictures of Lenin, and since Lenin had just arrived in Petrograd, Lobanoff did not recognize him. Lobanoff said to him: "Please wait a moment, Comrade! Let me look at your pass."

Lenin, who was deep in thought, suddenly hearing that someone wanted to see his pass, said: "Ah, that's right, my pass. Excuse me, Comrade, I'll take it out for you to see." As he spoke he pulled the pass from his pocket.

At this time a man with a short beard arrived. When he saw that the guard had not let Lenin enter, he said angrily: "This is Comrade Lenin! Let him go in!"

Lobanoff said to the man in a low voice: "If he didn't have a pass, I couldn't let him enter. Besides, I don't know who you are either, and I must look at your pass too!"

The man grew even more angry and shouted loudly: "Let Comrade Lenin in at once!"

Lenin said severely: "Don't shout like that. What he has done is completely correct. No matter who a person is, he must respect the regulations."

Lenin handed his pass to Lobanoff, who opened it, examined it carefully, and found that this really was Lenin.

Lobanoff raised his hand in salute to Lenin and said: "Please forgive me, Comrade Lenin!"

Lenin said: "Comrade, what you did was correct. One ought to serve conscientiously in this way. Thank you!"

When Lobanoff wanted to inspect the pass, what was the difference between Lenin's attitude and that of the short-bearded man? Who was right and who was wrong? Who was correct? Who was incorrect?

Topic: Traditional founders of Communism:
        Lenin

Subtopic: Approved behavior

Central Theme:
    Behavioral:
        Social and personal responsibility:
            Devotion to duty

Subthemes:
    Political:
        Deception:
            Vigilance against spies
    Behavioral:
        Social and personal responsibility:
            Obedience and deference

Informational:
Knowledge about non-Chinese leaders of the Communist movement

Remarks: See Analysis, appendix to Chapter 1.

20. LENIN IN SCHOOL

In middle school, Lenin studied his lessons well, and every year when he took his examinations, he made a perfect score in each subject, winning the prize for first place. When he graduated from middle school at the age of 17 he received a golden prize medal.

The teachers usually assigned a composition two weeks in advance. Many students would put it off until the night before it was due and then write it out hastily. Lenin was not like this. When the teacher assigned a composition topic, he set to work that very day. First he made an outline of the composition and then wrote a draft. He used to fold the draft paper down the middle, dividing it into two columns. In the lefthand column, he wrote the draft, indicating the order of the outline with symbols. In the righthand column, every day he would write many symbols, write down many notes, or add much new content. As the day to hand it in approached, he would revise the draft according to the materials in the righthand column and write it out again on a new piece of paper. Finally, he would copy the revised draft clearly into his composition book.

Lenin wrote his drafts in pencil. He made his pencil very sharp, and his pencil marks were very neat and orderly on the paper.

The principal of the school was Lenin's language teacher. He often praised Lenin's fine accomplishments in composition. He said to Lenin's mother that when Lenin wrote a composition he thought it out and that his thoughts were thoroughgoing, that the contents of his essays were rich, and that they were narrated very precisely and very clearly.

How was Lenin able to make his good accomplishments in composition?

Topic: Traditional founders of Communism:
Lenin

Subtopic: Approved behavior

Central Theme:
Behavioral:
Achievement:
Diligence and persistence

Subthemes:
  Behavioral:
    Social and personal responsibility:
      Prudence and foresight
      Neatness and order
  Informational:
    Knowledge about non-Chinese leaders of the Communist movement

Review 6. I HAVE MADE PROGRESS IN COMPOSITION

In the past, when the teacher suggested the topic for composition, I would set out to write without giving it much thought. I would write a few characters, cross them out, and start again. I would write a long time without finishing a single sentence.

Later, with the help of the teacher, I gradually learned how to write compositions.

First I would think of a topic and see what there was to write about it. Sometimes there was much that could be written, and I would pick out the most meaningful or the things with which I was most familiar to write about.

Next, I thought about how to write, what I would write first and what I would write after that, what parts should be written in detail and what parts should be written in brief outline. As I thought, I made notes on a piece of paper. Then I put what I had noted down in order and revised it, and this became the outline of my composition.

Once I had an outline of the composition, I could make a draft. When I made the draft, I would leave a great deal of space between the lines for use when I revised the draft. After I had finished writing the draft, I read it over several times, making revisions with each reading. If I found places where the sentences were not smooth, places where the context was disconnected, or places that were not clear, I would correct them. If I found characters written incorrectly or incorrect punctuation, I corrected those.

Finally, I read it over carefully once more. If there were no errors, I copied it into my composition book. After I copied it, I read it over once again to see if there were any mistakes, and then I handed it in to the teacher.

When the composition book was returned I conscientiously took note of the teacher's corrections.

Topic: Approved behavior

Subtopic: School and school life

Central Theme:
- Behavioral:
  - Achievement:
    - Diligence and persistence

Subthemes:
- Behavioral:
  - Social and personal responsibility:
    - Neatness and order
    - Prudence and foresight
  - Willingness to accept advice and criticism
- Informational:
  - Basic academic knowledge

21. WEIGHING AN ELEPHANT

In the time of the Three Kingdoms, there was a man called Ts'ao Ch'ung. One day when he was seven years old, he went with his father, Ts'ao Ts'ao, to see a big elephant.

There were several people estimating the weight of the elephant. Some said 1,000 catties,[1] and some said 2,000 catties. They argued among themselves unendingly. Ts'ao Ts'ao asked: "How much does this big elephant actually weigh?" This question brought everyone to a halt, and they could give no answer. In order to find out exactly how much the elephant weighed, it would have to be weighed on a scales. But where was there a pair of scales that big?

Then Ts'ao Ch'ung thought of a good solution. He said: "Lead the elephant onto a large boat and see how deep the boat sinks and make a mark on the side of the boat. Then lead the elephant back to the bank and pile stones into the boat. When the boat sinks to the same depth, unload the stones and weigh them separately. When you add the weights together wouldn't that be the weight of the elephant?"

When everyone heard this, they all said: "That's right. That is really a good solution."

[1] A catty is about 1-1/3 pounds. (Trans.)

Topic: Approved behavior

Subtopic: Traditional China

Central Theme:
- Behavioral:
  - Starting from reality:
    - Scientific attitude of investigation and research

Subthemes:
    Behavioral:
        Achievement:
            Achievement cleverness
    Informational:
        Knowledge about traditional Chinese history, culture, and/or personalities

Remarks: See Analysis, appendix to Chapter 1.

22. LOOKING FOR A CAMEL

Once upon a time there was a merchant who had lost a camel and who had looked for it everywhere but could not find it.

The merchant saw an old man ahead and, running up to him, asked: "Sir, you haven't seen my camel, have you?"

The old man said: "Is your camel lame in his left leg and blind in his right eye?"

"Yes."

"Was it carrying honey on its left side and rice on its right?"

"That's right."

"Does it have a missing tooth?"

"That's it. You've seen where it went. Please tell me at once."

The old man said: "That I don't know."

The merchant said angrily: "Don't try to fool me. You must have hidden my camel away. If you haven't, how could you know about it in such detail?"

The old man said slowly: "What is there to be angry about? Listen to what I have to say. I was walking along the highway just now when I saw the footprints of a camel. The right side was deep and the left side shallow, so that I knew the camel was lame in the left foot. I also saw that quite a bit of the grass on the left side of the road had been eaten, but that not a bit had been eaten from the right side, so I knew the camel was blind in his right eye. He saw only the grass on the left side, but not the grass on the right side. I also saw many flies on the left side of the road and many ants on the right. When I looked more carefully, the flies were eating honey, and the ants were carrying rice. Therefore I figured out that the camel was carrying honey on his left side and rice on his right. I saw too the marks of the camel's teeth on the leaves it had chewed, so that I knew it was missing one tooth. I deduced all this from what I have seen. As to where the camel has gone, you should follow his trail rather than ask me."

When the merchant heard this, he expressed his thanks and began his search in the direction pointed out by the old man.

What truth does this story tell us? How did the old man find out what the camel was like? Memorize and recite the entire text.

Topic: Approved behavior

Central Theme:
    Behavioral:
        Starting from reality:
            Scientific attitude of investigation and research

Subtheme:
    Behavioral:
        Achievement:
            Achievement cleverness

Remarks: See Analysis, appendix to Chapter 1.

23. A COLT CROSSES A RIVER

An old mare and a colt lived in a stable. The colt stayed with the old horse all day, not leaving her by so much as a step.

One day the old horse said to the colt: "Now that you've grown up, can you help your mother with some work?"

The colt jumped up and said: "Why shouldn't I be able? I'm very willing to help you with your work."

"Fine. How about carrying this half bag of grain to Mo-Fang," the old horse said happily.

The colt, carrying the bag, ran off like a flash toward Mo-Fang. As he was running, a small river blocked his way. The river water was flowing noisily.

The colt was in difficulty and thought: "Will I be able to cross? If my mother were at my side, I could ask her what to do. How good that would be!" He looked all around, but there was no sign of his mother. There was only an old bull chewing grass by the riverbank. The colt ran over to the old bull and asked: "Uncle Bull, please tell me, can I get across this river?"

"The water is very shallow. It's only up to your legs, so you can cross," the old bull said.

As soon as the colt heard what the old bull said, he ran at once toward the bank of the river. Suddenly a squirrel jumped in front of him and called out: "Colt, don't cross the river, don't cross the river. You'll drown!"

"Is the water very deep?" the little horse asked with surprise.

"It certainly is! Yesterday one of my friends fell into this river and drowned!" the squirrel said earnestly.

The colt stopped hastily in his tracks, not knowing what he should do.

"Ai! I'd better go home and ask mother." The colt, with his tail hanging down, walked back to his home.

"Why have you come back?" asked his mother.

"The river is very deep," the colt said unhappily. "I . . . I couldn't cross . . ."

"Isn't that river very shallow?" said his mother.

"Yes, that's what Uncle Bull said. But a squirrel said the river was very deep and that a friend of his had drowned in it."

"In that case, is it deep or is it shallow? Can you remember what they said in detail?"

"I . . . I can't remember." The colt hung his head.

"Ah, child, it's not satisfactory just to listen to what others say without thinking for yourself and without trying for yourself," the mother said affectionately to the colt. "Think carefully and then you'll understand. The bull, because he is so big, naturally sees the river as being very shallow, while the squirrel, because he's so small and can be drowned in just a little water, naturally sees the water as deep."

When the colt heard what his mother said, he was suddenly enlightened and turned and ran off toward the river.

When he got to the river bank, the colt had just raised his foreleg when the squirrel called out: "What, you don't want to live?"

"Let me try it." As he answered, he stepped into the river and crossed. It turned out that the river was not as shallow as the bull had said it was, nor was it as deep as the squirrel had said it was.

Find the most important sentence in this lesson and discuss why it is the most important.

Topic: Approved behavior

Central Theme:
    Behavioral:
        Starting from reality:
            Scientific attitude of investigation and research

24. KICKING A "GHOST"

When Lu Hsün was teaching school in his native village, he liked to chat at a friend's house in the evenings, returning to the school very late from his conversations. The road from his friend's house to the school was several miles in length and passed through a cemetery.

One day, Lu Hsün was returning very late. Luckily there was moonlight and it was not very dark. He was walking along very rapidly and staring absently into the distance when he saw a white shadow.

Lu Hsün, who was a student of medicine, had often dissected dead people, and he neither feared the dead nor believed in ghosts, so he continued walking ahead as before.

After he had walked a few more steps, the white shadow in the distance disappeared. A few steps later, he saw it again. Sometimes it looked tall, sometimes short, sometimes big, and sometimes small, just like the ghosts of traditional tales.

Lu Hsün continued to walk ahead, with the intention of seeing what it actually was. When he came up beside the white shadow, the white shadow shrank, squatting down beside a burial mound.

That day, Lu Hsün was wearing a pair of thick leather shoes, and he directed a vigorous kick at the white shadow.

The white shadow let out a yell. When Lu Hsün looked more carefully, he found that it was a grave robber.

What did Lu Hsün do when he saw the white shadow in the cemetery? What was the result?

Topic: Approved behavior

Central Theme:
    Behavioral:
        Starting from reality:
            Scientific attitude of investigation and research

Subtheme:
    Behavioral:
        Anti-superstition

25. THE BAT

At the base of a mountain there was a wall of cliff in which there was a crevice. A bat took this crevice for his nest. There was a stream running past the cliff, and at the side of the stream was a tall poplar tree in which there lived a magpie. The bat and the magpie lived face to face and were neighbors.

The autumn wind had blown the trees bare of leaves, and winter was soon to arrive.

There was a day when the weather was clear. The magpie flew to a very distant village, searching here and looking there. He brought back a few pieces of hay in his beak and set about busily building a nest in preparation for the winter. The bat, however, flew round and round over the mountains and meadows, coming back to sleep when he was tired. The magpie said:

"Bat, don't go to sleep. Build your nest quickly
while the weather is good."

The bat paid him no heed and from his sleep in the crevice answered the magpie, saying:

"Foolish magpie,
Don't make an uproar;
The sun is warm;
It's just right for sleeping."

No sooner was winter mentioned, than it came. A cold wind blew over the mountains and meadows. The magpie stayed in his warm nest. The bat, who did not have a single hair on its whole body, was terribly cold in its crevice in the cliff and, shivering from the cold, said sadly:

"Dololo,
Dololo;
This winter wind is freezing me to death,
Tomorrow I'll build my nest."

Early the next morning, the wind stopped and the sun was as warm and pleasant as if it were spring. The magpie went over to the crevice and advised the bat, saying:

"Take advantage of the good weather
And build your nest at once.
If you are lazy now,
You will be in trouble later."

The bat still paid him no heed and, stretching himself, answered, saying:

"Foolish magpie,
Don't pester me.
The sun is warm,
So I'll just take it easy."

In the twelfth month, there fell a heavy snow that covered the mountains and the meadows with a layer of white. The north wind was roaring like a lion, the water in the river had turned to ice, and in the crevice it was as cold as an icehouse. During the severe winter night, the magpie slept well in his warm next, but the bat was letting out his final moans:

"Dololo,
Dololo;
This winter wind is freezing me to death,
Tomorrow I'll build my nest."

When the day broke, the sun shone on the earth. The magpie was calling and hopping as happily as ever, but during the night the bat had frozen to death.

Why did the bat freeze to death?

Topic: Disapproved behavior

Central Theme:
Behavioral:

Social and personal responsibility:
Prudence and foresight

26. A BLIZZARD

A golden sun shone down brilliantly on the great grass plains. Sha-ko was driving a flock of production team sheep out to pasture. As he walked along, he sang a song as the sheep were bleating.

Weather on the plains changes very quickly. In the morning, the weather was fine, but in the afternoon black clouds suddenly filled the sky and a violent wind began to howl. Sha-ko, who was fifteen years old that year, was already an old hand at keeping sheep, and he became worried. "This is bad. A blizzard is on its way!" Leading his camel, he called out loudly to the flock of sheep. The dog also helped him, running back and forth barking at them. But his calls were drowned out by the roar of the wind. The violent wind drove the snow, filling the sky. Within a moment, the plain was blurred and he could not even see the road clearly. The sheep ran off in bunches in the direction of the shrieking wind.

Sha-ko knew that if the wind blew all day, the sheep would not be able to stop running the whole day. If he weren't to lose any, he would have to go along with the flock.

The sky was completely black. Sha-ko relied on the light reflected from the white snow to keep his eyes fixed on the gray shadows of the sheep, from which he did not stray a step. He walked and walked, he had no idea how far, when suddenly he discovered his dog was missing. Without the dog, what would he do if a wolf came along? Sha-ko grew afraid, and he said: "I can still go back!" But he immediately scolded himself: "How can I think of going back? I can't go back! I am a Young Pioneer. The sheep are the property of the Production Team, and I cannot lose even one of them!" When he thought in this way, his strength grew.

The violent wind was still shrieking, and the snow was still falling. Sha-ko's face and clothes were covered with ice, and his hands were frozen numb. He felt faint. His legs went weak, and he slipped and fell. The camel's rope slipped from his hands, and the camel ran off. But he thought: "I can't fall! I must follow the sheep!" He dragged himself to his feet and continued on with the flock.

The sky gradually grew brighter. The weather cleared. Sha-ko walked and walked. Finally he saw the flock of sheep ahead of him and his camel at his side. He wanted to shout out, but he was so frozen he couldn't. A girl commune member who was tending animals found him and ran up to him with alarm and concern. Sha-ko was mumbling: "Sheep . . . sheep . . ." indistinctly, and his whole body seemed paralyzed.

At that time, the commune members, who had been looking for him all night, hurried up and carried him at once to their tent. As soon as he entered the tent, Sha-ko revived. He then developed a high fever. Everyone looked after him and rounded up the sheep into pens. Not one sheep had been lost, and the dog had come bacl with them too.

The production team sent him to the hospital to get well. Because he had been frozen so badly, three purple scars remained on Sha-ko's face. But he said happily: "What do these spots matter as long as no sheep were lost!"

How did Sha-ko protect the flock of sheep during the blizzard? Why could he behave in this way?

Topic: Approved behavior

Central Theme:
- Behavioral:
  - Altruistic behavior:
    - Heroic self-sacrifice

Subthemes:
- Behavioral:
  - Social and personal responsibility:
    - Protection of public property
  - Achievement:
    - Diligence and persistence
  - Internal reward and satisfaction:
    - Happiness in doing what is right
- Political:
  - Devotion and allegiance to the new society:
    - Devotion to communes

27. WEI-PING AND THE TRACTOR

In the morning, as it began to grow light in the east, Wei-p'ing was awakened by a dripping sound. It was raining. This must be the first spring rain. Wei-p'ing suddenly sat up in his bed. He thought of the tractor that had just come to the commune and remembered that there was a hole in the roof of the tractor shed. The shed was covered with bamboo poles and rice straw. Wei-p'ing had discovered the hole yesterday morning. Once it started raining, wouldn't the water drip down onto the tractor? Wei-p'ing got up quietly. He dug his rainclothes out of the corner, put them on, and, slipping lightly out the door, he ran toward the tractor shed.

The rain gradually slackened. There was an opening in the black clouds that had at first filled the sky and from which there came a few rays of light. Wei-p'ing looked into the shed through the crack in the door. The shed was bare. There was no sign of the tractor.

What was it all about? Last night before he went to bed, Wei-p'ing had passed by here and had helped elder sister Cheng wipe the tractor with cloth, and had seen some of the uncles adding oil and water to it. How could it be missing?

A gust of wind bore a rumbling sound to him. Wei-p'ing turned in the direction from which the sound had come and listened attentively. That's where the tractor was! Wei-p'ing ran off hastily toward it.

In the field at the south of the village, there were four tractors, their lights shining, plowing the earth. One of the tractors came to the edge of the field. Wei-p'ing ran up to it and, climbed up onto the driver's seat. Elder sister Cheng was sitting in the driver's seat. Wei-p'ing, out of breath, asked: "You plowed the ground yesterday. Why are you plowing today even before daylight?" Elder sister Cheng, pulling the controls, said: "Look. It's raining. We must get the plowing finished before the earth is soaked through. Once the earth is soaked through, plowing will be very hard work." Elder sister Cheng asked Wei-p'ing, saying: "What are you doing up before daybreak?" "I remembered the hole in the roof of the tractor shed, and I was afraid the rain would damage the tractor, so I ran out to the shed. The tractor was missing, so I ran over here." When elder sister Cheng heard this, she couldn't keep from smiling and said: "We've already patched up that hole! Since you are so worried about the tractor, you will certainly be a good tractor hand some day."

With a roar the tractor turned around and sped forward. Wei-p'ing sat beside elder sister Cheng, watching the earth shining under the headlights and watching the black waves turned up behind him by the five-bladed plow. In his heart he thought how good it was to be a tractor hand.

Topic: Approved behavior

Subtopic: Aspects of Communist China:
Communes

Central Theme:
Behavioral:
Social and personal responsibility:
Protection of public property

Subthemes:
Political:
Devotion and allegiance to the new society:
Devotion to communes

        Benevolence of the new society:
            Modernization under the new society
    Behavioral:
        Responsiveness to and affiliation for nature and farm life
        Role acceptance:
            Goal of becoming a commune member

28. ALWAYS THINK OF OTHERS

Teacher:	Let's talk about what politeness is. I'll give an example first. There was a classmate who was very short. Once her classmates were picking corn in the school garden. Some of the corn had grown very high, and it was not easy for her to pick it. Another of her classmates made fun of her, saying: "Why don't you grow a little taller?" Her face grew red, and she almost started to cry. Then everyone scolded the other classmate. Tell me, why should everyone have wanted to scold that classmate?
Student A:	Making fun of someone is not to respect them and to insult them.
Teacher:	Are there any other examples of respecting others that we can think of?
Student B:	Yes. Yesterday when we got out of school, we went home in a file. It had just rained, and the path was very slippery. When we were going down a slope, one of our classmates, who wasn't paying attention, slipped and fell. Many of our classmates laughed, and I almost laughed. Then I thought that I shouldn't and ran over and helped him up.
Teacher:	Now we understand that there are some things which seem to be funny, but which we shouldn't laugh at. When you care about other people and respect other people, then you cannot make fun of them. Making fun of people, and especially making fun of someone's physical deficiencies or giving people nicknames, is to insult them. This is very impolite. Besides this, we should understand about respecting the labor and leisure time of others. When someone is busy, it is impolite to go and bother him about some small matter of your own. When you set a time to meet someone, it is impolite to arrive late and keep him waiting. Let's think. To what ought we to pay attention in respecting the labor and leisure time of others?

Student C: You shouldn't talk, or shout loudly, sing, or run where people are working or resting. In short, you shouldn't make a commotion. At meetings, you shouldn't talk with others at your own convenience. This is impolite too. It's the same when you're reading in the library.

Teacher: Why is it impolite to talk with others at your convenience during a meeting?

Student A: That is showing disrespect to the speaker and at the same time it is a nuisance to everyone who is listening to the speaker.

Teacher: That's correct. It's the same in the classroom. If you talk when you please in class, not only are you breaking a rule and interfering with your classmates hearing the lesson, but you're also being disrespectful to the teacher. Now let's suppose that some of your classmates understand the lesson the teacher has been teaching and that one of your classmates does not understand it. Can you look down on him?

Student D: No. Looking down on him would be being prideful and conceited and shows lack of concern for another's studies. Therefore it would be impolite.

Teacher: Now everyone understands. In our society, we must be polite to others. That is, we must care for, respect, and always think of others.

What kinds of conduct are polite? Discuss your politeness to other people? Give a few examples.

Topic: Approved behavior

Central Theme:
    Behavioral:
        Altruistic behavior:
            Service to others

Subthemes:
    Behavioral:
        Social and personal responsibility:
            Obedience and deference
        Bad consequences of improper behavior
    Informational:
        Basic social knowledge and customs

29. YÜ THE GREAT CONTROLS THE FLOODS

The following traditional story is told in our nation:

More than four thousand years ago there was a flood in the Yellow River valley. Houses were knocked down, fields were immersed, and the people, who were scattered without places to live, led lives of hardship.

At that time, there was a leader by the name of YÜ. When he saw the disaster that the flood had brought down on the people, he resolved to bring the floods under control.

YÜ, together with hundreds and thousands of the people, dug tunnels through mountain ranges and dug out river channels to lead the water into lower lying regions and directly out to sea. They didn't complain about the hardships and did not fear difficulty, laboring day and night. YÜ was exceptionally diligent in directing the flood control, and he often went for days and nights without sleeping.

Once, YÜ passed the gate of his own home. He wanted to go in for a look, but when he thought of the many people whose houses had been destroyed by the floods and that flood control was still important, he passed by without going in.

Another time when YÜ passed his own gate he did not go in because he was so busy with his work.

After several years of effort, flood control was about to be completed. YÜ once again passed by the gate of his own house. The people with him all advised him to enter and look at it. YÜ said: "Our work has still not been completed. If I go in and look, I might slow down the work." He did not go in that time either.

YÜ led the laboring people in flood control for 13 years altogether and finally directed the water into the sea. The people once again could lead stable lives.

The people, in their gratitude to YÜ for his service, called him YÜ the Great.

How did YÜ work with the laboring people to lead the water into the sea? Why didn't he enter his house the three times that he passed it?

Topic: Traditional China

Subtopic: Approved behavior

Central Theme:
    Behavioral:
        Altruistic behavior:
            Sacrifice of egoistic motives for higher goal

Subthemes:
    Behavioral:

Achievement:
  Diligence and persistence
Collective behavior:
  Cooperation in a common endeavor
Conquest of the natural environment
Informational:
  Knowledge about traditional Chinese history, culture, and/or personalities

30. THE GREAT WALL

We set out from Peking by train on the Chingpao Line (i.e., the Peking-Paotou Line). After we had passed Nank'ou Station, we could see a line of wall. The wall followed the undulations of the mountain topography, being built along high and steep mountain ridges, and was extremely imposing and beautiful in appearance.

The Great Wall was a defensive construction project of antiquity. Its construction was begun during the period of the Warring States. At that time, the various countries in north China had each built separate sections of wall. During the Ch'in Dynasty, Ch'in Shih-Huang, in order to prevent the attacks of outsiders, joined the original sections of the wall together, his construction becoming the Great Wall. The building of the Great Wall was an immense undertaking. In order to complete the construction, hundreds of thousands of laboring people, under the oppression of Emperior Ch'in Shih Huang, worked for many years and spilled much blood and sweat. Many lives were sacrificed. From that time forward, the emperors of many dynasties have levied the laboring people to repair the Great Wall, in some places adding on new sections and in some places changing its original course. Therefore, the Great Wall that we see today is the result of several thousand years of collective labor by countless numbers of the laboring people.

The Great Wall arises in the east at Shanhaikuan and extends to Chiayükuan in the west, crossing more than 5000 li. At the passes and at strategic points there are often several layers of wall. The Great Wall has an average height of about 30 feet and is 15 to 20 feet wide. If the bricks making up the Great Wall were used to build a wall seven (Chinese) feet high and four feet wide, it would encircle the earth. The Great Wall is not only long; it is also solidly built. Even though it has undergone the attacks of winds and rain for some thousands of years, even now it is still largely intact, and its foundations are very firm.

The Great Wall is one of the great constructions of ancient China, and this structure is famous all over the world.

Why is it said that the Great Wall is the result of several thousand years of collective labor by countless numbers of the laboring people?

Topic: Traditional China

Central Theme:
- Informational:
  - Knowledge about traditional Chinese history, culture, and/or personalities

Subthemes:
- Political:
  - Nationalism:
    - National pride
  - Evils of traditional China:
    - Oppression and suffering of the people
- Behavioral:
  - Collective behavior:
    - Cooperation in a common endeavor
  - Achievement:
    - Diligence and persistence

31. THE GRAND CANAL

The Grand Canal was one of the great construction projects in our nation's history. It begins at Peking in the north and extends southward to Hangchow. It is more than 1,700 kilometers in length.

More than 1,300 years ago, Emperor Yang Ti of the Sui Dynasty, in order to strengthen his control over the south and so that he could travel to the south for pleasure and amusement, levied several million laboring people and from Loyang in Honan built a canal through to Yangchow in Kiangsu. The millions of laboring people, using shovels to dig out the mud and stones, opened up new waterways and dredged out old waterways. Under the oppression of reactionary control, they labored incessantly and within half a year had opened up the canal. Along the canal, broad embankments were built, and willow trees were planted along one section of the embankment.

A few years later, Emperor Yang Ti again levied the laboring people to build a canal from Loyang to Peking and to build a canal from Chenchiang in Kiangsu to Hangchow in Chekiang. These two canals were joined with the canal from Loyang to Yangchow, making what was called the Grand Canal.

During the Yuan Dynasty, the Grand Canal was rebuilt, an intermediate section of canal being built across Shantung. In this way, ships could sail directly from Peking to Hangchow.

The laboring people of ancient times in our nation, under extremely difficult conditions of material life and of technology, opened up the Grand Canal, making communication between north and south much more convenient. In the last one hundred years, because it had not been dredged, the canal was blocked to travel, there being several places through which ships could not pass.

After the Liberation, the people on the banks of the canal, under the leadership of the Party, carried out a great deal of dredging work. Now, the canal has been thoroughly reconstructed for the convenience of communication, the irrigation of farm lands, and the supply of water for industry. In short, it can now better serve socialist construction.

What has been the effect of the Grand Canal on history? Why is it said that the Grand Canal is one of the great construction projects in the history of our country?

Topic: Traditional China

Central Theme:
    Informational:
        Knowledge about traditional Chinese history, culture, and/or personalities

Subthemes:
    Political:
        Nationalism:
            National pride.
        Evils of traditional China:
            Oppression and suffering of the people
        Benevolence of the new society:
            Improved conditions under the new society
        Social conflict:
            Oppression of weak by strong
    Behavioral:
        Conquest of natural environment
        Collective behavior:
            Cooperation in a common endeavor
        Achievement:
            Diligence and persistence

32. KUANG'S BISCUITS

Over 400 years ago, during the Chia Ching period of the Ming Dynasty (Trans. Note: 1522-1567), the coastal regions of Fukien and Chekiang were often attacked by the dwarf pirates (Trans. Note: Refers to the Japanese pirates, the Japanese being called "dwarfs" by the Chinese.) The dwarf pirates burned, killed, and plundered everywhere they went, and the common people suffered greatly.

There was at that time a military officer by the name of Ch'i Chi-kuang. He was born into a poor family and from a very young age was very ambitious. He studied military affairs with great effort and learned the skills of commanding an army. When he saw that the government troops were inefficient and incompetent, he enlisted a new army of three thousand soldiers from among the common people and in person led them in the attack against the pirates.

In battle, Ch'i Chi-kuang was always at the head of his troops. Once, he was in the fore alone assaulting the enemy positions. One of the pirate chiefs saw him and was so frightened that both of his hands trembled. With one blow, Ch'i Chi-kuang slashed his arm. The pirate chief, in pain, lay down on his horse and escaped hurriedly. Ch'i Chi-kuang, who was following close behind him, fired three arrows in succession and struck him down from his horse. When the soldiers saw how brave their leader was, they killed the pirates right and left with little thought for their own safety.

Not only was Ch'i Chi-kuang very brave in battle; he was also very clever. Once, the pirates who were invading Fukien had occupied a small island. At high tide, the island was surrounded on all sides by water, and at low tide by mud. When horses and men walked over it, they sank into the mud. The pirates thought that Ch'i Chi-kuang's army could certainly not cross over and made no defensive preparations whatsoever. Ch'i Chi-kuang studied the terrain carefully and then ordered each of the soldiers to prepare a bundle of straw. One evening when the sky was blanketed by fog, he sent his battleships in the direction of the island. The soldiers, throwing the straw that they had prepared into the mud, made a road of it and in this way launched their attack toward the island. The pirates could not rise to the defense in time, and every one of them was taken prisoner.

At that time, communications were very inconvenient, and it was very difficult to supply food to Ch'i Chi-kuang's troops, who were fighting day after day along the coast. In their pursuit of the enemy, the soldiers often could not eat on time, and this affected their fighting. So Ch'i Chi-kuang thought of a solution. He made biscuits of rice flour, and in the middle of each biscuit he made a hole, through which he tied them together with string. When the soldiers were fighting, they tied strings of these biscuits to their bodies. They were very convenient to carry, and it was very easy to pull off the biscuits when one was eating.

Ch'i Chi-kuang's troops fought very bravely and were well-disciplined. The common people supported them very well and, in a few years, they had driven the invading bandits out.

Later, in order to commemorate Ch'i Chi-kuang, the common people of the region made biscuits with holes in the middle, which they called "Kuang's Biscuits."

Topic: War situations:
    Pre-modern defensive wars

Subtopic: Traditional China

Central Theme:
- Political:
  - Military conflict:
    - Defense against invaders

Subthemes:
- Political:
  - Anti-Japanese sentiment
- Behavioral:
  - Achievement:
    - Achievement cleverness
    - Diligence and persistence
  - Collective behavior:
    - Cooperation in a common endeavor
  - Prosocial aggression
  - Altruistic behavior:
    - Heroic self-sacrifice
  - Techniques for resisting enemy invasion and occupation
- Informational:
  - Knowledge about traditional Chinese history, culture, and/or personalities

33. LI CH'UANG WANG CROSSES THE YELLOW RIVER

Over 300 years ago, at a time when the ruling classes of the Ming Dynasty were most corrupt, the emperor and the government officials were cruelly exploiting the peasants to the point where they had no means of livelihood. There was at that time a peasant leader, Li Tzu-ch'eng, who led a revolt in Shensi and whom the people called Ch'uang Wang. Ch'uang Wang was leading the peasant army in readiness to cross the Yellow River and annihilate the greedy and corrupt officials and landlords and bullies who were bringing calamity to the nation and to the people in order to avenge the common people for their hardships and sufferings.

At that time, the weather was that of early winter, and the rushing waters of the Yellow River blocked the peasant army's route of advance. Ch'uang Wang could only order the whole army to a halt. The next day, Ch'uang Wang sent two men to see whether the Yellow River had frozen over. The two men returned, reporting that the Yellow River had not yet frozen. Ch'uang Wang was so distressed that half of his hair turned white. The third day, Ch'uang Wang again sent the two men out to see whether the Yellow River had frozen over. The two men returned, reporting that the Yellow River, as before, had not yet frozen. Ch'uang Wang was so distressed that the rest of his hair turned white.

The fourth day, Ch'uang Wang once again sent the two men out to look. When they arrived at the river bank and heard the sound of the water lapping, they knew that the Yellow River had still not frozen over. One of the men said: "Our Ta Wang (Great King) wants the Yellow River to freeze over so that he can save the common people from their suffering. All of his hair has turned white in two days' time on hearing that the Yellow River has not frozen over. If we go back today and tell him that the Yellow River has not frozen over, the Ta Wang will be even more upset. We've got to figure out the best thing to do."

As the two men were talking, the boatmen on the banks of the Yellow River heard them and were all very much moved. They said to the two men, "We've got a solution. The Yellow River won't freeze, so we'll make a floating bridge that will let the army cross. You go back and say that the Yellow River has frozen over."

The two men hurried back to report. As soon as Ch'uang Wang heard, he was extremely happy and immediately issued orders to the army to cook at the fourth watch and set out at the fifth watch. They arrived at the river bank and, hearing the lapping of the water, knew that it had not in the least frozen over. But boats were lined up in the river, end to end and deck to deck, making a wide floating bridge. Ch'uang Wang thought this was strange. Several boatmen came up to him. One of the boatmen said: "We are Yellow River boatmen, and when we heard that the Ta Wang wanted the Yellow River to freeze over so that he could save the common people from suffering, we were very happy. We saw men coming every day to see whether the Yellow River had frozen over, and we knew that the Ta Wang was anxious to cross the river. So, in a night's work, we built this floating bridge."

Ch'uang Wang thanked the boatmen and led the army in a victorious crossing of the Yellow River.

Why did the boatmen want to build a bridge for the peasant army led by Li Ch'uang Wang?

Topic: War situations:
    Pre-modern peasant rebellions

Subtopic: Traditional China

Central Theme:
    Informational:
        Knowledge about traditional Chinese history, culture, and/or personalities

Subthemes:
- Political:
    - Evils of traditional Chinese society:
        - Oppression and suffering of the people
    - Military conflict:
        - Liberation of the Chinese people
- Behavioral:
    - Achievement:
        - Achievement cleverness
    - Collective behavior:
        - Cooperation in a common endeavor
    - Conquest of natural environment

Remarks: See Analysis, appendix to Chapter 1.

34. TAIPING RICE

Li Hsiu-ch'eng, Chung Wang of The Heavenly Kingdom of Great Peace, was leading his army eastward from Soochow with irresistible force. The Ch'ing army had suffered several successive defeats and, severely pressed, they retreated toward Shanghai. As they made their retreat, they killed, burned, and plundered, stripping bare the region along the Ch'inglung River. The common people were afflicted with hunger and cold by turns and had no way to escape from their suffering.

When the Taiping Army arrived, they set up a big camp along the Ch'inglung River. Whenever the common people had any difficulties, as soon as they spoke to the Taiping Army about them, the army at once helped in solving them. To families short of food, the Taiping Army sent food; to families with little to wear, the Taiping Army sent clothes; and to families short of manpower, the Taiping Army sent men to help them. The common people were all happy and enthusiastic.

When planting time came, the common people did not have rice seed. The Taiping Army sent out a big ship to their granary at Sungchiang to load and ship back seed.

The leader of the group on this ship was a young man, and he and six of his brothers set out immediately. They planned to come and go in a night's time, expecting to return early next morning.

Early the next morning, the common people went to Ch'inglung Bridge to meet the rice ship. They waited and waited until the sun had sunk down below the mountains and until the moon was shining in the treetops, but did not see any sign of the great ship.

As it happened, the rice ship had been on its way back from Sungchiang when, midway, it had run into a big band of Ch'ing soldiers. When the Ch'ing soldiers saw that the ship was loaded with rice, they seized it in great disorder. The seventeen Taiping Army soldiers killed them, fighting fiercely with big swords. But more and more Ch'ing soldiers came, and the Taiping Army soldiers, who were few in number, could not withstand the enemy masses and all sacrificed themselves heroically. The young leader of the group had been wounded at least a dozen times. His clothes stained with fresh blood, he held fast to a sack of rice seed even as he was dying.

The common people who were to meet the rice boat knew that something must have gone wrong and began searching along the Ch'inglung River. After they had gone seven or eight li, they found the ship. The Ch'ing soldiers had stripped it clean of all the rice seed, there remaining only the one sack, soaked through with fresh blood, pressed to the body of the group leader.

The people along the Ch'inglung River planted this sack of seed and every year reaped rich harvests from these seeds. They came to call this rice "Taiping Rice."

From this story, what kind of troops do we find the Taiping Army to be? Use sentences from the text to describe them.

Topic: War situations:
    Pre-modern peasant rebellions

Subtopics: Traditional China
    Approved behavior

Central Theme:
- Behavioral:
    - Altruistic behavior:
        - Heroic self-sacrifice

Subthemes:
- Political:
    - Evils of traditional Chinese society:
        - Oppression and suffering of the people
    - Social conflict:
        - Oppression of weak by strong
- Behavioral:
    - Prosocial aggression
- Informational:
    - Knowledge about traditional Chinese history, culture, and/or personalities

35. ON BEING AN APPRENTICE

My experiences as an apprentice before the Liberation cannot be briefly told.

At that time, my family was very poor, the livelihood of our whole family depending on my father, who was a rickshaw puller. We ate in the morning but not at night. When I was thirteen, my father sent me to an iron works to become an apprentice. I will never forget the hardships I underwent as an apprentice.

The owner of the factory had a caret shaped moustache the tips of which were scorched yellow. From morning till night he gambled and drank wine and was never at home. When he came back, he always said that I had done very little work, and when he didn't beat me, he swore at me. When I saw him, like a rat on seeing a cat I always wanted to hide.

One winter evening there had been a heavy snowfall. I was in the house filing a piece of iron sheet. The weather was very cold, and the file felt like ice in my hands. I couldn't grasp it. I was not able to muster enough strength, and I did not file the iron sheet flat. When the owner saw this, he stared at it with his round, monkey-like eyes and, picking up an iron hammer weighing four to five catties, he came at me to strike me with it. As soon as I had seen that I had made a mistake, I had started running away. He chased after me, but, unable to catch me, threw the iron hammer at me. Luckily, it didn't strike my head.

I endured the beatings and cursings for three years before I left that evil owner. One of my friends recommended me to a rice-hulling mill. I thought that this would be bearable, but as everybody knows, all crows under heaven are equally black, and the capitalists there were all black-hearted. There were few workers and much work in the rice-hulling mill, and the workers labored for sixteen hours a day until they were exhausted. One evening, when I truly could not keep myself going any longer, I fell asleep by the side of the mill as it revolved. There was no one to add oil to the mill engine and, after it had run out of oil, the cylinders heated, with the result that one of the parts burned out, the machine gradually coming to a halt. When the owner found out, he called me out. As soon as he saw me, he hit me severely on the ears. Then he told the office to get my luggage and cursed at me: "Get out of here fast!" I said: "Figure up my wages for me." He stared at me and said cruelly: "You want your wages? Several months of your wages wouldn't be enough to pay for my machine!" As he spoke, he pushed me out the door, throwing my luggage beyond me.

I was out of work. Back at home I spent a hard half year as a hawker. One evening a guerrilla unit of the New Fourth Army arrived in our village. By chance, the leader of the guerrilla group was a fellow worker in the rice hulling mill who, after suffering the oppression of the owner, had joined the revolution. When I saw him, I was very happy. He encouraged me to join the guerrilla unit, and from that time on I followed the great and glorious road.

Why did apprentices before the Liberation suffer from the exploitation and the insults of the capitalists? What does the "great and glorious road" indicate?

Topic: Pre-Communist China

Central Theme:
    Political:
        Evils of Republican China:
            Capitalist oppression

Subthemes:
    Political:
        Anti-Capitalism:
            Evils of capitalism
        Social conflict:
            Oppression of weak by strong

36. HSIANG HSIU-LI

Hsiang Hsiu-li was a worker in a drug manufacturing plant in Canton. She worked in the chemical workshop.

On the evening of December 13, 1958, an unfortunate incident took place in the workshop. A bottle of alcohol tipped over, from which a large amount of alcohol spilled out. When it came into contact with the hot air from the coal stove, it immediately caught on fire, the blazing flames quickly burning their way toward some metallic sodium. If the fire had reached the sodium, it would have exploded, and the blast would have severely damaged the plant as well as endangering the lives and property of the people in the neighborhood.

A serious accident was about to occur. Just at this critical moment, Hsiang Hsiu-li, with no thought for her own safety, rushed up to the fire, blocking off the alcohol with her body so that it could not flow towards the sodium. The flames set her clothes on fire and burned her hands. At that time, Hsiang Hsiu-li had only one thought in her mind: that no matter what happened, she could not let the sodium explode and could not allow the property of the nation to be damaged.

The fire grew bigger and bigger, and as the workshop filled with flames and smoke, Hsiang Hsiu-li's whole body caught on fire. But she still held fast, using her body to block the fire.

The plant's Party Branch Secretary and the Workroom Chief rushed in leading the workers, everyone rushing forward to put out the flames covering her body. She said: "Don't bother with me; save the sodium at once!"

The fire was extinguished and the plant saved. But the young Communist Party member Hsiang Hsiu-li had been seriously injured, and she lost consciousness.

When Hsiang Hsiu-li awoke in the hospital and saw the Party Branch Secretary, the first thing that she asked was: "Did the sodium explode? Was the plant damaged?" When she heard that the plant had not been damaged, she smiled happily.

Hsiang Hsiu-li had been severely wounded, and every move seemed like a knife cutting into her. But she never groaned aloud. When anyone went in to see her, she said: "I'm fine. It doesn't hurt. Don't worry about me."

The Party and the people tried every means to save Hsiang Hsiu-li's life, but her injuries were too severe. She sacrificed herself gloriously.

Although Hsiang Hsiu-li was sacrificed, her lofty communist spirit and her heroic self-sacrifice for the people will always live on in our hearts.

In what ways was Hsiang Hsiu-li's lofty communist spirit exemplified?

Topic: Personal hero in civilian life

Subtopic: Approved behavior

Central Theme:
- Behavioral:
  - Altruistic behavior:
    - Heroic self-sacrifice

Subthemes:
- Political:
  - Devotion and allegiance to the new society:
    - Devotion to the new society
- Behavioral:
  - Social and personal responsibility:
    - Protection of public property
    - Devotion to duty
  - Internal reward and satisfaction:
    - Happiness in doing what is right

37. CLAP YOUR CHEST AND THINK

In the winter of 1957, a great argument grew up in a village. At one of the debate meetings, there was a commune member in the agricultural cooperative who wanted to withdraw from the commune. At that time, a white-haired old poor peasant rose and, pointing at him, said: "My young brother, you are ungrateful!"

When a tree is old it has many roots, and when a man is
    old his words are many.
So don't take offense at the chatter of an old man.

You are a rich and high-spirited man;
You have mules and horses, and you have sheep.

Joining the commune seems like suffering a loss,
And as if the poor are profiting at your expense.

Clap your hands to your chest and think.
We wouldn't feed human feelings to the wolves!

This old man has kept accounts in his head,
And to tell of them makes a long story.

The landlords pressed us for rent and pressed us for debts,
And carried our sons and daughters off beyond the frontier.

Your father and your mother fled from famine,
With only a carrying pole and two baskets.

Then you were as hungry as an emaciated monkey:
Three sinews holding up a head.

The poor of the world, their hearts joined,
Accepted your family into our village.

Like a spring rain that renews the earth,
Came our family, the Eighth Route Army.

They struggled with the landlords to split up the land,
And your father took charge of the agricultural society.

He was wounded fighting the local bandits.
With his last breath, he spoke words of trust to me:

"I have not lived long and I have not had good fortune,
But Socialism will reach my children."

You think that now you're rich,
Joining the commune would be planting your feet in two boats.

With a foggy mind and irresolute heart,
You go along blindly with a rich farmer.

When he talks about his lamp, you fill it with oil,
And when he talks about the temple, you knock your head.

The agricultural commune is a thousand ships strong.
Where can you run to with the rich farmer?

You have more than enough food to fill your stomach.
You exchange it for wine and meat, and sell it too.

You plan on using the grain in your bin to become a grain
merchant.
You'll eat yourself to death while everyone around you
starves.

You are greedy, like a snake swallowing an elephant.
When a scar is healed, the wound is forgotten.

One sprout in a field of a thousand mou,
The cooperative is our treasure within a treasure.

You should listen clearly to the words of the Party,
Your heart like a lamp in your hand.

Rub your eyes clear and look carefully,
Wake up and become a commune member again.

Why was it said that the commune member was "ungrateful"? Recite this poem with expression of emotion.

Topic: Comparison of old and new societies

Subtopic: Aspects of Communist China:
Communes

Central Theme:
- Political:
  - Benevolence of the new society:
    - Benevolence of the communes

Subthemes:
- Political:
  - Evils of Republican China:
    - Landlord oppression
  - Social conflict:
    - Oppression of weak by strong
- Behavioral:
  - Collective behavior:
    - Solidarity and anti-individualism
  - Social and personal responsibility:
    - Performance of social obligations
  - Role acceptance:
    - As commune member

38. A STORY OF BEING LOST

An old shepherd, Amusu, had several sons who were working in the Paot'ou Steel Plant and whom he had not seen in three years. One day, he rode his horse to Paot'ou to see his sons.

Amusu was very familiar with the route, for he had been a nomad on the grass plains and had gone the same way three years before. He knew that there were many yellow sheep on the grazing grounds not far from Paot'ou, and he thought that he would buy one there to take along to his son. But where that world of yellow sheep had once been there was not even the shadow of a yellow sheep. What appeared before his eyes were row on row of high buildings. Clear, pure water flowed quietly through drains, and luxurious, thick grass was growing by the edges of the drains--the place bore no resemblance to what it had been in the past. There was no lack of water. Amusu was very much surprised. When he took a careful look, he found there was no mistake. It was the same place it had always been, but its appearance had completely changed.

He decided to go to a hilltop to take a look. He walked on ahead, leading his horse, and found that there was a big factory at the foot of the mountain. On inquiring, he learned that it was an ore breaking plant where large pieces of ore are broken up into small pieces. He also found that a railroad had been built along the road leading up the hill, and someone told him that these were the tracks of the electric train on which the ore was transported.

When he reached the top of the hill, he saw a good many machines hard at work. There was a strange thing swallowing up ore mouthful by mouthful and spitting the ore out again onto a truck. The workers told him that this strange thing was called a "steam shovel." Amusu looked at the steam shovel and laughed happily.

It was already dark when Amusu went down the hill, and the hills and meadows were lit by electric light. He was lost. Fortunately, he ran into a Mongolian worker who knew him and who took him along to the mine hostel.

Early the next morning, Amusu wanted to ride his horse on to Paot'ou. Someone at the hostel said: "Sir, don't ride your horse. You can take the train!" Amusu had never ridden on a train and, wanting to find out about it, he agreed.

Amusu got on the train to Paot'ou. The seats were comfortable, and the windows were bright. It was even better than being in Mongolia.

When Amusu arrived in Paot'ou, he went to the Paot'ou Steel Plant to look for his son. Originally there were grass plains there, and he knew every blade of grass, every tree, every grain of sand, and every stone. But now he didn't know where to go; he was lost once more.

The Paot'ou Steel Plant was really bustling. There were many people on the streets, and many kinds of vehicles followed one after another. Amusu rubbed his eyes, saying to himself: "It's changed! It's changed! Wasn't this a vast grazing land before? Now there are factory buildings and storied buildings everywhere and highways lined with willows. He inquired of someone and easily found his son. His son happily took him with him to a tall building. This was the workers' dormitory in the Paot'ou Steel Company.

In the evening, Amusu saw the countless electric lights shining in the tall factory building and lamps along the streets like strings of pearls. He couldn't resist going out onto the streets. When he came to the bridge over the Kundulun River, he saw lights all around him. The lights in one place were exceptionally bright. In that place stood an imposing high tower, around which were a large number of coarse pipes. At the bottom of the tower, there were flashes of light, beneath which many people were working. When he asked a passerby about it, he learned that it was an iron refining blast furnace and that the workers were forging iron.

Amusu decided to go back and go to bed, but he was lost once again and could not find the dormitory anywhere. He walked past rows of buildings. The buildings were all of the same height, the same style, and the same color, and he could not pick out which one was his son's dormitory.

Fortunately, his son had come out to look for him. Amusu said to his son with embarrassment: "Uh, I never expected that a Kundulun River nomad like me could have gotten lost here!"

Where did the nomad become lost? Why?

Topic: Industry and aspects of a modern society

Central Theme:
    Political:
        Benevolence of the new society:
            Modernization under the new society

Subthemes:
    Political:
        Nationalism:
            National pride
    Behavioral:
        Conquest of the natural environment

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1. KURBAN TULUMU GETS HIS WISH

There was an old peasant over seventy years old in the Sinkiang Uighur Autonomous Region by the name of Kurban Tulumu. Day and night he desired to see Chairman Mao with his own eyes.

Kurban Tulumu grew up in the cattle pens of the big landlord Issumu. While he was still a little boy, his parents were oppressed to their deaths by the landlord, and he became a slave of Issumu. He spent dozens of years in suffering. When the Liberation took place, all he had was a tattered rug and a wornout copper kettle. In addition, he was saddled with heavy debts.

After the Liberation, the Communist Party and the People's Government rescued him from despair. In the Land Reform of 1952, the landlords were overthrown, and he was given a share of farming land and a house. He was deeply grateful for the kindness of the Communist Party and of Chairman Mao, which he could not forget even in his dreams. Whenever he saw a cadre, he would say: "Let me see Chairman Mao with my own eyes, and my heart will be satisfied for a lifetime." When the apricots were ripe, he would dry them; when the corn was ripe, he selected and kept back a few of the biggest; and when the muskmelons were ripe, he picked and preserved two of the best in preparation for his visit to see Chairman Mao. He asked others to write several letters to Chairman Mao for him and also mailed dried apricots and dried peaches to him. The Party Central Committee office answered his letters and also sent him a photograph of Chairman Mao. Kurban Tulumu labored diligently, and when he was tired, he took out his photograph of Chairman Mao, immediately feeling warm strength throughout his body. During days when heavy snows covered the earth and cold winds pierced his bones, he traveled more than 10 or 20 li collecting manure. For three years in succession he was judged to be a model manure collector.

Kurban Tulumu's wish of many years was at last realized. In June 1958, the Sinkiang Uighur Autonomous Region organized a sightseeing group to go to Peking to visit the Farm Equipment Exhibition, and he was invited to attend. When the good news was given to him, the old man set out immediately, carrying his gifts that he had prepared--dried peaches, dried apricots, almonds, raisins, sunflowers, and cloth. He regretted that he did not have wings on which he could fly off to Peking and rush into the presence of Chairman Mao.

Every day during his visit in Peking, Kurban Tulumu hoped that Chairman Mao would meet them. On June 28, the day of Kurban Tulumu's greatest happiness arrived. He and the rest of the representatives were on a bus heading for Chung-nan-hai. His heart was beating loudly. When Chairman Mao and many of the leaders appeared before his eyes, he forgot everything in his happiness and looked at Chairman Mao with all his attention. When Chairman Mao and the leaders sat down with the representatives to be photographed, he twisted his head to look. After the pictures were taken, Chairman Mao in person walked up in front of him, grasped his hand, and inquired as to his health. The old man grasped Chairman Mao's hand tightly with his two hands and did not let go for a long time. He presented his gifts to Chairman Mao and once again grasped Chairman Mao's hand tightly.

After Kurban Tulumu had seen Chairman Mao, his excited emotions could not be calmed, and he could not sleep for several nights in succession. The scene of Chairman Mao's meeting with them, like a movie, appeared continually before his eyes. He felt that he was younger and stronger. When he returned home, he wanted to tell all about it to his friends in the village and to arouse an even greater diligence in carrying out production in order to do even more work to repay Chairman Mao.

Topic: Mao
Central Theme: Glorification of Mao: Devotion to Mao
Subthemes:
- Political:
    - Devotion and allegiance to new society
        - Devotion of minority peoples to new society
- Behavioral:
    - Social and personal responsibility:
        - Devotion to duty

2. FOREVER FOLLOWING MAO TSE-TUNG

After a rain, the sky is blue and the sun is red,
But this is scarcely like gazing at Mao Tse-tung.

The wild goose flies through the clouded skies;
Chairman Mao leads us in a great reform.

The leaves of the sedge grass are long and its roots are deep.
Chairman Mao helps us to pull up the roots of our poverty.

Man relies on the earth and the tiger relies on the mountains.
Chairman Mao calls for a great harvest.

One by one the red hibiscus blossoms on the hilltops;
Chairman Mao has come and good fortune has come.

A boat depends on the helmsman,
And the Chinese People all depend on Mao Tse-tung.

A boat following the current sails securely.
Chairman Mao walks ahead of us.

The pine and the cedar are green winter and summer.
The words of Chairman Mao should be remembered.

The swallow builds its nest with mud, mouthful by mouthful.
We keep in step behind Chairman Mao.

One red flag grows redder:
We are forever following Mao Tse-tung.

Topic: Mao

Central Theme:
- Political:
  - Glorification of Mao:
    - Mao as leader
- Behavioral:
  - Collective behavior:
    - Cooperation in a common endeavor

3. THE TA-HSÜEH MOUNTAINS

Not long after the Red Army Troops on the Long March (Note: 1934-1935) crossed the Tatu River, they reached the Ta-hsüeh Mountains.

The Ta-hsüeh Mountains are in western Szechuan. There are no people, no flowers and trees, and not even any roads there. Throughout the four seasons of the year, the mountains are covered by thick snows. In summer, when people in other places are fanning themselves in the heat, on the Ta-hsüeh Mountains, snowflakes are still flying and cold winds pierce one's bones.

The air on the Ta-hsüeh Mountains is extremely thin. On the mountains it is hard to breathe, and one has to stop to get one's breath at almost every step. Moreover, the weather is very strange, for sometimes there are heavy snows, sometimes hail, and sometimes even violent winds and heavy rains. The shrieking winds can spin a person around as if he were a leaf on a tree, or hurl him from the top of the mountain to its base.

The Red Army had set out from Kiangsi and had been on the way for eight months. Their clothes were worn out and their straw sandals had rotted. They had no jackets, no padded shoes, no caps, and no gloves. How could they pass through as cold and snow-filled a mountain as this? No difficulty, however, could impede the heroic Red Army. In order to go northward to resist Japan, in order to overthrow the reactionaries, and in order to secure the liberation of all the people, the Red Army had to battle with an evil enemy and with an evil natural environment. The Red Army had to conquer the Ta-hsüeh Mountains and cross over them.

When the Red Army troops reached the foot of the Ta-hsüeh Mountains, each soldier opened his bundle and put on everything that it was possible to wear. Those with blankets wrapped their bodies in them, and those with oilcloth put the oilcloth over their heads. Some of the soldiers found strips of cloth and rice straw, which they tied to their feet as wadded shoes. Some of the soldiers found pieces of sheepskin, which they put over their bodies as overcoats.

Before they went up onto the mountain, each soldier drank a bowl of pepper soup. It is said that pepper soup can stimulate blood circulation and warm the body so that it can withstand cold mountain winds.

The Red Army set out, one after the other, file after file, advancing toward the snow-covered Ta-hsüeh Mountains.

The snowflakes, driven by the wind, like ten thousand prancing horses, shrieked down from the top of the mountain, blowing the soldiers about like tree branches, so that they could not keep their balance. Black clouds brought hail, and the hailstones, as big as chicken eggs, sounded with a rattle on the tin buckets being carried by the cooks. As soon as the blizzard had passed, there was a heavy rain. Freezing rain soaked their clothes and ran under their collars onto their chests until their bodies were completely soaked. The courageous Red Army, braving hail and driving rains and treading through snow up to their knees, advanced, step by step, towards the snow-covered mountain top.

The closer they got to the top, the colder it became and the more difficult it was to breathe. The lips of the soldiers were frozen white, and their teeth chattered. They walked on, the young supporting the old, the strong supporting the weak, the men supporting the women, and the children holding onto the horses' tails. They walked on! Getting across the Ta-hsüeh Mountains would be a victory!

The Red Army's information corps was for the most part made up of young fellows. They stood halfway up the mountain, beating gongs and drums and waving red flags in order to stir everyone into advancing.

Thousands upon thousands of the Red Army, following the Red Flag and following Chairman Mao, advanced on the snow-covered mountain. From morning until noon and from noon until dusk they advanced and advanced, until finally they had made their way over the first of the Ta-hsüen Mountains--Chia-chin Mountain.

At the foot of the Chia-chin Mountain was a market town called Tawei. The lead group of the four-part army was waiting there for the branch of the Central Red Army to come from Kiangsi. The two branches of the Red Army joined forces at the foot of the Ta-hsüeh Mountains. Dancing, singing, shouting, and embracing each other, everyone was so happy that tears flowed from their eyes.

Topic: Aspects of Communist China:
The Long March

Subtopic: Approved behavior

Central Theme:
- Behavioral:
  - Achievement:
    - Diligence and persistence

Subthemes:
- Political:
  - Military conflict:
    - Liberation of Chinese people
  - Devotion and allegiance to the new society:
    - Devotion to the Revolution
- Behavioral:
  - Altruistic behavior:
    - Heroic self-sacrifice
  - Conquest of the natural environment
- Informational:
  - Knowledge about Chinese Communist institutions, history, and/or personalities

Remarks: See Analysis, appendix to Chapter 1.

4. A WEATHER OUTPOST

One noon, the weather was very good, and it was an excellent time for drying grain. But in the grain drying areas of the Li Chuang Production Team, all of the piles of grain were covered with rice straw. That morning, the commune weather outpost had forecast that there would be thunderstorms during the afternoon. At the time, some people expressed belief and some doubt. Not long after, the weather did change. The wind blew, and there was thunder and lightning. Then a heavy rain began to fall.

This weather outpost regularly forecasted the weather accurately.

Two members of the Communist Youth Corps were in charge of the weather outpost. They were sent by the Commune Party Committee to study weather, and when they came back they set up the weather outpost. The Secretary of the Party Committee said to them: "The masses also have a great deal of valuable experience in forecasting the weather, so you should also study well from the masses."

They immediately set out to seek experience from experienced old peasants. Some of them said that if the leeches in rice paddies float on the surface of the water or climb onto the banks of the irrigation ditches, a storm is coming. Others taught them a good many proverbs for forecasting weather. Still others told them that, besides leeches, there were other animals that could be used in forecasting the weather. They noted these down item by item, tested them one by one, and, combining them with the weather reports over the radio station, put out their daily weather reports.

One morning, they received a storm warning put out by the radio station and also discovered some thin, threadlike white clouds in the sky. According to sayings, when that kind of cloud appears in the sky, there is going to be a typhoon. They ran out to their observation garden and saw that the loaches in their pond were rising to the surface and that the leeches had already climbed out onto the banks. Every sign indicated that a big storm was coming. They immediately reported these circumstances to the Commune Party Committee. The Secretary of the Party Committee told the weather outpost to raise the flag indicating bad weather, and the Commune also issued an emergency bulletin.

At eleven o'clock in the morning, alarm bells began to ring everywhere throughout the Commune. When the commune members heard the alarm bells, they hurriedly threw themselves into the battle for storm protection.

At about five o'clock in the afternoon, there came a shrieking wind and a driving rain. The typhoon had come. Fortunately, they had prepared for it early, and there was little damage.

When they mentioned the weather outpost, the commune members all said in praise: "Our weather outpost is a good adviser to production."

Topic: Rural life and agriculture

Subtopics: Aspects of Communist China:
- Communes
- Nature

Central Theme:
- Behavioral:
  - Starting from reality:
    - Scientific attitude of investigation and research

Subthemes:
- Political:
  - Love of people:
    - Learning from the masses
  - Devotion and allegiance to new society:
    - Devotion to communes

- Behavioral:
  - Social and personal responsibility:
    - Prudence and foresight
  - Collective behavior:
    - Cooperation in a common endeavor
  - Conquest of natural environment
- Informational:
  - Basic agricultural and farm knowledge

5. TWO GENERATIONS, FATHER AND SON

I studied in the tractor training course for three months and completed the course yesterday. When I lay down on my bed last night, I couldn't sleep, remembering that tomorrow at daybreak I must drive the "iron ox" back to my native village. I thought about the past and I thought about the present, all kinds of thoughts arising like waves in my mind.

I recalled that evening three months ago. The corps cadre meeting had just come to an end. Brigade Party Branch Secretary Li asked me to remain and, smiling, said to me: "Hsiao-yü, there's good news. The higher authorities have allotted us a tractor. Unfortunately, there is no one who knows how to drive it. We've discussed this with your team and have decided to send you to the tractor training course. Once you have learned, you will drive back the iron ox that has been allotted us."

"Really?" I could hardly believe my own ears.

"Can you take leave? Could you start out tomorrow morning?"

"Yes, indeed!" I jumped up happily.

When I returned home, everyone was happy for me. My mother got my luggage ready for me, and my elder sister busied herself making shoes for me. It was as if they were preparing for a wedding, with everyone in the family busy all night.

I set out the next morning, my father accompanying me for the first five li. I was not a child, and this was not the first time that I had travelled far from home. But my father accompanied me from stage to stage, carrying my luggage for me by turns. When we got to the five li pavilion, I urged him to go back. With tears in his eyes, he said: "The Communist Party and Chairman Mao have brought us good fortune--that I'll see a planting machine with my own eyes. Ah, when we of the older generation were young, we really grew from bitter roots!"

Our family was a tenant farmer household, and we rented and farmed the landlord's land. During the months and years of heavy rain and fierce heat, during the busy spring seasons each year, my father and my uncles went out to the fields before sunup and groped their way home in the dark. At that time, I was already six or seven years old, and at noon I delivered their lunch.

One day, I was carrying a small bucket of thin rice gruel over a ridge to where my father and the others were ploughing. I saw my thin father, his back bare, pulling the plough. A length of coarse rope cut into the flesh of his shoulders. His face had grown black and his lips purple, and drops of sweat as big as soy beans dripped from his forehead and his back. With each step, he gritted his teeth, the flesh of his face contracting in spasms, as if he were being beaten by thousands of steel whips. Behind him, my uncles supported the plough. He coughed continually pressing his hand to his chest from time to time and spitting up phlegm tinged with specks of blood.

When they were eating lunch, I asked my father: "Father, why don't we use oxen for ploughing?" A smile of bitter resignation appeared on my father's face, and he said: "Oxen? Your father has been an ox all his life! It would be good if you could use oxen for farming when you grow up."

My father's generation could not afford oxen. They could only plough the earth by pulling the plough themselves. This was simply squeezing out a person's life. My uncles and my father were exhausted in this way. Now, I was to become a tractor hand, driving the iron ox through the fields and meadows. What a great change this was! My father would have been content if he could have used an ox to plough. How could he have known that now the tractor would take the place of the ox. Days of such good fortune were not even dreamed of in the past.

I don't know what time I went to sleep. When I awoke, it was a bright and sunny morning. I didn't even bother to eat breakfast, but rushed out to the shed to get the new tractor. I climbed up onto the driver's seat and, feeling as if I had grown wings, I sped home to my native village.

When the tractor reached the village, the whole village rushed out in welcome, everyone running up to the tractor from all directions. I saw my father running like a small child, a smile on his face. I had never seen my father so happy in my whole life.

Why was the father so happy when he saw his son bringing the tractor back to the village?

Topic: Comparison of the old and new societies

Subtopics: Aspects of Communist China:
        Communes
    Rural life and agriculture

Central Theme:
    Political:
        Benevolence of the new society:
            Improved conditions under the new society

Subthemes:
- Political:
  - Evils of Republican China:
    - Poverty and suffering of the people
    - Landlord oppression
- Behavioral:
  - Role acceptance:
    - As farmer

6. A BRIGHT LIGHT POINTING THE WAY

A magpie twitters in the trees,
And an old man cannot keep from smiling.

The forty articles of the Outline for the Development of Agriculture
Shine down upon my head like forty suns.

The sun is not as warm as it is.
It shines everywhere.

When I put it to my ears and listen,
Is it not the sound of Chairman Mao's voice?

I held it to my chest for a while,
And the warmth of each sentence was in my heart.

The sound of laughter came from my open mouth.
The members of our commune have a bright light pointing the way.

To what does the old commune member compare the Outline for the Development of Agriculture? Why does he make this comparison? Write out the text.

Topic: Aspects of Communist China:
- Party

Central Theme:
- Political:
  - Benevolence of the new society:
    - Benevolence of the Party

Subthemes:
- Political:
  - Devotion and allegiance to new society:
    - Devotion to communes
  - Glorification of Mao:
    - Devotion to Mao

Behavioral:
    Social and personal responsibility:
        Obedience and deference
    Responsiveness to and affiliation for nature and
        farm life

7. WRITE MUCH AND REVISE MUCH

When we wish to write well, we must write diligently and practice a great deal.

When one is beginning the study of writing, one should not be afraid of writing poorly. In whatever one does, one progresses from bad to good, from unfamiliarity to familiarity. When a child is learning to walk, he can't avoid falling down. If he is not afraid of falling and practices every day, gradually he will learn to walk. Studying writing is like that.

Not being afraid of writing poorly is to have the courage to write. When one participates in labor, sees some significant event, hears a good story, or has any impressions in one's mind, these can be written out. Keeping a diary, keeping notes, writing copy for wall newspapers, and writing reports for periodicals are all good methods of practicing writing.

Just writing by itself is not enough. It is also necessary to repeatedly revise what has been written. When one has finished writing an article, it should be examined carefully to see whether or not the central idea of the article is clear and whether the viewpoint is correct. If there are places that are unsatisfactory, careful thought should be given to them and they should be revised. When revising, the following four points should be observed:

1. First, see whether what one wished to write has been written clearly. If there are places that are obscure, they should be corrected. Then one should see whether what one wished to write has been written completely. If there are places where there are omissions, these should be filled in.

2. One must see whether the order is clear. When one narrates an event or expresses an opinion, it must be done systematically and in a clear order. It cannot be confused and disorderly. If one feels that it would be better to shift the last part to the beginning, then it should be revised. If the ideas in two paragraphs repeat each other, then they should be combined into one paragraph, or one of the paragraphs should be eliminated. If one paragraph contains several ideas, and they are involved and complex, then it should be revised into several paragraphs.

3. One must see whether or not the wording is satisfactory. One should read aloud what one has written. Any sentence that does not run smoothly or which is not stated clearly is an unsatisfactory

sentence and must be revised. If a word is not used properly, then another word should be used in its place. If a sentence is not well constructed, replace it with another. Once it has undergone revision in this way, it can be expressed accurately.

4. One should see whether there are wrong characters, incorrectly written characters, and incorrect punctuation. Even if an article is well written, if there are many wrong characters, incorrectly written characters, or incorrect punctuation, it will be difficult for people to read clearly and it may even lead to misunderstandings. Therefore, it should be examined carefully, and wrong characters, incorrectly written characters, and incorrect punctuation revised.

If one writes much and revises much, then one can raise one's writing ability very quickly.

Topic: Social knowledge

Subtopic: Approved behavior

Central Theme:
    Informational:
        Basic academic knowledge

Subtheme:
    Behavioral:
        Achievement:
            Diligence and persistence

8. SIX INK BOTTLES

Lenin was leading the working class in carrying out the revolutionary struggle in St. Petersburg. The Czarist government was trying to capture him everywhere.

Once, Lenin was arrested by the Czar's police and put into prison. But how could a prison shut in a revolutionary mind like Lenin's? In prison, he carried on his revolutionary work as before.

Life in prison was bitter and depressing, and his room was dark and without air. Some people could not endure it and spent the whole day moaning and sighing, with mournful expressions on their faces. Lenin was not like this. His heart was filled with enthusiasm for the revolution, and he lived bravely and happily. This optimistic spirit stimulated his other comrades.

There was a library in the prison from which the prisoners could borrow books. Each time that Lenin went there, he borrowed a big stack of books. When his fellow prisoners heard that there was someone walking through the corridors lugging a big basket of books, they knew that this must be Lenin. Who besides Lenin would be reading so many books?

Lenin studied under hardship in prison, collecting data and making careful investigations. Prison became his place of study and work. One day, Lenin's elder sister came to call on him and told him: "I've heard that your case will soon be closed and that you'll be allowed to leave soon." Lenin smiled, saying: "How soon! I haven't got my data collected yet!"

In prison, Lenin wrote the Party Laws of the Russian Communist Party and wrote many pamphlets and leaflets which he sent out secretly in order to lead the revolutionary struggle on the outside.

If Lenin had been discovered writing these secret articles in prison, that would have been a "crime" on top of a "crime,"and he might have been executed by hanging. He thought of a way. He wrote in milk on the blank spaces of books. Once they were sent outside, his comrades heated the books over a fire, and the words appeared. For his "ink bottles" he used bread filled with milk. When he was writing with his head bowed, as soon as he heard a sound he would put his "ink bottle" into his mouth and swallow it. The military police came several times a day to inspect, but they never discovered his secret. Once, he wrote humorously in a letter to one of his comrades: "I really didn't go far today. I ate six bottles of ink in a row!"

How did Lenin carry on revolutionary struggle in prison? Memorize and recite the text.

Topic: Traditional founders of Communism:
        Lenin

Central Theme:
    Political:
        Deception:
            Deception cleverness

Subthemes:
    Political:
        Dedication to Revolution:
            Dedication of other peoples to revolution
        Informational:
            Knowledge about Chinese Communist institutions, history, and/or personalities

Remarks: See Analysis, appendix to Chapter 1.

9. TO SIT IN PRISON

A posthumous poem by the revolutionary martyrs

We are rebels by birth,
We want to right this upside-down world,
We want to overturn everything that is not right!
Today we are sitting in prison,
But there's nothing strange about sitting in prison!
In order to lift hardship from the generation to come,
We are willing, we are willing to sit in the depths of prison.

In what places in this poem is found the great spirit of the revolutionary martyrs in the face of their struggle with their enemies? Memorize and recite the text.

Topic: War situation:
- War of Liberation

Central Theme:
- Political:
  - Devotion and allegiance to the new society:
    - Devotion to the Revolution

Subthemes:
- Behavioral:
  - Altruistic behavior:
    - Heroic self-sacrifice
  - Prosocial aggression

10. A CRUDE PORCELAIN BOWL

In the Chinese People's Revolutionary Military Museum, there is displayed a crude porcelain bowl that was used by Comrade Chao I-man when she served as a regimental political commissar with the Anti-Japanese Allied Army in Manchuria. Even though Comrade Chao I-man used the bowl only once, veterans of the Anti-Japanese Allied Army can recognize it. This is because there is a moving story about the bowl.

After a battle in which the Japanese pirates had been attacked, a young communications officer gave Comrade Chao I-man a bulging package. On opening it, she found a crude porcelain bowl. Comrade Chao I-man had long ago given the enamelware jar that she used for eating to a new soldier. The young communications officer had wanted to find another bowl for her and, unexpectedly having come upon one in the midst of the battle, at once sent it to her.

As soon as Comrade Chao I-man saw the bowl, she said to the young communications officer: "Please return it to wherever it came from!"

"This . . . this . . . the enemy devils have all been annihilated. There's no place to return it to!" the young communications officer said.

At mealtime, the young communications officer filled the crude porcelain bowl to overflowing with hulled sorghum for Comrade Chao I-man, thinking in his heart that "this time our political commissar ought to eat a full meal."

When Comrade Chao I-man saw the full bowl of hulled sorghum, she knew that it had come from the hospital kitchen. Those days were exceedingly difficult, and for several months the Anti-Japanese troops, in order to satisfy their hunger, had been eating wild vegetables and the roots of plants, or picking acorns, which they pressed into a dough. There were times when their relatives, risking the danger, sent a little food to the troops, but they left this behind for the sick. The commander of the regiment and the political commissar, like the soldiers themselves, had not had the taste of rice in their mouths for several months. When Comrade Chao I-man saw the bowl of hulled sorghum, she couldn't keep from thinking of the hardships and of the spirit of the soldiers. She thought of the friendliness between classes among her comrades, and of the concern of the young communications officer for her . . .

Comrade Chao I-man carried the bowl quietly to the cooks' tent and, while no one was watching, she poured the hulled sorghum back into the kettle from which it had come. From another kettle she filled her bowl half full with wild vegetable gruel.

The cook, Lao Li, who had seen this clearly from the side, did not make a sound. His eyes filled with tears.

The next day, when meals were served, Comrade Chao I-man was once again without a bowl. The young communications officer was so upset that he called out: "Comrade Commissar! I say that if we gave you a hundred bowls you would 'lose' them all!"

Comrade Chao I-man smiled and said: "To be sure, but I have not lost the rice bowl of the revolution all of my life!" .

According to later "intelligence," Comrade Chao I-man gave the crude porcelain bowl to the seventh squad, and the seventh squad used it as a vegetable pot.

Topic: War situations:
War of Resistance Against Japan

Subtopic: Approved behavior

Central Theme:
Behavioral:
Altruistic behavior:
Service to others

Subthemes:
Political:
Devotion and allegiance to the new society:
Devotion to the Revolution

- Benevolence of the new society:
  - Benevolence of the PLA
- Anti-Japanese sentiment

Behavioral:
- Social and personal responsibility:
  - Thrift and frugality

Latent Theme:
- Political:
  - Liberation of women

11. HOW TO PLANT TREES

When we plant trees we always hope that each one will live and that they will grow quickly and well.

If we want each tree that we plant to live, we must first give attention to the selection of seedlings and next to the methods of planting.

For planting, healthy seedlings must be chosen. Their roots must be developed and complete, with many root hairs, the stalk must be straight, and the cuticle fresh in color with no wound scars. The roots are the most important. Seedlings depend for their growth entirely on the absorption of water and nutrients through their roots. Great care must be taken in transplanting seedlings in order not to injure their roots. The seedlings should be planted at once and not allowed to sit too long, or they will dry out. If they cannot be planted within one or two days, then the roots should be buried for the time being in moist soil.

In planting trees, a hole must first be dug. The size and depth of the hole is decided on the basis of the seedling's root system. If the root system is small, then the hole should be smaller, and if the root system is big, then it should be bigger. In general, the hole should be two feet wide and one to one-and-a-half feet deep. When the hole is being dug, the surface soil, middle soil, and bottom soil should be set aside separately. Stones and roots in the hole should be picked out, and clods of earth should be broken up. When the hole is wide and the soil is loose, then the root system can expand and the tree will grow easily.

After the hole has been dug, a layer of surface soil should first be spread at the bottom of the hole, after which the seedling should be set in. Attention should be given to setting it in straight. The root system should be distributed loosely. The seedling should be set slightly lower than its original depth.

The soil should then be filled in. The surface soil, because of its richness, should be used as the bottom layer. This is equivalent to applying fertilizer to the seedling. After the surface soil is used up, the hole should then be filled in with the middle soil. When the hole is half filled, the seedling should be raised upwards slightly so that the roots will come into contact with the loosened soil, making absorption of water and nutrients easier. Finally, the bottom soil should be filled in. Once the hole is completely filled in, the soil should be pressed firm. Otherwise, the seedling can shake in a wind and may die easily. After the earth has been pressed firm, it should be thoroughly watered. Once the water has soaked in, it should be covered with another layer of fine soil in order to prevent evaporation of the water.

For a tree to grow quickly and well, a suitable season for planting must be chosen, and attention to protection must be given after planting.

Spring is the best season for planting trees. If a tree's roots are buried in moist earth one to two weeks before budding, then the tree survives easily.

After a tree has been planted, it should be watered regularly. It is best to water in the morning or in the evening and not during the middle of the day. In low lying marshes or when there is too much rain, the roots are surrounded by clumps of earth, preventing the water from passing. This makes the roots rot.

Weeds and injurious insects are very harmful to seedlings. Weeds take water and nutrients away from the seedlings, and if there are many weeds, then the seedlings grow poorly and slowly. Therefore, if there are weeds, they should be removed at once. Weeding also serves to loosen the soil. If the soil is loose, then the nutrients in the soil can dissolve and air can circulate. Injurious insects eat the young leaves of trees and hinder growth. If injurious insects are discovered, they should either be picked off or sprayed with insecticide at once. Some cattle like to eat tree leaves and others like to chew on bark. Attention should be given to not allowing cattle to damage the seedlings.

Topic: Rural life and agriculture

Central Theme:

Informational:
    Basic agricultural and farm knowledge

Subtheme:
    Behavioral:
        Achievement:
            Diligence and persistence

12. A MAN SKILLED IN RAISING PIGS

Every morning at daybreak, Lü Ta-yeh, the caretaker at the pig farm, walks up in front of the pig pen and blows a loud whistle. The pigs are awakened from their deep sleep and, crawling to their feet one by one, they run to the fertilizer pit in the middle of the courtyard, where they defecate and urinate. After this, in obedience to Lü Ta-yeh's shouts, they walk out of the gate of their pen toward the countryside. In the fresh air of the open fields, the hungry sows search for wild grass to eat, while the cunning little pigs run to and fro. When the appointed time comes, the herd of pigs, again in obedience to the shouts of Lü Ta-yeh, return to the pig farm.

That the pigs are so obedient and that their lives are so disciplined results from their training by Lü Ta-yeh and the other caretakers, who, with great effort, came to understand the pigs' habits.

The first point in raising pigs is to allow them to eat to the full. Lü Ta-yeh and the others, in feeding the pigs, devoted their attention not only to time and quantity, but in addition divided the pigs into separate groups which they fed at separate troughs on the basis of the differing conditions of the pigs. At the beginning, they discovered that some of the pigs were growing rapidly, while others were growing slowly. They then observed them carefully and found the cause: When a good many pigs ate together, they fought with each other for food, the strong and big taking advantage of the weak and small, so that some ate much and grew rapidly, while others ate little and grew slowly. Thereupon, they divided the pigs into separate groups based on whether they were big or small, fat or thin, and fed them at separate troughs. When the pigs were fed in this way, all of them ate to the full and grew rapidly. Moreover, it was convenient to manage them.

When the sows gave birth to their young, some bore so many that they did not have enough milk for them, while others bore so few that they had an excess of milk. They then trained the sows to lie down in a circle at nursing times with the little pigs in the center of the circle. Those that bore large and small litters were mixed together, so that all of the little pigs were able to get enough to eat. At first, some of the sows snorted and snapped when they saw the other little pigs coming to nurse, but after a few days, they grew accustomed to the mixing and no longer snorted and snapped.

When pigs that were raised on the farm were allocated elsewhere, they frequently lost weight. Lü Ta-yeh and the others thought of a way to toughen the pigs. After each feeding, they hit the edge of the trough with the sticks that they used to mix the fodder. When the pigs heard this sound, they turned and walked toward the courtyard. There was ample sunlight in the courtyard, which was swept very clean, and there the pigs chased after one another and walked about. Following this kind of training, the pigs on the farm were fat and strong, and when they were moved to other places they could walk long distances without losing weight.

With so many pigs, the greatest fear was that infectious diseases would break out. Lü Ta-yeh and the others had a set of methods for preventing infectious diseases. They established the "four cleans" and the "six not feeds" systems. The "four cleans" were clean water, clean fodder, clean troughs, and clean bodies. The "six not feeds" were not to feed what is too hot, not to feed what is too cold, not to feed too early, not to feed too late, not to feed what is too dry, and not to feed what is too watery. As a result, in several years no infectious diseases had broken out, and no pigs had died of disease.

Lü Ta-yeh and the others knew how to raise pigs very well, so that everyone called them skilled hands at raising pigs.

Topic: Rural life and agriculture

Central Theme:
- Informational:
  - Basic agricultural and farm knowledge

Subthemes:
- Behavioral:
  - Achievement:
    - Achievement cleverness
    - Diligence and persistence
  - Social and personal responsibility:
    - Hygienic behavior
    - Obedience and deference

13. THE CAMEL

For several thousands of years, on the vast deserts, the camel has been the principal means of transportation.

The body structure and habits of the camel are closely related to desert life.

The camel is very tall and has a long neck, being able to see for long distances on the desert. The camel's nose is very large and has an especially keen sense of smell for water. Wherever there is water, the camel can smell it. Travellers on the desert frequently rely on the camel's sense of smell to find water. The camel can also close its nose tightly to keep out the hot winds and blowing sand.

Sometimes travellers go for six or seven days over the grassless and waterless desert without their camels eating or drinking anything at all. But the camels walk ahead undisturbed, feeling neither thirst nor lack of strength.

At these times, the humps on the back of the camel gradually grow smaller day by day. The humps are storehouses of fat. Under favorable conditions, a great deal of fat gradually collects in the humps. After several days in a row without food and water, the fat in the humps is gradually consumed, and they therefore become smaller.

The camel eats the leaves of plants, grass, and also plants bearing thorns.

The sole of the camel's foot is broad and thick, with two toes. When the feet strike the ground, the two toes spread apart. Therefore, it cannot sink into the loose, shifting sands.

There are thick calluses on the camel's legs. The desert sands are often heated boiling hot by the sun, and with the calluses it is not scalded when it walks through the sand.

The camel can not only endure heat; it can also endure cold. When the weather is severely cold, the camel is often out in the open, but no one has ever seen one so cold that its teeth were chattering.

Camels have been living on the desert for thousands of years, and they have adapted to the characteristics of the desert. Since people travelling on the deserts have used the camel as a means of transportation, it is no wonder that it has been called "the ship of the desert."

Topic: Nature

Central Theme:
    Informational:
        Basic knowledge about natural history

14. A LETTER OF PROPOSAL

Comrades of All Young Pioneer Units:

It is now the season for the expansion of plant growing activity. Our school has decided to make use of time outside of class for mass planting of castor plants. The more castor plants that are planted, the more oil products our motherland can have. This is of major significance in speeding up industrial construction. In order to carry out the planting of the castor plants, we are making the following proposals:

1. We must work for large scale planting and large scale harvesting.
2. From planting to harvesting, the following five procedures are to be adopted: First, select seeds with full grains; second, turn over and loosen the soil; third, collect and spread a great deal of fertilizer; fourth, apply fertilizer twice, once when setting the seedlings in and once when they flower; fifth, remove low leaves and tips.
3. Observe and study with care the process of growth of the castor plants.
4. Develop a spirit of mutual assistance and cooperation in the activity, with older classmates helping their younger classmates. When there are good experiences, these should be exchanged with one another.

Let us in this activity help each other and strive together to reap a rich harvest of castor plants this year.

Members of the Second Unit of Young Pioneers

March 10, 1961

Topic: Rural life and agriculture

Subtopic: Aspects of Communist China:
Young Pioneers

Central Theme:
- Informational:
  - Basic agricultural and farm knowledge

Subthemes:
- Political:
  - Devotion and allegiance to new society:
    - Dedication to building new society and to national construction
- Behavioral:
  - Achievement:
    - Desire to achieve
  - Collective behavior:
    - Cooperation in a common endeavor

15. CROSSING A BRIDGE

From behind the hills to the west of the bridge there arose the sound of trucks. Some dozen large trucks drawing heavy artillery began to rumble out from behind the hills.

One by one, the trucks easily crossed the bridge. As the last truck crossed the bridge, one wheel of the artillery carriage that it was drawing went off the edge of the bridge and hung in midair, stranding the gun on the bridge. The two trucks rumbled and roared, but they could not budge, and the wheel of the gun carriage could not be pulled back up onto the bridge.

The trucks ahead all came to a stop. Scores of soldiers jumped down from the trucks, running up to the gun and looking at it. They pushed and pulled, keeping at it until everyone was tired and their faces were covered with sweat, but the gun could not be budged.

One of the soldiers said: "Don't work blindly. There's no use trying to lift this fellow up without a crane!" The platoon leader said: "Don't talk nonsense! Doesn't Chairman Mao teach us that when we have a problem we must talk it over with the masses? Let's ask some old local people to come and help us think out a solution at once!"

Several of the soldiers ran over to the neighboring village and brought back a few peasants. The platoon leader told them of the difficulty and asked them to help in working out a solution. The peasants looked at the gun carriage, some of them saying that they could haul it out with cattle, some of them proposing that the bigger of them lift it out, while some of them said nothing, but tried to push it forward. For a while, the platoon leader could not decide which method to use. An old man was standing at one side, a pipe between his teeth, looking at the gun carriage and not saying a word. The platoon leader asked him: "Sir, what do you[1] think would be best?" The old man said: "The methods they have suggested will hardly do. As I see it, we ought to borrow a big boat and some thick boards and, by making use of the force of the water, we may be able to push this fellow up." Then he explained the method to everyone in detail.

Everyone agreed to use the old man's method. Several of the peasants and soldiers ran to the village and borrowed a big boat and several pieces of board.

They placed the boat near the edge of the bridge and, bucket by bucket, poured water into its hold. After the boat had sunk down into the water several feet, they piled the boards on the boat, which was beneath the wheel hanging in the air. The pile of boards grew higher and higher. After they had come into close contact with the wheel, everyone poured the water from the boat's hold back into the river. As the amount of water decreased, the boat began to float slowly upward, the boards touching the wheel also slowly rising until finally the wheel was pushed upward.

"Good!" the peasants and the soldiers called out in unison.

The driver at once jumped aboard the truck. The truck started up, and the gun carriage crossed the bridge steadily.

When they left, the soldiers said to the peasants: "Sirs, many thanks for your help!" The platoon leader said to the old man: "We are very fortunate that you[2] thought out this method."

The old man waved his hand and said: "Not at all. When there are many people, one can work out good ideas."

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[1] The soldier uses the honorific pronoun "nin" in addressing the peasant. (Trans.)

[2] The soldier again uses the respectful "nin". (Trans.)

Topic: Approved behavior

Central Theme:
    Behavioral:
        Starting from reality:
            Scientific attitude of investigation and research

Subthemes:
    Political:
        Love of people:
            Learning from the masses
    Behavioral:
        Achievement:
            Achievement cleverness
        Collective behavior:
            Cooperation in a common endeavor

Remarks: See Analysis, appendix to Chapter 1.

16. SAYINGS

Work until you're old,
Study until you're old.

The fist does not leave the hand,
A song does not leave the mouth.

If one does not read aloud for three days, one's mouth is out of practice;
If one does not write for three days, one's hand is out of practice.

If a knife is not ground, it grows rusty;
If a person does not study, he falls behind.

All it takes is time
To grind an iron stick into a needle.

If one does not strive when one is young and strong,
When one is old one suffers and regrets.

What truth does the saying "The fist does not leave the hand, a song does not leave the mouth" indicate? Write out these sayings.

Topic: Approved behavior

Central Theme:
- Behavioral:
  - Achievement:
    - Diligence and persistence

17. TWO PAGES OF A DIARY

a. November 9, Sunday Clear

Today the leader of our Pioneer unit took us for a visit to the Ch'en Chuang Production Brigade of the Sputnik Commune.

The fields of rich green wheat could not be taken in with one glance of the eye. The chief of the Production Brigade, Uncle Shen, said to us as he showed us around: "In the past, this 600 mou of land was not irrigated. When there was a drought, we could not harvest grain, and when there were heavy rains the land was flooded. Grain production increased very slowly. After the establishment of the people's communes, there was a great deal of manpower and abundant capital, so we dug six machine-pumped wells here and planted all 600 mou in wheat. Even though we ran into a drought last spring, we had the wells, so we were still able to reap a rich harvest."

In one of the cabbage fields, Uncle Shen told us how the commune members contended for the cabbage with a flood. He said: "Last fall we ran into the biggest flood in a hundred years. It dashed away all the vegetables that were in the ground. Once the flood waters had passed, we put a great deal of effort into planting cabbage. But as soon as the cabbage had been planted, they were washed away by another sudden rainstorm. The commune members said that even if the rains were bigger, they couldn't surpass the strength of the people's communes, and that when you wash them away, we'll plant. In this way, they planted again and again, until finally, on the fourth planting, the sprouts finally took hold. After that, we obtained a rich harvest." When we had listened, we said with emotion: "If the people's communes hadn't been established, when would we ever have had this many vegetables to eat?"

Uncle Shen also talked about the life of the commune members after communization. He said: "Before the Liberation, we ran into droughts and floods, and a good many people had no means of livelihood. They all ran out to flee from famine. During the big flood last year, because we had the peoples' communes, there was no one fleeing famine. Instead, the standard of living of the commune members was raised."

We listened and watched, receiving a great deal of instruction. Everyone suggested that we should devote our share of effort to the commune. Uncle Shen agreed, and we went off to help the commune members load cabbage. Everyone strove to be the first to load his share of cabbage onto the trucks, and it was soon fully loaded. When we saw the truck, loaded full with cabbage, going off toward the city, our hearts were exceedingly happy.

b. November 15, Saturday Clear

In the afternoon, I went with mother to grandmother's house. Just then, the county motion picture projection team arrived. My cousin had asked Uncle Pao and Uncle Ch'i of the projection team to come to the house to sit and have tea. Uncle Ch'i said: "Recently, the motion picture projection team has been expanded, and we have added three projectors. After this, we will be able to come here and show movies regularly." When he heard that he would be able to see movies regularly, my cousin was very happy.

After we had eaten the evening meal, people assembled from all directions on the production brigade field. There were mountains and seas of people on the field, and there was even more commotion than on assembly day.

After a little while, the movie began. The name of the movie was "Everlasting Loyalty to the Party," and it was a documentary film recording the moving events concerning the physical culture teachers in the culture schools among the disabled Szechuan revolutionary troops. Some of these teachers were members of the Red Army who had walked over snow-covered mountains and grass plains; some were brave soldiers who had surrounded Yenan; and some were heroes who had attacked and scattered the American army at Samkum Ridge. For their motherland and for the people they had borne their wounds gloriously, and their bodies were disabled. But they had hearts that could never be disabled and that showed even greater firmness in labor, work, and study. When I saw how stubbornly they studied and practiced their skills and how they cared in every way for the welfare of the people, I was so moved that I cried. I looked around and saw that my grandmother and my mother were wiping their eyes, while my cousin was watching, expressing his admiration. How could a person fail to be deeply moved by such heroic people and such moving events!

17a.

Topic: Aspects of Communist China:
    Communes

Subtopic: Life under the new society

Central Theme:
- Political:
  - Benevolence of the new society:
    - Benevolence of the communes

Subthemes:
- Political:
  - Devotion and allegiance to the new society:
    - Devotion to communes
- Behavioral:
  - Achievement:
    - Diligence and persistence
  - Collective behavior:
    - Cooperation in a common endeavor
  - Internal reward and satisfaction:
    - Satisfaction from accomplishment of a task
  - Conquest of natural environment
  - Role acceptance:
    - As commune member

17b.

Topic: Aspects of Communist China:
    PLA

Subtopic: Personal hero in civlian life

Central Theme:
- Behavioral:
  - Altruistic behavior:
    - Heroic self-sacrifice

Subtheme:
- Behavioral:
  - Achievement:
    - Diligence and persistence

18. THE YELLOW RIVER

My name is the Yellow River.
I have passed through a thousand mountains and ten
thousand valleys.

Since P'an Ku created heaven and earth,
I have seen generations rise and fall.

I am very quick of temper,
And when I am unhappy I roar.
Without a wind my waves are three feet high.
When there is a wind my crests are a thousand feet high.

Someone said the Rain God could control floods,
But he could not control me.
Sometimes when my temper was provoked,
I struck the temple of the Rain God with a heavy flood.

A round red sun shines in the sky;
The red flag fills the world with red.
Six hundred million people show their supernatural powers;
The Yellow River dares not worship them and humble itself!

Chairman Mao smiles a smile at me,
And his smile makes my heart leap and my face grow red.
In my heart I have taken out a guarantee
That today the Yellow River will do meritorious service.

Topic: Comparison of the old and new societies

Central Theme:
- Political:
  - Glorification of Mao:
    - Devotion to Mao

Subthemes:
- Behavioral:
  - Social and personal responsibility:
    - Devotion to duty
    - Obedience and deference
  - Collective behavior:
    - Solidarity and anti-individualism
- Informational:
  - Knowledge about traditional Chinese history, culture, and/or personalities

19. THE STEEL SOLDIERS OF THE PAO-LAN LINE

(Note: The Pao-Lan line is the railroad line between Lanchow and Paotow in Inner Mongolia.)

At the work site of the great bridge over the Yellow River at Santaok'an, an heroic railway corps, achieving victory over sandstorms and subduing the natural barriers of the Yellow River, built an heroic bridge.

In the spring of 1957, the soldiers of the corps responsible for the construction of the bridge arrived at the bank of the Yellow River after a long march. At that time, there were no houses and there were no people, only the empty desert and the turbulent river.

The soldiers set up their tents on the river bank. A great wind struck, hurling sand at them. The yellow dust boiled, darkening the earth and the sky. Even the sheep and the wild rabbits were frightened and, closing their eyes, hid in their desert holes. The soldiers ate and slept in the windstorm. Sometimes the wind and sand were so strong that they could not light their cooking stoves.

These heroic builders did not give in to the wind and sand. They had no brick and tile, and they had no wood, but, using the mud along the river for walls, they built cavelike barracks on the sand banks. Not only did they have offices and dormitories, but they had a mess hall and a bathhouse, and even parallel bars, wooden horses, and a basketball court. In the short space of a few months, many new work villages had appeared on the strip of desolate land. Everyone was unusually pleased and called the new work site villages the Pao-Lan Line Gardens.

Their railroad corps had already built many big bridges on the Korean front and had put up many bridges within the motherland, but this was their first time to lay track in a desert and to build a bridge over the Yellow River. The sandstorms were the greatest enemies of the soldiers, but the turbulent current and the freezing Yellow River were very troublesome for them as well.

When winter came, the temperature fell to twenty to thirty degrees below zero. The Yellow River was frozen over with a layer of ice one meter thick, so that even heavily loaded trucks could drive over it. It was indeed no easy task to carry on construction on the frozen Yellow River under the severe cold. Once water leaked into the rubber boots of two of the soldiers and froze. They shivered all over and their faces turned blue, but, clenching their teeth, they continued with their work, neither saying anything about being "cold." As soon as the company commander saw that something was wrong, he asked immediately: "Are your boots leaking?" "They're not leaking." "No." The company commander, with a voice that could have cut a piece of steel in two, said: "You 'malaria' cases go roast yourselves in a warm tent at once." When they took off their boots, they found that their legs below their knees were red and swollen and covered with white spots. The company commander sadly asked them why they had not asked for replacements, and they answered: "When we are short one man, we are short one bit of strength. What does this little hardship matter compared to Luo Sheng-chiao!" (See Story 28.) We do not know how many moving stories of this kind there were throughout the entire bridge work site.

When March came, a new battle began, that of ice jam prevention.

What is strange is that that section of the Yellow River freezes in earlier and thaws later than do the upper reaches of the river. When the ice drift period arrives, thousands upon thousands of pieces of ice sweep down from upstream. If the ice in this section of the river has not thawed, the pieces of ice are blocked, banging into each other with great force. In order to protect the piers of the bridge, which had not yet risen above the surface of the river, a "jam prevention command post" was set up at the work site. Jam observers were sent upstream and one company and two artillery platoons plunged into the struggle for jam prevention.

The soldiers placed dynamite on the Yellow River. As soon as the dynamite was detonated, the rumble of the explosion shook the earth and the sky. The unthawed pieces of ice were broken up, and the ice from upstream, which had split into small pieces, rushed downstream with the current.

The soldiers battled obstinately with nature, defeating the natural barriers of the Yellow River and allowing the uncompleted piers to pass safely through the period of ice drifts.

Originally, it was planned that the great bridge over the Yellow River at Santaok'an would be ready for traffic at the end of October, 1958. In the spring of 1958, the news of the victory of the Great Leap Forward reached the bridge work site, and the soldiers, stimulated by this, strove ever more diligently, setting ahead the planned date of opening to "10 - 1," and again to "9 - 1," with the result that it was formally opened to traffic on August 1.

Topic: Personal hero in civilian life

Subtopics: Aspects of Communist China:
        PLA
    Industry and aspects of a modern society
    Approved behavior

Central Theme:
- Behavioral:
    - Altruistic behavior:
        - Heroic self-sacrifice

Subthemes:
- Political:
    - Devotion and allegiance to the new society:
        - Dedication to building new society and to national construction
    - Benevolence of new society:
        - Benevolence of PLA
- Behavioral:
    - Achievement:
        - Diligence and persistence
    - Conquest of natural environment

20. THE ABUNDANT HSI-SHA ARCHIPELAGO

The Hsi-Sha Archipelago is a group of islands in the South China Sea. Its scenery is beautiful and its products abundant. It is a delightful place.

In the zone of the Hsi-Sha Archipelago, the sea water gives off many colors, deep blue, light blue, green, light green, and apricot yellow, all interchanging with one another in exceptional beauty. This is because there are high peaks and deep valleys in the ocean floor, the depth of the water not being uniform. Seen from the surface, its colors are different.

The rock on the sea floor is filled with coral of various colors. There are sea-slugs everywhere, undulating lazily. Great lobsters, their bodies covered with armor, slide by with a majestic air. Schools upon schools of fish thread their way through the forests of coral. Some have long, striped bodies. Some have red spines on their heads. There is a kind of flying tiger fish that appears to have its body surrounded by fans, and which is extremely pretty when swimming. There is a kind of lung-fish with round eyes and a long body covered with spines. When it swells out with air, it is as round as a leather ball. There are so many kinds of fish that it is hard to keep count of them. Therefore, people say that one half of the sea in the Hsi-Sha Archipelago is water and the other half is fish.

On the beaches, there are many kinds of beautiful shells, big and small, and of all colors and shapes. They are truly amazing, and there is no place without them. The most interesting are the sea-turtles. In April and May of each year, the giant sea-turtles crawl ashore in schools to lay their eggs. Fishermen flip the sea-turtles over so that their legs are in the air, making it difficult for them to move.

The Hsi-Sha Archipelago is also a kingdom of birds. There are strips of tall forests on the islands, and many kinds of sea birds nest in the woods. There are eggs of sea birds everywhere. Beneath the trees, there are piles of bird droppings as high as mountains. This is a valuable manure for agricultural production.

In the past, the Hsi-Sha Archipelago was very desolate, but after the Liberation, the Party and the government sent many scientists and workers to the islands to work. As a result of their hard labors, the Hsi-Sha Archipelago has become an extremely attractive place.

Topic: Nature

Central Theme:
    Informational:
        Basic knowledge about natural history

Subthemes:
    Behavioral:
        Esthetic aspects of nature and/or farm life
    Political:
        Benevolence of the new society:
            Improved conditions under the new society

21. AN URGENT TELEGRAM

It was already seven o'clock in the evening. The roads were flocked with vehicles coming and going. A man wearing a blue uniform was racing along the road on a bicycle. This was Comrade Lao Lu, the delivery man for the Telegraph Office.

When he arrived at the Hsin Hua Hotel, Comrade Lao Lu got off his bicycle and handed his last remaining telegram hurriedly to the steward.

"Ch'en Shu-kang." The steward read the name of the recipient, thumbed through the hotel register, and said: "He left for Kiangsi two hours ago!"

When Comrade Lao Lu heard this, he couldn't keep from being startled. The steward, seeing how upset he was, added: "There's no mistake. His luggage is gone, and the bill for the room has been paid." As he spoke, he wrote in large characters on the envelope the words, "This Guest Has Gone," and returned the telegram to Comrade Lao Lu.

Comrade Lao Lu looked vacantly at the four words, knowing that his errand was fruitless.

"May I ask, what was Ch'en Shu-kang . . .?"

The steward, knowing what he was going to ask, said: "Ah! He is a purchasing agent. He was carrying a valise, a green travelling bag, and . . ."

On hearing that the telegram was for a purchasing agent, Comrade Lao Lu was as upset as if his eyebrows were on fire. He thought about his being a member of the Communist Party and that he must find a way to deliver the telegram into the hands of the purchasing agent. He glanced at the clock, checked the train schedule on the counter, and said, full of assurance: "It's just a little after seven now. There's still half an hour before the train leaves. I can still catch him." He leaped onto his bicycle at once and sped off in the direction of the train station.

At the station, there were people everywhere. The man he was looking for was a stranger to him, and even if he had passed in front of him, he would not have recognized him.

There were only ten minutes before the train was to leave, and the passengers were getting aboard the train. Comrade Lao Lu was anxious, but he found a solution. He ran swiftly over to the service counter to have the announcer broadcast the message.

"We are very busy now; wait a while!" the steward explained to him.

"Comrade, this telegram is very urgent, and I have come expressly with it."

After the steward heard this, he agreed to the request.

"Comrade Ch'en Shu-kang of Kiangsi, please come to the service counter at once. You have an urgent telegram. You have an urgent telegram . . ." The loudspeaker announced it over and over.

Comrade Lao Lu stood among the crowd, standing on his toes and watching in expectation for the recipient of the telegram.

Suddenly a traveller, his head covered with sweat, rushed towards the service counter. As soon as Comrade Lao Lu saw him, he went hurriedly to meet him. The man was Ch'en Shu-kang.

Comrade Lao Lu looked at Ch'en Shu-kang's identification papers, had him sign the receipt, and handed him the telegram.

The telegram was sent by his factory, telling Ch'en Shu-kang of an additional urgent assignment requiring him to remain for a few more days.

After Ch'en Shu-kang had finished reading the telegram, he grasped Comrade Lao Lu's hand with emotion and, after a silence, said: "Comrade, thank you!"

Then the conductor called out: "The train is about to leave. Passengers aboard . . ."

Ch'en Shu-kang, remembering that he had not taken his luggage from the train, was very worried.

Comrade Lao Lu said: "I'll help you take it off . . . " As he spoke, he ran ahead, pulling Ch'en Shu-kang after him.

The two men had just taken the luggage from the train as it began to move. Ch'en Shu-kang said with emotion to Comrade Lao Lu: "Comrade, you are truly a good worker for Mao Tse-tung!"

Topic: Approved behavior

Central Theme:
- Behavioral:
  - Social and personal responsibility:
    - Devotion to duty

Subthemes:
- Political:
  - Devotion and allegiance to the new society:
    - Devotion to Party
- Behavioral:
  - Achievement:
    - Diligence and persistence

22. DOCTOR LI KUNG

In 1954, Li Kung graduated from the Lanchow Medical School and was assigned to the Kannan region. The difficult environment and the endless plains seemed like a test of the young man's enthusiasm. Li Kung thought constantly of the Party's teachings, and with immense courage overcoming all varieties of hardships, devoted himself wholeheartedly to the service of the hard-working and brave Tibetans.

Li Kung worked with diligence. Day and night, winter and summer, he conscientiously and responsibly treated the illnesses of the Tibetan people. Because of his high enthusiasm, his accomplishments in curing the sick were excellent, and more and more people came to him for treatment. He established a deep friendship with the Tibetan people, greatly raising the prestige of the Party among them.

In the spring of 1955, Li Kung's work team arrived among the Oula tribe. They had just set up their tent when a Tibetan woman by the name of Ts'ao-chia came for treatment. Ts'ao-chia's right arm had been severely burned in saving a flock of sheep from a bad fire. On removing the bandages, Li Kung saw that the wound had become putrid, and he treated her with care. But even after several months of continued treatment during which he tried all techniques, injections, and applications of drugs, the wound still would not close. One day, he heard some patients who were awaiting treatment talking on the grass outside his tent. An old Tibetan woman asked Ts'ao-chia: "How is the Communist Party doctor's technique? Is your wound better?" Ts'ao-chia said: "His technique is not too good. I've been having treatments here for several months and I still don't seem to be any better." Li Kung, on hearing these words, became very downcast. He thought, "What a glorious title Communist Party doctor is! If I do not do my work well, won't the prestige of the Party among the Tibetan people be lowered?" He at once asked Ts'ao-chia to come in and earnestly expressed to her that he definitely wanted to cure her wounds.

So that he could heal Ts'ao-chia's wounds, Li Kung devoted himself to arduous study every evening. He went through the medical books that he had brought with him, recalled one by one the illnesses that he had treated during his internship, and finally chose a method of treatment. He said to Ts'ao-chia: "There is a surgical operation using the skin transplant technique. That is, a piece of skin is cut out from the leg of the patient and transplanted to the wound. Then the wound can heal quickly, and the new skin is just like the original skin. I would like to perform this operation for you. Would you agree?" When Ts'ao-chia heard this, she was very fearful and said: "I've suffered enough pain already. I couldn't stand to have another piece of skin cut out from my leg." Li Kung understood her feelings very well and decided to transplant some of his own skin to her wound.

That evening, Li Kung prepared a temporary bed and sterilized his surgical instruments. Not long after sunrise, Ts'ao-chia arrived. Li Kung had her lie down, covering her face with a sheet. He injected anesthetic into his own leg and cut out a piece of skin. At that time, Ts'ao-chia sat up in alarm, her eyes filled with tears of gratitude, and said sobbing: "I've never seen a doctor like this before, who would even cut out his own skin to treat a sick person! The Communist Party is my benefactor. I shall never forget the Communist Party!"

Ts'ao-chia's right arm healed completely. From this time on, Dr. Li Kung's moving deed was told with praise on the Oula Plains.

Why did Dr. Li Kung have to cut out his own skin to treat a patient?

Topic: Approved behavior

Subtopics: Aspects of Communist China:
        Minority peoples
    Personal hero in civilian life
    Approved behavior

Central Theme:
    Behavioral:
        Altruistic behavior:
            Heroic self-sacrifice

Subthemes:
    Political:
        Benevolence of the new society:
            Benevolence of the Party
        Devotion and allegiance to the new society:
            Devotion of minority peoples to the new society
    Behavioral:
        Achievement:
            Diligence and persistence

23. LI SHIH-CHEN

Li Shih-chen was one of our nation's great doctors and pharmacologists. He was a native of Ch'ich'un in Hupeh during the Ming Dynasty. His family had been doctors by trade for generations. His grandfather was a "bell doctor," who spent the year away from home, going along the rivers and the lakes. His father was a people's doctor, who had set out his shingle and treated the sick in a temple that was called the "Monastery of the Abstruse."

When Li Shih-chen was little, he studied at his father's side. Those that asked his father to treat them were all poor people. They could not pay the fees for treatment and could not ask other doctors to treat them. How happy they were to be able to come to the Monastery of the Abstruse and receive free treatment from his father! Li Shih-chen, on seeing this, from that time forth resolved to treat the poor.

During the Ming Dynasty, medicine was an occupation that was looked down on. All families of "status" wanted their children to study the "eight-legged essays" in preparation for the imperial examinations so that they could become officials and glorify the family. They were not willing for them to study medicine. Li Shih-chen's father had had a difficult life, having borne decades of distress, and hoped that his son would take the examinations. But Li Shih-chen, his resolve fixed on studying medicine, and with no concern for hardship or the scorn of others, persuaded his father and persevered in his study with him. When he reached 22 years of age, he began to treat the sick. One year there was a great flood in Ch'ich'un, the waters of the Yangtze River pushing their way into the Ch'i River, flooding farm lands and destroying homes. After the waters had withdrawn, an epidemic broke out. Li Shih-chen saved lives and helped the injured day and night with no thought of reward. There was no one treated by him who was not grateful. Because he usually treated the poor, there were many peasants, fishermen, and hunters who were his friends.

As Li Shih-chen practiced medicine, he also studied drugs. In his thirty-fifth year, he began to compile his Materia Medica (Pen Ts'ao Kang Mu). In the beginning the work went smoothly, but later he experienced difficulties. He found many old drug books that were not complete, and some in which only the names of the herbs had been written down without descriptions of their shape and habits of growth. In order to clarify these problems, he decided to collect herbs from every location himself. He feared neither high mountains nor remote paths, severe cold nor intense heat, travelling to all of the famous mountains where raw drugs were produced. He made friends everywhere who helped him enthusiastically, telling him about the growth habits of plants, telling him of much knowledge that could not be found in books, and helping him to gather each kind of herb.

Li Shih-chen spent a full twenty-seven years reading many kinds of herb books, journeying ten thousand li, and listening to the suggestions of thousands of people before finishing his Materia Medica. In order to improve the book even further, he made three revisions, each of which was almost a complete revision. His writing desk was piled several feet high with notebooks on which he usually wrote down his raw data. These materials were in part copied from ancient books, in part what he had heard from others, and in part what he had written down while gathering herbs. After repeated study and meticulous revision, his great work, the Materia Medica, was at last completed.

All his life, Li Shih-chen, cherishing his great ambition, kept to his arduous labors. Not only did he make an outstanding contribution to our nation's medicine and to pharmacology, but he has received the respect of international medical circles. This great work, the Materia Medica, has been translated into Russian, English, Japanese, German, and French.

After the Liberation, the Party and the government, in their great respect for the contributions of Chinese traditional medicine and herbs to the health of the people of the nation over thousands of years, summoned those in medical circles to carry out research on traditional medicine and herbs. Li Shih-chen's Materia Medica has had a great effect on this research.

Topic: Inventors, discoverers, and scientists:
    Chinese traditional:
        Li Shih-chen

Subtopic: Approved behavior

Central Theme:
- Behavioral:
    - Altruistic behavior:
        - Service to others

Subthemes:
- Political:
    - Nationalism:
        - National pride
    - Love of people:
        - Learning from the masses
- Behavioral:
    - Achievement:
        - Diligence and persistence
    - Starting from reality:
        - Scientific attitude of investigation and research
- Informational:
    - Knowledge about traditional Chinese history, culture, and/or personalities

24. I WANT TO BE A COMMUNE MEMBER

One day I ate breakfast, mother went off to work, and with my satchel of books on my back, I headed for school.

To tell the truth, I really didn't want to go to school. My ideal was to become a member of the People's Commune. I wanted to work at farming, since I dreaded sitting on the benches at school. I don't know why, but as soon as I sat down on those benches I felt tired.

As I walked along, I kicked a small stone.

Kicking the stone, I walked past the Commune Administrative Committee, past the cattle pens of our production team, and past the vegetable garden.

Suddenly, a large flock of birds flew from the vegetable field and alighted in the wheat field by the edge of the river.

What kind of birds were they? Why hadn't I ever seen them before?

I looked at the sun. The sun was still low in the sky and it was not yet time for class.

I walked softly over to the edge of the wheat field, crouching down along the wheat stalks and watching. What a pretty flock of birds! There were white plumes growing on their heads, as if someone had stuck white chicken feathers into them. How good it would be if I could catch one of them to play with!

But it couldn't be. I had to go to school, and I decided not to pay any attention to them. I'd let them play here and come to see them again after school.

I lightly tapped off the earth on my satchel. It was then that I discovered that my bird trap was in my satchel.

If I were to set my trap here, by the time I got out of school I would probably catch one of them.

I set the trap out on the ground. The birds began hopping toward it. From one side I watched with fixed attention.

"See, this is 'P'ingyuan No. 50' wheat. It is planted with ceresan . . ."

Suddenly I heard a loud voice speaking behind me, and the birds all flew away. When I turned my head, I saw that it was Uncle Li from the agro-technical station, leading a group of people on an inspection of the wheat.

I glanced angrily at Uncle Li.

"Young fellow, what are you doing here?" Uncle Li asked me, seizing me by the ear.

I shook my head, struggling free of Uncle Li's hand, and walked away carrying my trap.

"Young fellow, why aren't you in school today?" Uncle Li asked again.

I gave a start. The sun was high in the sky! This was bad. I had missed class.

Passing through a cotton field, I ran along the edge of the river.

As I was running, I heard someone calling me. I looked around. The production team chief was standing by the side of the cotton field. I became nervous. He knew that I had not gone to school, and he would be sure to scold me.

The team chief, laughing, said to me: "Young fellow, come over here. I want to ask you something."

I walked up to him and asked: "What is it?"

The team chief took out a small book and, still smiling, said to me: "Sit down, sit down. Read this aloud and explain it to me."

My heart jumped. I'd better not run into any new characters. I read: "Methods . . . for . . the . . Irri . . . gation of Cotton Fields."

The team chief pointed to the following passage, and I began reading. "But . . . if . . . irrigation . . . is not suitable . . . it can . . . harm . . . the cotton fields . . . many years of con . . tinuous . . . unsuitable . . . irrigation . . . can . . . turn . . . good land . . . into bad land."

I began to perspire. The team chief, with an "ah," said: "Student, would you give me an explanation." I was silent for a while, not daring to talk and not understanding what I was reading. I asked him: "What use is there in reading this?"

He said with surprise: "Use? What are you talking about? It has great usefulness! We're planting crops here, and it just doesn't do not to have a little science in your head. Look how much better the crops are now that we have Lao Li at the agrotechnical station! We haven't got anyone like that. It's not so easy to be a farmer . . . could you explain for me?"

When I heard him say this, I became very angry at myself. Why didn't I study hard every day? There was nothing I could do but explain. "Uh, isn't this clear? Irrigation is putting on water; that's what the teacher says. If you don't believe it, you can go and ask her . . ."

"I understand that. But the rest?"

"The rest . . . the rest only talks about putting on water . ."

The team chief, laughing loudly, said: "Ha ha! All you know how to do is play!"

"All I know how to do is play? No. I have an ideal. I want to be a . . ."

"I hear you want to be a commune member, is that right? You're still not qualified!"

I listened earnestly.

He then said: "You've skipped class today, haven't you? Go at once and acknowledge your error to the teacher, and don't do it again."

I picked up my feet and ran. Even after I had run a long distance, I still felt the eyes of the team chief staring at my back.

From that day forward, I studied with an easy mind. Sometimes birds would call outside the window, and I would want to see if they were the ones with the white plumes. But then my ear would suddenly turn hot, and the shadow of the team chief would appear before my eyes. Then I listened to the lectures with all my mind.

When the wheat was being harvested, I went out to the fields to help. The team chief, knowing that I had been studying hard, said with a smile: "This way, some day you will be a good commune member."

Topic: Approved behavior

Subtopic: Aspects of Communist China:
Communes

Central Theme:
- Political:
  - Devotion and allegiance to the new society:
    - Devotion to communes

Subthemes:
- Behavioral:
  - Achievement:
    - Desire to achieve
  - Role acceptance:
    - Goal of becoming a commune member
  - Willingness to accept advice and criticism

25. A STORY ABOUT BORROWING A PICTURE BOOK

Our school has a small library, there being three people who take turns in supervising the work of lending and returning books. I am one of these three supervisors.

Our library has a rule: Because there are many people who look at picture books, they can look at them only in the library and cannot take them outside. Cheng Li, who is in our class, violated this rule, and I criticized him in class. Whenever he saw me, he always pouted, and it seemed as if he bore a resentment against me.

Cheng Li was my neighbor; we lived in a courtyard. Before, we almost always used to go to school and come home together. Ever since he came under my criticism, we each went our own way.

The day before yesterday, my little brother climbed up into a tree to pick some mulberry leaves for the silkworms, and in his carelessness fell, breaking his leg. The doctor put medicine on it and applied gypsum, telling him over and over again that he must lie down in bed and not get out without the doctor's permission.

This was very hard on little brother, who lay on his bed all day fussing and complaining.

Mother said to me: "Ying-ying, why don't you bring home some picture books for him to look at."

As soon as he heard this, little brother at once said: "I want to look at picture books. I want to look at picture books." I said: "All right, I'll bring back a picture book for you!"

Having spoken, I thought to myself: "Ai-ya, how will this do? How can I bring a picture book home?"

Yesterday it was my turn to be on duty in the library. After school had let out, only one person remained in the library. At that moment, I really didn't know what would be best to do. If I were to take some of the books home, I would be violating the rule; but if I didn't take any home, how disappointed little brother would be! I paced back and forth in front of the bookcases, unable to make up my mind. For the sake of little brother, I wanted to take down some picture books from the bookcase, but I also felt that this was something that I shouldn't do. It seemed as if the eyes of all of my teachers and classmates were fixed on me and as if their eyes were saying: "Others have to obey the rules, but you're special! You don't observe the rules that you yourself set up . . ." At last I gave up the idea of borrowing the picture books, straightened things up, and went home.

As I drew near the door to his room, little brother must have heard the sound of my footsteps, and from his room he was calling excitedly: "Big sister, are you back?"

I walked into his room. Little brother stretched out both of his hands from under his coverings and said: "How I've been waiting for you to come! Quick, give me the picture books!"

I lowered my head. What could I say in answer to him? Little brother, seeing the expression on my face, guessed that I had not borrowed any picture books for him. In anger, he turned his face to the wall and started to cry.

In a little while someone knocked on the door. When I opened the door, to my surprise it was Cheng Li! In his hand he was carrying two picture books. He walked quickly up to little brother's bed and said to little brother: "Lin-lin, look, I'm lending these two picture books to you." After he finished speaking, he ran out with rapid strides.

Today, when I went to school and saw Cheng Li, I felt very uncomfortable. Yesterday when he abruptly came with the picture books for little brother, I hadn't even said thank you.

Before class in the afternoon, I had just walked into the classroom when my classmates suddenly surrounded me. One of my classmates handed me a picture book, saying: "For your little brother." Another classmate also gave me a book, saying: "For your little brother." Before long I had received more than 30 books. I looked from classmate to classmate, not knowing how to express my thanks. It was strange. How could they have known that my brother had been hurt and was lying in bed wanting to look at picture books?

After school, I put my satchel in order and returned home. My satchel was bulging. When I reached the school entrance, Cheng Li was waiting for me! With what seemed like a great effort, he said something like the following: "Let's walk home together today."

"Fine!" I said happily.

On the way, I asked him about his bringing the picture books for little brother yesterday and about all the people in the class who lent little brother the picture books. At first he didn't want to tell me, but after I had asked him several times he finally spoke. "I knew about what happened when you returned home yesterday.

I heard Lin-lin crying, and I knew that he had asked you for picture books and that you had not brought him any. I was very moved at that moment. You were a library supervisor, and it would have been very easy for you to take a few picture books, but you didn't do it. And I -- it just wasn't right for me to be angry at you about the books I had borrowed. So I gave him my own picture books. When I knew that you hadn't borrowed any picture books yesterday, I thought I would ask our classmates to help you. This morning, while you were out of the classroom, I told everyone about it. By afternoon, everyone had brought back picture books from their own homes."

"How very kind of you, Cheng Li!" I said, very much moved.

"What's good about me? Everyone says that you're an outstanding library supervisor."

"No. In order to borrow some books for little brother, I almost committed an error." I told Cheng Li about how I was planning to take some picture books home to little brother yesterday.

On arriving home, I quickly pushed the door open and went in. I wanted to hand the picture books to little brother as quickly as possible. And I wanted to tell little brother all the details of what Cheng Li and our classmates had done.

Why didn't Ying-ying bring home the picture books for her little brother after promising to do so? Was what she did correct or not?

Topic: Approved behavior

Central Theme:
- Behavioral:
  - Social and personal responsibility:
    - Honesty

Subthemes:
- Political:
  - Devotion and allegiance to new society:
    - Devotion to society
  - Behavioral:
    - Altruistic behavior:
      - Service to others
    - Willingness to accept advice and criticism

26a. READING NOTES

Taking notes about what we read can help us to remember the contents of a book and raises our conceptual knowledge and our writing skills.

There are normally three types of reading notes:

1. Making an Outline. When one is reading a book, one makes up an outline of the major ideas and writes it down in a notebook. This can help us in grasping the major content of a book. When one is making an outline, each section of an article should be clearly understood, and then the major ideas brought out and written in simple language. Unimportant things should not be written down, and important things should not be left out. After its completion, it should be compared with the original material to see whether it needs revisions or additions.

2. Writing about what one has learned. Writing down our knowledge and our impressions after reading a book are ways of writing about what we have learned. Writing about what we have learned can make our understanding deeper and more thorough and can enlarge upon the instruction that we have received.

3. Making Extracts. If when reading one comes across any significant remarks, well-turned sentences, or passages having a close relation to one's own studies, work, or thought, extracts of these can be made.

The reading notes below, which are those of a fourth grade elementary school pupil, were written using the second method.

Topic: Social knowledge

Central Theme:
    Informational:
        Basic academic knowledge

26b. THE CHARACTER OF LAO HUNG-CHÜN

Mother bought a book for me. It wasn't very thick. The cover was pale yellow, and on the front was a picture of an old peasant carrying a plow on his shoulders and leading an ox. He was smiling up at me. The characters: The Character of Lao Hung-chün were printed clearly on the cover. I looked at the name of the book, and I looked at the old peasant smiling at me, and I wondered: why is this old peasant called Lao Hung-chün?

After I had finished my homework, I picked up the book to look at it. The more I looked at it the more interesting it seemed. Even when little sister called to me I didn't hear her. I read the book through in a breath, stood up, and said with a deep breath: "This is really a good book!" The peasant on the cover turned out to be an old Red Army soldier (lao hung-chün).

This Red Army man joined the Communist Party in 1927. During the long war of revolution he performed many meritorious deeds. He was severely wounded in the head three times, and a bullet still remains in his brain. If he works too much, he faints. The Party

Organization did not want him to work again, wanting him to rest and recover. However, he would not agree with this. He wrote three petitions asking the Party to allow him to return to his home and take part in productive labor. Finally the Party agreed, and he returned to his home in Kiangsi with his family.

After he arrived in his native town, he took part enthusiastically in labor and even planted crops and trees in land that had never been opened up before. He even took several thousand dollars (k'uai) of his savings for development of production. Not only is he extremely industrious, but he is also extremely frugal. He has worn one pair of trousers for over 30 years, patching and mending them over and over. He says that he will keep on wearing them for a few more years.

The book, The Character of Lao Hung-chün, was very instructive for me. In my studies, I've always been afraid of difficulties, and in daily life I have always been afraid of hardship. On reading this book, I felt deeply that the courageous, industrious, and frugal "character of Lao Hung-chün" will always be worthy of study.

Topic: Approved behavior

Central Theme:
    Behavioral:
        Social and personal responsibility:
            Devotion to duty

Subthemes:
    Political:
        Devotion and allegiance to the new society:
            Dedication to building the new society and to national construction
    Behavioral:
        Altruistic behavior:
            Heroic self-sacrifice
        Social and personal responsibility:
            Thrift and frugality
        Willingness to accept advice and criticism

27. THE CHINESE AND RUSSIAN PEOPLES ARE ETERNAL BROTHERS

In the summer of 1953, an exhibition of our nation's industrial and agricultural accomplishments opened at the Gorky Cultural Park in Moscow. Every day many people came to visit it. I was responsible for making explanations about it in the exhibition hall.

One day after the completion of my work, I was just walking out the gate of the exhibition hall when I saw a woman well along in years walking slowly by with the help of a cane. I asked her how she was and made way for her. I was preparing to continue on my way, but the old woman called to me and said that she wanted me to do a little something for her. She said that she had come from the outskirts of Moscow by train and that she had a husband even older than she. After they learned the news that a Chinese exhibition was opening in Moscow, they both wanted to come. However, because the way was so far and his age so great, he sent his wife in his place to see it and tell him about it when she came back. Several days before, the old woman had come to see it and had told her husband the details of what she had seen and heard. After her husband had listened to her introduction, he scolded her for not bringing a few Chinese things for him to see. Even a piece of paper with a few Chinese characters on it would have done. Having related this, the old woman smiled kindly and said: "It's for this that I've made one more trip. My good friend, would you write a few of your characters for my husband? Anything will do." As she spoke, she took a book from her purse. Even now I still remember clearly that it was a red book containing stories about Lenin. The old woman rubbed my shoulder sincerely and repeated: "My good friend, would you write a few of your characters for my husband? Anything will do." I was so moved that, although I was pressed for time, I gave it a great deal of thought.

An ordinary farmer from a Soviet collective farm was as enthusiastic as this about our country. She had come here, without regard for the distance or for her advanced years, in order for us to write a few Chinese characters. There is not merely one person in the Soviet Union like this, but thousands upon thousands. How could I but write something for her? I wanted to tell her of the love of our people for the people of the Soviet Union. I opened the book and prepared to write something for the old woman on the first page, which was blank. In my excitement, my hand shook a little. What should I write? I thought for a while, and then neatly wrote the following words: "The Chinese and Russian peoples are eternal brothers." In order that the old woman might understand what I had written, I translated it into Russian. When we parted, I recall vaguely that we shook each other's hands and that she kissed me several times.

This minor incident happened several years ago. But every time I remember it, it is as if it had just taken place, the kind old woman appearing before my eyes.

Why is it said that the Chinese and the Russian peoples are eternal brothers? Explain using the incident in the text.

Topic: Non-Chinese peoples:
Russian people

Central Theme:

Political:
    Internationalism:
        Friendship between Chinese and Russian peoples

28. LO SHENG-CHIAO

One winter's morning, the Korean countryside was covered by a thick, white snow. Lo Sheng-chiao of the Chinese People's Volunteers had finished drill and was walking along the bank of a river. There were many Korean children skating on the ice on the surface of the river. Suddenly he heard a call: "Ai-ya!" A Korean boy by the name of Ts'ui Ying had fallen through a hole in the ice. The children along the edge were frightened and began to cry.

Lo Sheng-chiao ran over quickly, taking off his clothes as he ran. As soon as he reached the hole, he jumped in. How cold the water was! Lo Sheng-chiao was so numb with cold that his body was purple and his face white. Again and again he grasped Ts'ui Ying, but the ice was too thin. As soon as Ts'ui Ying emerged from the water, the ice gave way and he sank once again. Lo Sheng-chiao set his mind on saving Ts'ui Ying and with all his strength he pushed Ts'ui Ying out of the water using his own head. Ts'ui Ying was saved, but Lo Sheng-chiao was sacrificed.

Lo Sheng-chiao was a good soldier of Chairman Mao. He loved his motherland, and he loved the Korean people. In order to save a Korean boy who had fallen into the water, he gloriously offered his own precious life.

The Korean people, in order to honor the memory of Lo Sheng-chiao, changed the name of the village where he had sacrificed himself to Lo Sheng-chiao Village, changed the name of the river to Lo Sheng-chiao River, and changed the name of the mountain on which he was buried to Lo Sheng-chiao Mountain. Moreover, before his grave they raised a tall tombstone on which are carved in large characters the words written by General Kim Ilsung, the leader of the Korean People: "The international spirit of the hero Lo Sheng-chiao will live forever among the Korean people."

Topic: Approved behavior

Subtopics: Personal hero in civilian life
    Non-Chinese peoples:
        Korean people

Central Theme:
    Behavioral:
        Altruistic behavior:
            Heroic self-sacrifice

Subthemes:
- Political:
  - Benevolence of the new society:
    - Benevolence of the PLA
  - Internationalism:
    - Friendship between Chinese and Korean peoples
- Informational:
  - Knowledge about Chinese Communist institutions, history, and/or personalities

29. GOODBYE, BELOVED FRIENDS

Elder sister, go back! In order to help us you have already spent several sleepless nights washing and mending our clothes. As old as you are, can you keep up? Return home and rest! Why are you shaking your head? Can it be that you are worried that we will forget our Korean mother? No, we never will. For eight years, how much motherly warmth you have given us and how much spiritual force you have spent in our behalf! We remember during the fifth campaign when a blockade of enemy guns caused a temporary breakdown in supply. We fought on empty stomachs at our positions with the enemy for three days and three nights. It was you, with all the women of the village, who took the lead in making cakes, and who brought them to our positions through the gunfire. That was truly giving coal in the snow! Many of our comrades were so moved that they cried. With your help and inspiration, we came victorious out of several dangerous battles. But you fainted by the roadside on your way back. We still remember that you were taking care of one of our wounded in your home and that when the enemy planes came, you laid aside your own little grandson and carried the wounded man on your back to the shelter. When you returned to rescue your grandson, the house had been bombed flat. For us you lost your only relative. Tell us, how could we ever forget this kindness that was higher than a mountain and deeper than the sea?

Little Chin-hua, don't cry. Wipe your eyes and sing a "Rice Hulling Ballad"[1] for us! What! You are sad and you cannot sing? You have always been a child as strong as steel. Once, our observer Lao Wang had gone to the enemy occupied area to spy and was captured by the enemy. He was shut up in a small house with a squad of enemy soldiers to guard him. When your mother heard this news, paying no heed to the repeated attempts of our chief to stop her and bringing you along, she made her way stealthily into the enemy area and drew near the room in which Lao Wang was imprisoned. Your mother started a quarrel with the guard, drawing out the squad of enemy soldiers. Taking this opportunity, you worked your way into the room, untied the ropes binding Lao Wang's body, and led Lao Wang in his escape. After you got back you waited anxiously for your mother. But what came was the evil news that your mother had taken her life and those of the enemy by exploding a hand grenade. Our comrades began to cry in grief, but you set your feet firmly, drew tight the corners of your mouth, and said: "Mother, I will avenge this for you." How strong you were! But today, today when you are parting from your Volunteer uncles, why are you crying?

Eldest brother's wife (Note: a term of general respect for women), please go back! Look, your child is sound asleep on your back and is sleeping very uncomfortably. The mountain path is so steep, and you have already escorted us several tens of li supported by your two canes. Even if you hadn't escorted us one step, all we could think of would be your two canes, and we would never forget your deep feeling and friendship for us. I remember clearly. It was the spring of 1952, when the countryside was abloom with azaleas[2]. You knew that we were short of vegetables, and you went up into the hills with a little basket to dig up some wild vegetables. After you had dug up all the wild vegetables on the backside of the mountain, you ran over to the side facing the positions. Unexpectedly, an enemy shell exploded near you, and you fell in your own blood. After you were wounded you couldn't walk without the support of canes. Why did you pay this price in our behalf? It can't be that you feel that this isn't sufficient to express your friendship for the people of China, can it?

Goodbye, beloved friends! Goodbye, beloved land!

Train, please slow down and let us look a little longer at our Korean friends. Let us remain a little longer in this land where we have shed our blood.

Goodbye, beloved friends! Our hearts will always be with you.

[1] This is in all probability a pun. To pound rice may imply to pound the Americans.

[2] Text uses Chinese transliteration of the Korean word, "gindalae." (Trans.)

Topic: War situation:
Korean War

Subtopics: War situations emphasizing civilian heroes
Non-Chinese peoples:
    Korean people
Approved behavior

Central Theme:
  Behavioral:
    Altruistic behavior:
      Heroic self-sacrifice

Subthemes:
  Political:
    Internationalism:
      Friendship between the Chinese and Korean peoples

Latent Theme:
  Political:
    Anti-Americanism

30. RATHER DEATH THAN SUBMISSION

On February 1, 1923, the Chinghan Railroad (Note: Peking to Hankow) Labor Federation held its inaugural meeting. The war lord Wu P'ei-fu, in order to repress the workers' movement, sent his soldiers to surround the meeting hall and demolished the meeting place of the Labor Federation. In order to resist oppression and obtain freedom, the Labor Federation resolved to hold a strike on the Chinghan Line beginning on the fourth. At the same time, they decided to move the Labor Federation to Hankow and Chiang-an and to carry on their work at separate meetings.

On the third day of the strike, more than ten thousand workers met at Chiang-an, shouting the slogan: "Long live the Chinghan Labor Federation!" "Proletarians of the world, unite!" The war lord and the imperialists were very frightened, and, conspiring with each other, prepared to use the most despicable measures to slaughter the workers.

February 7 was the fourth day of the strike. The Labor Federation received a communication from the war lord saying that he would accept all of the workers' demands, and that he wanted the Labor Federation to send representatives to the Chiang-an meeting place that day at five thirty in the afternoon to await his arrival for negotiations. When the appointed time came, the reactionary military police surrounded the Chiang-an meeting place and, opening fire, slaughtered the workers. The brave workers, barehanded, fought hand to hand with the enemy. More than thirty persons were sacrificed and more than two hundred wounded by the wild enemy fire.

At the same time, the enemy surrounded the workers dormitory, capturing workers everywhere. The Chairman of the Chiang-an Branch Committee, Comrade Lin Hsiang-ch'ien, was captured on the night of February 7. Lin Hsiang-ch'ien was a member of the Communist Party. During the days of the strike, the enemy had tried every way to capture him, but under the protection of the workers and the masses, he had evaded the poisonous hands of the enemy several times. But that night he was captured and tied to a telegraph pole at the Chiang-an railroad station. The enemy pressed Comrade Lin Hsiang-ch'ien to issue the order to resume work, but Comrade Lin Hsiang-ch'ien firmly refused. The enemy ordered the executioner to slash Comrade Lin Hsiang-ch'ien with his sword, asking viciously: "Will you or will you not go back to work?"

"No!" Comrade Lin Hsiang-ch'ien, through his pain, answered in a firm voice. "You can cut off my head, but we're not going back to work!" He cursed: "Pity our good China if it ends up in the hands of you running dogs of imperialism! . . ."

Comrade Lin Hsiang-ch'ien was sacrificed heroically.

Comrade Lin Hsiang-ch'ien, for the benefit of the working class and for the cause of the liberation of the Chinese people, considered hardship of little importance and looked on death as returning, fully demonstrating the incomparably noble qualities of the vanguard of the proletariat. He sacrificed himself for the revolutionary struggle, and his courageous and heroic spirit will always live on in the hearts of the millions of our people.

What places in the text show Comrade Lin Hsiang-ch'ien's spirit of preferring death to submission? Divide the text into sections and outline the major content of each section.

Topic: Approved behavior

Subtopic: Personal hero in civilian life

Central Theme:
- Behavioral:
  - Altruistic behavior:
    - Heroic self-sacrifice

Subthemes:
- Political:
  - Devotion and allegiance to the new society:
    - Devotion to the Revolution
  - Evils of Republican China:
    - Warlord oppression
  - Anti-imperialism
- Behavioral:
  - Prosocial aggression
- Informational:
  - Knowledge about Chinese Communist institutions, history, and/or personalities

31. THE MARTYR FANG CHIH-MIN

The Communist Party has brought us a happy life. But, young friends, do you know what kind of a person a Communist Party member is? Do you know how the older generation of the Revolution, for the Liberation of China, struggled bitterly, even spilling their last drops of blood?

Now let me tell you some stories about the martyr Fang Chih-min, who was an heroic and outstanding member of the Communist Party.

"Strike"

Once, Fang Chih-min was going from Shanghai to Nanch'ang on an imperialist steamer. On board the steamer he saw three poor Chinese people who, because they could not afford to buy boat tickets, were being tormented cruelly by the foreign slaves. The foreign slaves used strips of rattan and bamboo to beat them and, tying them together with rope, hung them over the hull, the foam of the waves striking their faces like a driving rain. They cried out in pain, but the heartless foreign slaves only danced and laughed on the deck, saying over and over: "What fun! What fun!"

"Strike!" Fang Chih-min, unable to endure it further, began to call out to the foreign slaves.

"Who shouted 'strike'?" the foreign slaves asked with round, evil eyes.

"Strike!" shouted some scores of the passengers all together. As soon as the foreign slaves saw that the situation was unfavorable, they quickly slipped away.

"We Will Not Go"

In 1923, Fang Chih-min joined the Chinese Communist Party, undertaking many activities. In 1927, he was directing the revolutionary movement and organizing peasant revolts in Kiangsi Province. The reactionaries sent a large number of troops to attack them. At that time, the Red Army was very small, and the situation was extremely critical.

Some people were afraid and said: "Let's disperse the Red Army, bury our rifles, and hide in the cities!" Fang Chih-min did not agree, saying: "If we bury our rifles and run away in the face of difficulty, how will we ever gain the respect of the masses? Anyone who wants to leave is not a Communist Party member! We will not go! We must live and die with the masses, suffering hardships in common and keeping on together!" His comrades all agreed with his opinion.

In this way, they overcame various difficulties, the relieved areas in Kiangsi Province growing larger and larger and the Red Army growing stronger and stronger.

"You're Mistaken"

In January of 1935, Fang Chih-min had the misfortune of being captured during a battle. The Kuomintang soldiers searched his body from head to toe, from his collar to the tip of his socks, in the hope of finding some foreign money. But although they searched a long time, they did not find even one copper.

One of the soldiers picked up a stick grenade and shouted: "Give us your money at once or I'll blow you to pieces!"

"There's no need to look so fierce! I don't even have a copper. If you think you're going to get foreign riches out of me, you're mistaken!" Fang Chih-min said with a smile.

"Who are you trying to fool? How could it be that such a big official wouldn't have any money?" The soldier holding the hand grenade didn't believe him. Another of the soldiers, arching his back, felt Fang Chih-min's belt and the crevices of his clothes in the hope of new discoveries.

"Don't waste your time! We aren't like your Kuomintang officials, who are all rich. Our revolution isn't for getting rich," said Fang Chih-min.

Fang Chih-min, during the long revolutionary struggle, continually led an extremely plain and simple life. Usually he didn't have any money in his pockets. The socks that he wore were patched over and over, and when the enemy attacked, he often hid them in a mountain cave.

In Prison

The enemy shut Fang Chih-min up in prison and used various cruel punishments in order to force a confession from him. When firmness didn't work, they switched to gentleness, trying to persuade him to surrender for money and position.

Fang Chih-min answered them in a tone that could cut metal in two: "Surrender? What are you Kuomintang people? A bunch of evil thieves! A bunch of shameless traitors! A bunch of executioners who slaughter the workers and the peasants! . . . You can cut off our heads, but you can never shake our faith!"

Fang Chih-min, knowing that sooner or later he would be killed by the enemy, gave his thoughts to what more he could do for his motherland! Every day he wrote letters to his comrades, writing of his work experiences in the past and inspiring his comrades to continue in their struggle. He said: "I can give up everything, but as long as the cause of the revolution is remembered in my heart, I cannot give up." He also said: "What torments me the most is that I have lost my chance to work for the Party!"

In July 1935, Fang Chih-min was heroically sacrificed. As he was about to die (Note: chiu-i, meaning to die for a righteous cause), he lifted up his head and swelled out his chest, showing his great spirit of devotion to the cause of Communism.

More than twenty years have passed, and our nation's revolution, having attained its great victory, is advancing toward Socialism and Communism. The blood of the martyr, Fang Chih-min, was not shed in vain.

Beloved young friends, having heard these stories of the martyr Fang Chih-min, what are you thinking of? What do you want to say? Let us tell the martyr Fang Chih-min: "We, the younger generation of the New China, like you, love our motherland and its people and will be outstanding members of the Communist Party; we shall take up your cause and carry it through to the end."

Discuss what aspects of Martyr Fang Chih-min's revolutionary spirit we ought to study. Read the text. Listen to and write the section "Strike," dividing it into paragraphs.

Topic: War situations:
  War of Liberation:

Subtopic: War situations emphasizing military heroes

Central Theme:
- Political:
  - Devotion and allegiance to the new society:
    - Devotion to the Revolution

Subthemes:
- Political:
  - Evils of Republican China:
    - Kuomintang oppression
- Behavioral:
  - Altruistic behavior:
    - Heroic self-sacrifice
  - Social and personal responsibility:
    - Thrift and frugality
- Informational:
  - Knowledge about Chinese Communist institutions, history, and/or personalities

32. GENERAL LIU CHIH-TAN'S NOTEBOOK

At the time of the agrarian revolution, the commander in chief of the Northern Shensi Red Army, General Liu Chih-tan, was victorious again and again. The major reason for this was the extreme importance he gave to investigation and research.

Each time that General Liu Chih-tan arrived in a place, he always opened out his maps and studied them carefully. Then he would look for villagers to talk to, asking them about this and about that. In 1934, he led a part of the Northern Shensi Red Army, stationing them at Hua-an Monastery in Ch'ing-chien County. The chief of the food ministry in Ch'ing-chien County also lived in the village. One day, General Liu Chih-tan, pointing toward Machiat'a village, asked the ministry chief: "Do you know how many people there are in that village? How many kilns? How many cauldrons?" The ministry chief, having been asked this, felt very embarrassed. Then he asked General Liu Chih-tan: "Do you know how many there are?" General Liu Chih-tan then told him in detail. The food ministry chief was a little skeptical and went to ask the chief of the Poor Peasants Society in the village. There was no discrepancy between what he and what General Liu Chih-tan said.

This incident aroused the interest of the ministry chief, and he thought: "How did General Liu Chih-tan have such precise knowledge?" He also thought: "He must have known about the situation in that village from the beginning, but he doesn't necessarily know about any of the other villages."

Once, the troops set out from YÜanchiakou, returning to Hua-an Monastery by way of Tengchiat'a. When they arrived in Tengchiat'a, the ministry chief found the chief of the Poor Peasants Society in Tengchiat'a and inquired of him how many people, how many kilns, and how many cauldrons there were in Tengchiat'a. The chief of the Poor Peasants Society ran off to look, after which he told him in detail. Thereupon, the ministry chief asked General Liu Chih-tan: "Do you know how many people there are in Tengchiat'a? How many kilns? How many cauldrons?" General Liu Chih-tang laughed and, pulling a notebook from his coat pocket, he looked at it, telling him of the conditions, the population, the kilns, the cauldrons, the cattle . . . in Tengchiat'a. There was not the least error, and even the chief of the Poor Peasants Society, who was present, was astonished. From that time, everyone respected the find investigative work that General Liu Chih-tan did.

In every place that General Liu Chih-tan came to, he investigated all aspects of its conditions, gathered all kinds of data, and noted it down in his notebook. When necessary, he thumbed through it, immediately finding what he needed. This was extremely convenient. Many of his comrades were influenced by him, all coming to respect investigation and research.

Topic: Approved behavior

Subtopics: War situations:
- War of Liberation

Founders of Chinese Communism and Chinese Communist personalities:
- Liu Chih-tan

Central Theme:
- Behavioral:
  - Starting from reality:
    - Scientific attitude of investigation and research

Subtheme:
Informational:
Knowledge about Chinese Communist institutions, history, and/or personalities

Remarks: See Analysis, appendix to Chapter 1.

33. ERH HU-TZU

Dawn was about to break. One of the villages on the Chichung Plain was surrounded by over 100 Japanese soldiers. The news was spread at once throughout the village. When it reached Erh Hu-tzu's house, Er Hu-tzu's mother was badly worried, for she was afraid that Lao Wang would be grabbed by the enemy. Lao Wang was the district civil affairs assistant who had come to the village two nights before to hold a cadre meeting. He had not left yet and was staying at Erh Hu-tzu's house.

"Aunt, does your house have an underground tunnel?" asked Lao Wang.

"No, it doesn't."

"Is there any place to hide?"

"No. We'll think of some other way."

Lao Wang took his pistol from his waist, intending to break his way out. Erh Hu-tzu's mother hastened to block his way, saying: "Let's do it this way. You lie down on the k'ang,[1] pretending to be sick. When the enemy comes in, I'll cover for you. Once deceived they'll stay deceived."

Lao Wang nodded his head and stuck his pistol back into his waist. He had just lain down and had not yet covered himself with blankets when there was a sound of gunfire. The village fell into disorder and clamor. After a while, it grew quiet, and all that could be heard was the sound of footsteps. The enemy had forced their way into the village.

"Outside, outside, everyone outside!" The enemy, pounding on each door, shouted at the top of their lungs.

Everyone in the village was herded into a field. The enemy stood all around them, their bayonets flashing. Four machine guns were set up at each end of the field. The enemy ordered the men to stand at one side, the women to stand at another side, and the children to stand separately at yet another side.

Several hundred people were standing in the field, crowded close together. They all bore sullen expressions on their faces and did not speak. There was not the least sound.

Two of the enemy, carrying candy in their hands, divided it up among the children, two pieces to each one. When they at last came to Erh Hu-tzu, Erh Hu-tzu, staring at them with his black eyes, took them without making a sound.

"Little friends!" It was one of the enemy speaking. "Each of you go and pick out the members of your family and bring them back to us. You musn't make any mistakes. Whoever makes a mistake will be beheaded. Even the grownups will be beheaded. The whole family will be beheaded!" He turned and said savagely to the adults: "You are not allowed to talk or you will be beheaded!"

As the enemy spoke, his eyes fell on the men, observing the expressions on the faces of each of them.

Lao Wang was standing there, very calmly and without the slightest trace of alarm.

They began to pick out their families. At the head of the file was a little girl named San-niu. She went first and, walking up to the men's side, grabbed her father's sleeve, saying: "Papa, come." Her father came out. Then she went over to the women's side, took her mother's hand, and said: "Mother, come." Her mother came out.

The enemy looked them over with a glance, waved his hand, and said: "Scram!"

Most of the people were picked out by the children. On the men's side, about a dozen men remained. Lao Wang stood there, as calm as ever.

Erh Hu-tzu's mother grew nervous. She wanted to step out and recognize Lao Wang as her nephew. But the enemy had just said that the adults were not allowed to speak!

Now only seven men were left on the men's side. Lao Wang still stood as before.

Only four men remained. Lao Wang extended his hand as if to touch his waist. Erh Hu-tzu's mother, seeing this, was so distressed that she wanted to call out. She knew that Lao Wang had a pistol at his waist. But Lao Wang let his hand fall.

It was Erh Hu-tzu's turn to pick out his family. He walked calmly to the women's side, drew out his mother, and said: "Mother, let's go." His mother came out. He then walked calmly to the men's side, drew out Lao Wang, and said: "Elder brother, let's go back." Lao Wang walked out calmly.

The enemy stopped Lao Wang and, pointing to him, asked Erh Hu-tzu: "Is he really your elder brother?"

"Who else could he be?"

"If you've made a mistake, you'll be beheaded." As the enemy spoke he made the gesture of beheading.

"If he isn't, you can behead me." Erh Hu-tzu's manner was obstinate.

The enemy turned and asked Erh Hu-tzu's mother. She said that he was right. He also asked the bystanders. They all said that he was right.

Erh Hu-tzu, leading his mother with one hand and Lao Wang with the other, returned home.

Explain why Erh Hu-tzu protected Lao Wang with so much determination.

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[1] The "k'ang" is a brick bed that is warmed by a fire.

Topic: War situations:
War of Resistance against Japan

Subtopics: War situations emphasizing civilian heroes
Approved behavior

Central Theme:
- Behavioral:
  - Altruistic behavior:
    - Heroic self-sacrifice

Subthemes:
- Political:
  - Military conflict:
    - Defense against invaders
  - Deception:
    - Deception cleverness
  - Devotion and allegiance to the new society:
    - Devotion to the Party
    - Anti-Japanese sentiment
  - Behavioral:
    - Techniques for resisting enemy invasion and occupation.

34. THE WOLF AND THE LAMB

By chance, a wolf and a lamb came to drink water by the edge of a brook at the same time. The brook flowed down from a mountain.

The wolf wanted very much to eat the lamb, but he thought that, inasmuch as they were face to face, it would be better to find a pretext first.

The wolf then purposely picked a quarrel, saying angrily: "How dare you come to the bank of my brook and make my water dirty so that I can't drink it? What are your intentions?"

The lamb, startled, said goodnaturedly: "I don't see how I could have gotten the water dirty. You're standing upstream, and the water flows down from you toward me, not upstream from me to where you are."

"That may be right," said the wolf. "But you're a bad fellow. I hear that you said bad things about me last year behind my back."

"Ah, my dear Mr. Wolf," shouted the unfortunate lamb. "That can't be. Last year I hadn't been born yet!"

The wolf, feeling no need for further argument and flashing his teeth and roaring, drew close to the lamb and said: "You little rotten egg! You're not the one who said bad things about me. It was your father.. But it's all the same." As he spoke, he rushed on the lamb, grabbed him, and ate him up.

When a bad person has it in his mind to do an evil and cruel act, it is very easy for him to find a pretext for it.

What is the implication of "The Wolf and the Lamb"? Explain, using the content of the lesson as evidence. Memorize and recite the text.

Topic: Social situation

Central Theme:
    Political:
        Social conflict:
            Oppression of the weak by the strong

Remarks: This selection is based on the Aesop fable. See also Analysis, appendix to Chapter 1.

35. MASTER TUNG KUO AND THE WOLF

In ancient times, there was a good-hearted man by the name of Master Tung Kuo. One day he was driving his donkey along the highway. On his back the donkey was carrying a cloth sack filled with books.

Suddenly, a wolf ran up from behind him and said with agitation: "Sir, save me! There's a hunter chasing me and he wants to kill me. I'd like to hide in your sack. Once I've avoided this calamity, I will never forget your kindness!"

On hearing the wolf talk in this way, Master Tung Kuo's heart softened, and he agreed to his request. He took the books out of the sack and tried to find a way to pack the wolf in. Fearing only that the wolf would not be comfortable inside, he packed him this way and that, but could not fit him in well.

Behind them, the hunter drew nearer and nearer. They could already hear the sound of his horse's hoofs.

The wolf was worried and said: "Sir, can't you be a little faster? This way, you won't be saving me but simply giving the hunter a chance to kill me!" Having spoken, he coiled himself up into a ball, his head tucked into his tail, and his four legs drawn together, and asked Master Tung Kuo to tie him up with rope. Master Tung Kuo, obedient to his wishes, tied him up, packed him into the sack, and piled some of the books on top of him. Binding the sack tightly, he placed it on the donkey's back and continued on his way along the highway.

In a while, the hunter came up and asked Master Tung Kuo: "Have you seen a wolf? Did he run by this way?"

Master Tung Kuo answered: "I haven't seen any wolf. There are a lot of forks in this road. He probably got away on one of the forks."

The hunter went away, going farther and farther, until the sound of his horse's hoofs could no longer be heard. The wolf, from the sack, said: "Sir, you can let me out." Master Tung Kuo then let the wolf out. The wolf stretched, raised his head, and said savagely: "I'm very hungry. If I don't find something to eat, I'll certainly starve to death. Sir, inasmuch as you have saved me, then you must save me all the way and let me eat you!" As he spoke, he rushed toward Master Tung Kuo.

Master Tung Kuo, startled, thought of calling the hunter back, but the hunter had already gone too far. All he could do was hide behind his donkey. The wolf rushed at the donkey's left, and he withdrew to the donkey's right, cursing all the while: "You thing without a conscience! You thing without a conscience!"

As Master Tung Kuo dodged to the right and just at the moment of crisis, an old peasant appeared ahead. Master Tung Kuo grabbed hold of the old peasant, telling him in detail what had just happened, and asked him to settle the matter, saying: "Should I let the wolf eat me?" The wolf said: "Just now he tied me up by my legs, stuffed me into his sack, and pressed a lot of books down on top of me. I don't call that saving me. He wanted to smother me. Shouldn't someone like that be eaten?" Master Tung Kuo was very angry, telling over and over how he had saved the wolf with good intent, that the wolf did not know good from bad, and that he was repaying kindness with hate. The two of them, each with his own story, began to argue with each other.

The old peasant said: "I don't believe a word of what either of you says. How could anyone stuff a wolf into this cloth sack. It would be best to show me just how the wolf was stuffed into the sack."

The wolf was very happy and coiled himself up into a ball, drawing his four legs together. Master Tung Kuo tied him up with the tope, stuffed him into the sack, and piled a few books on top of him. The old peasant, with haste, bound the sack tightly and placed it on the donkey's back. Then the old peasant said to Master Tung Kuo: "Now the wolf can't eat you. Why don't you take him home with you?"

Master Tung Kuo was extremely grateful to the old peasant, saying that he himself ought not to have been sympathetic to the wolf. The old peasant said: "You must also thank the wolf. He taught you how to deal with things that are harmful to others."

What truth does this story of Master Tung Kuo and the wolf point up?

Topic: Social situation

Central Theme:
    Political:
        Deception:
            Deception cleverness

Subthemes:
- Political:
  - Deception:
    - Vigilance against destructive elements in society
- Behavioral:
  - Willingness to accept advice and criticism
  - Prosocial aggression

36. THE ROOSTER THAT CROWED AT NIGHT (PART 1)

It was evening and the sky was black. Out of the fields there came a group of men staggering from fatigue. These were the workers who worked for Chou Pa-p'i. Some of them were panting and saying: "I'm worn out!" Some of them started to curse. "That rooster is really queer! Every night, as soon as we go to sleep, he starts to crow. Chou Pa-p'i has such a mean spirit that as soon as the rooster crows, it won't do unless he calls us to go up into the hills. We get up onto the hills and work for a long time, but it isn't daylight yet." Some said: "If a man is rich, even his rooster is on his side. That's really having a good fate!" Some said: "What fate? Why is it that the rooster used to crow late and now crows early? There must be an evil spirit in this. Look, things won't be any better until I kill that rooster." Everyone talked one after the other as they returned home. In order to get a little more sleep, the workers lay down as soon as they finished eating.

Yü Pao had suffered from diarrhea for several days. Not long after he had lain down, he got up and ran out to defecate. When he was coming back, he went to the cattle pens to see if there was hay in the troughs and decided to add a little more hay for the animals before going back to sleep. Just then, he saw a fellow with a long stick in his hands creeping up to the edge of the chicken coop. There was no moonlight that evening, and he could not see the face clearly. Yü Pao thought: "I'm afraid he has come to steal the chickens. I'd better yell!" Then he thought: "No. This man must be stealing chickens because his family is desperate. If I yell, won't I be opposing him? If I don't make a sound he'll steal the rooster and it won't crow any more. Then we'll be able to sleep a little longer." As he was thinking, he saw the man stretch his neck and appear to be holding his nose with his hands. Yü Pao thought anxiously: "Be careful! If Chou Pa-p'i hears you, he'll grab you, and that will be bad for you."

Yü Pao had seen that there was still hay in the troughs, but he wanted to add a little more before going back to sleep. But he was also afraid he might startle the thief. He thought, "If I leave, I'll scare him away. Then won't he have come in vain? No. I won't startle him. I'll watch from here." Yü Pao squatted down so that he could see clearly. Nothing happened for who knows how long. Then he heard the thief start to crow in imitation of a rooster. Yü Pao, stupefied, saw the man walk towards the animal pens. Yü Pao hid hurriedly in the hay bin. The man walked up beside the trough and lit a match as if so see whether there was any hay in the trough. Yü Pao looked toward the light. Ah! It was Chou Pa-p'i! The rooster that had been crowing in the middle of the night was really an evil spirit of the old man's making!

It didn't matter so much that Chou Pa-p'i had crowed, but all of the roosters began to crow in their pens, and then all of the roosters in the whole village began to crow. Yü Pao, who was overcome with anger, did not dare to make a sound. Then he heard Chou Pa-p'i shouting at the top of his voice, "Get up and into the hills to work for me! The rooster is crowing!" Having finished speaking, he returned to his room and went to sleep.

When Yü Pao went back to the room, the workers were all grumbling: "It doesn't crow in the morning and it doesn't crow at night. It only crows when we've gone to bed. That rooster can't really be a rooster at all!"

Big-headed Liu asked: "If it isn't a rooster, what is it?"

"It's a spirit of death. If things go on like this, I'll die of fatigue in a few days."

Someone said: "I just lay....."

Someone said: "I lay down, and I can't finish even one draw on my pipe."

Yü Pao, thinking that they still didn't know that this was an evil spirit of Chou Pa-p'i's making, sat down and said: "I saved myself some trouble. I hadn't even taken off my clothes. Let's go quickly. I've got a joke to tell you."

Everyone was quick to ask him: "Yü Pao, what's the joke? Tell us at once."

"No. I won't tell you now. When we're on our way I'll tell you."

Everyone pulled on their clothes hastily and started up into the hills, carrying their hoes on their shoulders. On the way, everyone again asked Yü Pao: "What's the joke? Tell it at once."

Yü Pao laughed and, staring at them with his small black eyes, said: "Uncles, don't curse the rooster any more. It's not the rooster that's to blame; it's a man!"

Everyone asked in amazement: "What's that?"

Yü Pao then told the uncles the whole story of Chou Pa-p'i's imitating the crowing of the rooster.

As soon as Big-headed Liu had heard this story, his eyes almost popped from anger, and he said: "Tonight we won't work. We'll go out and sleep in the field." Everyone agreed to this.

Everyone walked out to the fields, looking up at the stars in the sky. They put down their hoes and, lighting a fire, sat smoking their pipes. Then they lay down to sleep, snoring, on the ground. They were so tired that they were not aware of the heavy dew that dampened their clothes.

Why did the workers hate Chou Pa-p'i so much?

Topic: Pre-Communist society

Central Theme:
- Political:
  - Evils of Republican China:
    - Landlord oppression

Subthemes:
- Political:
  - Social conflict:
    - Oppression of the weak by the strong
- Behavioral:
  - Starting from reality:
    - Solution of conflict through study of actual situation

37. THE ROOSTER THAT CROWED AT NIGHT (PART 2)

The workers were sleeping soundly on the ground. Suddenly Yü Pao felt a sensation of pain and crawled to his feet with a cry of "ai-ya!" He looked at the sun, which had risen as high as the height of a man. Chou Pa-p'i, who was holding a stick, was beating each of the workers savagely until they had all crawled to their feet. Chou Pa-p'i stared at them in anger, saying: "You eat my food and take my grain, and this is how you work for me? The work's not being done and here you are sleeping. If you don't finish hoeing this plot of land for me this afternoon, you won't need to think about getting any food to eat!" He turned to his groom, saying: "Carry the food back for me."

When Chou Pa-p'i saw that the workers had not returned home to eat, he thought: "They must be working for me. I'd better have someone take some food to them and have them eat in the hills. That will save them from coming back and delaying the work, and they'll be able to hoe a little more land for me." He then went out onto the street to find Old Li, who was the village cattle tender, and have him carry some food up the mountain for him.

Who would have thought it? But when they got to the hills he found that the workers were all asleep and that they had not done one bit of work for him. In anger, he struck the workers with his stick and, not giving them any food to eat, told Old Li to carry it back for him. Old Li, who was walking behind him, swore at them before he set out.

When the workers saw Chou Pa-p'i beating and cursing them and then not giving them any food to eat, some were so angry they refused to work, some wanted to go back and have a reckoning of accounts with him, and some wanted to return home right then.

Yü Pao hastened to stop them, saying with a smile: "Uncles, I don't think you'd better go. I have an idea how we can give that mean little fellow a beating and all vent our anger."

Someone said: "Yü Pao, have you gone out of your mind? He is rich and powerful, and his son is chief of the guards. He's our second emperor. How can we dare to stir him up?"

"I haven't lost my mind. You're the ones who are mixed up. If he doesn't let us sleep at night, won't this wear us to death? I've often heard Uncle Chou telling stories saying, 'He who strikes first has the upper hand, and he who strikes last meets with disaster.' We'll . . ." Yü Pao talked on in this way.

As soon as everyone heard, they began to laugh loudly, saying: "Good, good. That's how we'll do it."

Big-headed Liu said with a laugh: "This little fellow really knows what he's doing!"

When they returned home to eat that noon, Chou Pa-p'i was still cursing. No one said a word, just letting it pass.

Two or three days passed, and the workers had their sticks prepared.

One day, after they had eaten their evening meal and had put out their lamps, Yü Pao hid behind the door to watch. After he had waited for over an hour, Chou Pa-p'i crept stealthily up in front of the chicken coop. Yü Pao shouted: "Thief!" The workers all came running out with their sticks and, knocking Chou Pa-p'i down, beat him.

Chou Pa-p'i said: "Stop, it's me."

The workers said: "It's you we're beating. It seems you've come to steal some chickens!"

Yü Pao ran out into the courtyard yelling intentionally at the top of his voice: "Guard, come quickly! There's a thief! We've caught a thief!"

As it happened, the chief of the guards wasn't home that night. His wife, Ho T'ao-ch'i, heard him from her room and came running out all upset, saying: "That's our master." The workers let go of him, saying: "Our master never comes out to the chicken roosts. Why would he be coming out here in the middle of the night to catch a chicken? Quick, let's get a lamp and see." T'ao-ch'i brought out a lamp from her room. Everyone looked. Ah! Chou Pa-p'i, just like a mountain pheasant, looking after his head but not his tail, was worming his way into the roost as if he wanted to eat the chicken droppings. When they pulled him out, they found that his face was covered with chicken droppings and that his leg was injured and bleeding. The workers were so happy that they wanted to laugh. However, they did not.

Big-headed Liu said: "We all thought it was a thief. But it was the master all along."

"Why did you come out in the middle of the night to get a chicken?" asked Yü Pao.

Chou Pa-p'i said, weeping: "Don't ask me. I was fast asleep in my room. I don't know what it was that brought me out here."

Everyone said hastily: "Look, how dangerous this is! It's probably the work of an evil spirit. From now on you'd better be more careful." After they had finished talking, everyone carried him to his room. When they looked, the bone was broken. The wife of the guard chief told Big-headed Liu to get a doctor at once.

Chou Pa-p'i, ruined and downcast, said nothing. Never again did he dare to go out to the chicken roosts nor to go out into the fields.

The workers, who had given vent to their anger and relieved their hatred, all said happily: "How much better it would have been if we had beaten him to death!"

Topic: Pre-Communist society

Central Theme:
- Political:
  - Evils of Republican China:
    - Landlord oppression

Subthemes:
- Political:
  - Social conflict:
    - Oppression of weak by strong
  - Deception:
    - Deception cleverness
- Behavioral:
  - Prosocial aggression

38. THE MAGIC BRUSH

Once upon a time there was a boy named Ma Liang. Ever since he was little he was fond of painting, but his family was poor and he did not have even a single brush. One day, as he was returning from tending cattle, he passed by a school house. Inside, he saw a painting teacher, holding a brush and painting for an official. The official and his retinue were standing at one side watching.

Ma Liang stared in fascination and, without thinking, entered. He said to the official and the painting teacher: "Please give me a brush. Would it be possible? I want to study painting."

When the official and the painting teacher heard this, they laughed loudly, saying: "A poor boy wants to study painting!" They drove Ma Liang out.

Ma Liang, calling out in anger, said: "I just can't believe that a poor boy can't study painting!"

From that time on, Ma Liang was ever more zealous in his painting. When he went into the mountains to gather firewood, he drew the birds in the sky with twigs on the sand. When he went to the riverbank to cut grass, he drew the fish in the water on the sandbanks with his fingers. Whatever he saw, he drew.

Someone asked him: "Ma Liang, when you have learned to paint, will you paint for the officials?"

Ma Liang shook his head, saying: "Never! I'll paint only for the poor!"

The days passed one by one, and Ma Liang's progress in painting grew more rapid. But he still did not have a brush. How he longed to have a brush!

One evening, he was lying in bed. Suddenly a golden light flashed in his room, and an old man with a white beard appeared before him. The old man gave him a pen and said: "Ma Liang, now you have a brush! Remember what you yourself have said, and paint only for the poor!"

Ma Liang was truly happy! He at once took up the brush and drew a rooster on the wall. Miraculously, the rooster came to life! The rooster flew out from the wall and hopped over to the window, where it began to cackle. It was a magic brush that the old man had given him.

Once Ma Liang had his magic brush, he painted every day for the poor people of the village. Whatever they wanted, he painted, and whatever he painted became real.

One day, as he was walking past a field, he saw an old peasant and a small child pulling a plow. The soil was so hard that they could not move it. Ma Liang, taking up his magic brush, drew a big plow ox for them. With a grunt, the ox went into the field and pulled the plow.

An official, on hearing that Ma Liang had a magic brush, came with his soldiers to seize him. They took him back to the Yamen, wanting him to paint gold ingots. Ma Liang, who hated the official through and through, would not budge and said in a loud voice: "I don't know how to paint!" The official was very angry and shut him up in jail.

In the middle of the night, seeing that the soldiers guarding the jail were fast asleep, Ma Liang painted a door on the wall with his brush. He gave the door a push, and it opened. Ma Liang said:

"Friends, let's get out!" The poor people in the jail all escaped with him.

When the official heard that Ma Liang had escaped, he sent his soldiers after him. But Ma Liang quickly painted a swift horse on which he ran far away and on which he could not be caught!

One day, he came upon a place in which the land was exceedingly dry and where the peasants, who had no water wheels, exhausted themselves carrying water on their backs in wooden buckets. Ma Liang said: "I'll draw a water wheel for you!" Once the peasants had a water wheel, they were very happy. Just then, several soldiers made their way through the crowd of people. They put an iron chain around Ma Liang's neck and took him away.

The official was sitting in a big hall, calling out incessantly, "Tie up Ma Liang!" "Take his magic brush away from him!" "Go and get the painting teacher at once!"

The painting teacher arrived. The official ordered him to paint a money tree. The painting teacher took up Ma Liang's magic brush and painted a money tree.

The official was very pleased with it and ran over at once to shake it. To his surprise, he struck his head against the wall, raising a large bump on his temple. The picture was still only a picture as before and had not turned into a real money tree.

The official came over, loosened Ma Liang's bindings, and in a tone of false good will, said: "Ma Liang, good Ma Liang, you'll paint a picture for me!"

Ma Liang, who wanted to recapture his magic brush, agreed, saying: "All right, I'll paint for you this once!"

The official, on seeing that Ma Liang had agreed, was extremely happy and returned the magic brush to him, ordering him to paint a mountain of gold.

Ma Liang, saying nothing, painted a vast and limitless expanse of sea on the wall with his magic brush.

The official, growing angry, said: "Who told you to paint a sea? Paint a mountain of gold at once!"

Ma Liang made a few strokes of his brush, and out of the sea there appeared a mountain of gold. The whole mountain glimmered with the golden light of gold.

The official was so happy that he jumped up, saying: "Quick, paint a big ship. I want to climb the mountain of gold and carry back the gold!"

Ma Liang then painted a big ship. The official, leading a large number of soldiers, jumped aboard the ship and said: "Set sail at once! Set sail at once!" Ma Liang painted a few strokes of wind. The sails swelled on their masts, and the ship set out toward the middle of the sea. The official, disliking the slow pace of the ship, called out in a loud voice from the bow: "More wind! More wind!" Ma Liang added a few rough strokes of wind.

The sea rose in seething waves, and the ship began to list a little. The official grew frightened, and in a tone of forgiveness, said: "Enough wind! Enough wind!" Ma Liang, paying no attention to him, continued to paint wind. As the wind grew ever more fierce, the sea water began to roar, waves like mountains striking the ship without ceasing.

The big ship capsized, and the official and the others sank to the bottom of the sea.

Ma Liang returned to the poor people and painted for them when needed.

Topic: Social situation

Subtopic: Traditional China

Central Theme:
- Political:
  - Evils of traditional China:
    - Oppression and suffering of the people

Subthemes:
- Political:
  - Social conflict:
    - Oppression of weak by strong
- Behavioral:
  - Prosocial aggression

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1. WE MUST PRIZE THE HAPPY LIFE OF STUDY

(An Old Laborer's Story)

I am now more than fifty years old, and my hair has already grown white. When I see my two grandchildren skipping off carrying their books, many events of the past well up within me.

My life when I was young can't be compared with that of today's children!

Our family lived in a poor mountain valley, depending for our livelihood on a few mou of land rented from a landlord. My father would go away to do odd jobs, and there would be no news of him once he had gone. My mother, who took care of me, earned the living. Day and night she thought about her desire to have me go to school. One day, when I was eight years old, she found a piece of tattered cloth and, wrapping up a book in it, sent me to attend a private school. Patting my head, she said: "Child, there has been no one in our family for generations who has been to school or could read. Today, I'm sending you to study. You must really study hard!"

My mother, in order to pay the school fees for me, went every day to a field several miles away to cut grass. The summer sun was merciless, as if it wanted to bake her. Around her head there were darting swarms of big mosquitoes, and at her feet were holes of stinking, putrid water. If one did not pay attention and stumbled into a hole, then one would be bitten by leeches until the blood ran. My mother covered her head with a piece of cloth to protect her from the bites of the mosquitoes and, her waist bowed, cut grass energetically. Her arms were scarred by wounds from the grass. Toward evening, my mother returned home carrying the grass on her back, and I often went to meet her. How unbearable it was for me to see her trudging along, step by step, her face yellowed, her waist bent, and her head almost between her knees under the weight of the large bundle of grass on her back. Even though I was little, I always carried a little of the grass for my mother as I returned with her.

At that time I studied very hard, being afraid of doing poorly and of grieving my mother. With my mother suffering such hardship, eating less and being frugal, not even being able to make one set of clothes for herself so that I could go to school, how could I have wished to grieve her?

I was a little unhappy in the private school. The teacher in the private school was very severe, incessantly pounding a board and shouting at us. Sometimes he used the board to beat us, beating us until the palms of our hands swelled. My seat faced the teacher, and I didn't dare to move the whole day, only sitting there and studying hard. Once, the teacher lost his temper with me for some reason and, with a sudden swoop, angrily threw a broom at me. The broom struck the side of my face, injuring my eyelid. It began to bleed, and my eye hurt so much that I couldn't open it. My eyes filled with tears, but I didn't dare make a sound. If I were to cry, the teacher would certainly beat me.

The year that I was eleven, my father was so old that he couldn't work the fields any more. He said to me: "There can't be many books in a poor man's house. It's working in the fields, struggling for food to eat, that's important." From that time, I did not go to school again. First I worked for the landlord, and later I went to work on the railroad.

As soon as I think about these things, my heart becomes heavy. I envy you children today. How fortunate you are! The Party and government have immense concern for you and have set up excellent schools for you. The teachers are warm and pleasant to you so that you can study and learn the skills of labor without fear and anxiety. How you ought to prize such a happy life of study!

Speaking of the concern of the Party and of the government, there is one more event I want to tell you about. After the Liberation, in order to raise the culture of the working people, I also went to school, this old worker becoming an old student. I had grown old, and, as if my eyes were covered with a film, the characters in the books appeared blurred. I at once was fitted with a pair of glasses. Being old, my memory was bad, but, although there were some things that I just could not remember, I obstinately kept at my studies. On Sundays, when the dormitory was peaceful and quiet, I moved up a stool and, sitting by the foot of my bed, turned over the pages of my little notebooks. I had filled the notebooks with problems. These were the problems that I had not been able to work out each day. I "attacked" them one by one. When I defeated one, I would mark it off with a red pencil. Through study I raised my culture quite a bit. Now I can even write essays.

You don't mind my chattering, do you? You must understand that the pleasant life of study today was not easily come by. I hope that you will be obedient to the Party, toughen your bodies, strive in your studies, labor hard, respect your teachers, and, uniting in friendship with your classmates, become outstanding successors to the building of Socialism and Communism. You must indeed accomplish the mission of study given to you by your motherland and must not be unworthy of the hopes that our older generation have for you!

Questions and exercises:

Discuss what the differences are between the lives of children in the old society and now. What should we do today?

Topic: Comparison of the old and new societies

Central Theme:
- Political:
  - Benevolence of the new society:
    - Improved conditions under the new society

Subthemes:
- Political:
  - Evils of Republican China:
    - Poverty and suffering of the people
  - Devotion and allegiance to the new society:
    - Dedication to building the new society and to national construction
- Behavioral:
  - Achievement:
    - Diligence and persistence
  - Love of study
  - Social and personal responsibility:
    - Obedience and deference
    - Devotion to duty

2. RAISING MY CUP TO BLESS CHAIRMAN MAO

The budding elm tree
When it receives rain is more luxuriant;
When a child sees his mother,
How can he but approach her!

When the red hibiscus grows amidst green grass,
A grassy plain appears even more beautiful.
The greatest glory of my whole life
Was to sit together with the great leader.

The transparent cup was poured full with wine;
Holding it high in both hands I lifted my head:
A blessing on the great solidarity of our brother nationalities!
A blessing on our great leader, Chairman Mao!

Chairman Mao listened attentively to what I said,
Answering with a smile: Bless the Mongol nationality.

His warm hand grasped mine tightly;
His affectionate eyes did not leave my body.

My heart beat fiercely at the time,
And I only smiled, saying no more.
After I went back I often recalled it,
Awaking several times from my dreams with a smile.

A stick of iron is easy to break;
A rope twisted from hemp cannot be pulled apart.
The people of each nationality are united closely,
To preserve our freedom, our happiness, and our peace!

Find the metaphors used in this poem.
Memorize and recite the poem.

[1] i.e., the Han, Mongol, Manchu, Tibetan, Uighur, etc.

Topic: Mao

Subtopic: Aspects of Communist China:
        Minority peoples

Central Theme:
- Political:
  - Glorification of Mao:
    - Devotion to Mao

Subthemes:
- Political:
  - Devotion and allegiance to the new society:
    - Devotion of minority peoples to the new society
    - Devotion to the new society
- Behavioral:
  - Collective behavior:
    - Solidarity and anti-individualism
  - Esthetic aspects of nature and/or farm life

3a. BECAUSE THERE IS THE COMMUNIST PARTY

The cassia gives off its fragrance to the earth;
The song of the Leap Forward is spread everywhere;
Desolate mountains and impoverished villages are becoming
    rich towns,
Because there is the Communist Party.

Birds depend on trees, and fish depend on ponds;
The hundred flowers depend on the sun to open;
A happy life has come,
Because there is the Communist Party.

Topic: Aspects of Communist China:
    Party

Central Theme:
- Political:
  - Benevolence of the new society:
    - Benevolence of the new society:
      - Benevolence of the Party

Subtheme:
- Political:
  - Benevolence of the new society:
    - Improved conditions under the new society

3b. THERE IS NO GREATER GOOD THAN THE PEOPLE'S KEEPING UP THEIR HOUSEHOLDS

Rice of Wushan and melons of Lanchow,
There is no pain greater than an old man's, no love greater than a mother's,
There is no affection greater than that of our Communist Party,
There is no greater good than the people's keeping up their households.

The peony opens like an embroidered ball,
The pomegranate opens, full with fruit and seed;
The sunflower turns facing the sun,
The people walk on with the Communist Party.

On a high mountain the pine and cypress dig their roots deep,
Their needles are green the four seasons through;
The Communist Party is devoted to the people,
And as the days pass the more agreeable to our wishes it is.

Topic: Aspects of Communist China:
    Party

Central Theme:
- Political:

Devotion and allegiance to the new society:
    Devotion to the Party

Subthemes:
- Political:
    - Benevolence of the new society:
        - Benevolence of the Party
- Behavioral:
    - Social and personal responsibility:
        - Obedience and deference

4. SUNRISE AT SEA

In order to see the sunrise aboard ship, I purposely got up very early. At that time, the sky still had not grown light, and it was tranquil all around, with only the sounds from the engine room to be heard.

The sky turned to a blue, a pale, pale blue. In the twinkling of an eye, a streak of red cloud appeared on the horizon that gradually grew in size and grew more intense in its brightness. Knowing that the sun was going to rise there, I watched without budging my eyes.

As expected, in a little while an edge of the sun emerged there, very red, but not bright. The sun, as if it were bearing some heavy burden, slowly strove to ascend. At last it broke through the red clouds and leapt out in full form onto the surface of the sea. Its color was a delightfully pure red. In an instant, this deep red thing suddenly put forth an eye-dazzling light that pained the eyes when it struck them and that at the same time brilliantly colored the neighboring clouds.

Once, the sun entered the clouds, its rays shining through directly onto the surface of the sea. At these times, it was hard to tell which was sky and which was sea, because all one could see was a strip of light.

Once, there were thick layers of black clouds on the horizon, and the sun could not be seen. From behind the black clouds, the sun's rays framed them with a golden border of light. Finally, it penetrated its encirclement, appearing in the sky and turning the black clouds purple and red. At that time, it was not only the sun, the clouds, and the sea that were bright, but I as well.

Topic: Nature

Central Theme:
- Behavioral:
    - Esthetic aspects of nature and/or farm life

Remarks: Although not identified as such here, this is a piece by the writer Pa Chin and is drawn from the story "Hai Hsing." See Analysis, appendix to Chapter 1.

5. RED CLOUDS

After supper, red clouds appeared. They illumined the children's faces in red. A big white dog turned red. A red rooster turned golden. A black hen turned the color of red sandalwood. An old man feeding his pigs leaned against the foot of a wall, watching with a wide smile as his two little white pigs became little golden pigs. He was just about to say:

"You too have changed . . ."

A man who was out enjoying the coolness came up beside him and said:

"You must be well along in years, Sir. Your beard is golden."

The clouds in the sky shone red from west to east as if the sky had caught on fire.

In this place there are a great many changes in the red clouds. They are red for a while, golden for a while, half purple and half yellow for a while, and half grey and half white for a while. Grape gray, pear purple, and eggplant purple--all of these colors are present in the sky. There are also colors that cannot be described and that have never before been seen.

A horse appears in the sky, its head facing south and its tail facing west. The horse is kneeling down as if waiting for someone to mount its back before it rises. For a few seconds there is no change. Two or three seconds later, the horse has grown, its legs extending and its neck lengthening, and its tail disappearing.

As the people were looking for its tail, the horse blurred away.

Suddenly a big dog appeared. The dog was extremely fierce. He was running ahead, and there seemed to be several little dogs following him. Running and running, the little dogs ran off somewhere and the big dog disappeared.

Then a big lion was discovered. He was just exactly like the big stone lion in front of the Niangniang Temple. He was just as big and was sitting just in the same way, very majestically and very tranquilly. He had an indifferent air, as if he were in a doze. In a moment something else came into view. It was very annoying, a person not being able to look east and west at the same time. In this way, the big lion was spoiled. As soon as one turns one's eyes or lowers one's head, the things in the sky change.

When you look for them again, you can look until your eyes are blind and not find them.

The big lion was not to be found, but something else--something like a monkey appeared and then was gone.

At times everything was blurred, the whole sky looking like this and then like that. Actually it did not look like anything and nothing could be clearly distinguished.

It was necessary to lower one's head, rub one's eyes, and rest them a while before looking again.

But the sky was not inclined to wait for the children who loved it. In a little while, the red clouds went down.

The children, who were tired, went back to their rooms to sleep. Some who did not get back to their rooms in time went to sleep leaning on their elder sisters' legs or cuddled in their grandmothers' laps.

A grandmother held a fly swatter made of white horse mane in her hand, which she used to drive away mosquitoes.

The grandmother, not knowing that the child had already fallen asleep, thought he was still amusing himself there.

"Get down and play awhile; you're making your grandma's legs numb."

When she gave him a push with her hand, the child nodded and rolled in his sleep.

By then, the red clouds had entirely disappeared.

Thereupon, every household went into their houses to sleep, shutting their doors and windows.

Topic: Nature

Central Theme:
    Behavioral:
        Esthetic aspects of nature and/or farm life

6. A SALT SEA

There is a place in the Tzutamu Basin of Tsinghai Province called Chaka which is famous for its salt production. In Chaka, houses are built on salt, tents are pitched on salt, and trucks drive on salt. There are mountains of salt and bridges of salt. It is indeed a white and sparkling clear world of salt.

The Tibetan people call Chaka the silver basin of gems. From a distance, on this boundless silver sea, the salt crystals flash, dazzling the lofty snow mountains and the city of Chaka beneath the snow mountains, just like a crystal palace in a myth.

Chaka was discovered three hundred years ago. From that time on, there have been people there. Merchants from Szechuan and

Kansu came there with thousands upon thousands of camels and yaks and carried out who knows how much salt. But this did not damage Chaka in the least, and Chaka remained an ocean of silver.

Before the Liberation, under the oppression of the Kuomintang reactionaries, the salt workers labored barefoot on the sea of salt. Over the months and years, their feet were torn and covered with sores from walking over the sea of salt from morning until night. To dig the salt, they used steel awls and iron spoons with which they could not dig out much salt even using all their strength. They worked with all their might, but all they could afford was a few mouthfuls of black bran bread and a few feet of coarse cloth.

Now rows on rows of new tile houses have appeared in Chaka, and the black ox-hide tents in which the salt workers used to live have been taken down. When the salt workers go down into the sea to gather salt, they wear straw hats on their heads, dark glasses to protect their eyes are set on the bridges of their noses, over their legs they wear waterproof overalls, and over their legs, which are bound with cloth, they also wear rubber boots. They have many tools for digging out the salt. Not only do they have awls and spoons, they also have iron spades, harrows, and dippers for washing the salt, all of which save a great deal of effort in the work.

In the salt sea, there are countless white ridges and peaks radiating light that can be compared in their beauty to the snow-covered mountains above the plateau. These ridges and peaks are mountains of salt that have been piled up by the salt workers. There is a portable railway, and the piled up salt is shipped out by this portable railway.

A new salt works will be built here, and the salt workers will then use machines in their work. When that time comes, Chaka will be even more flourishing than it is now.

Discuss what differences there were in the lives of the salt workers before and after the Liberation.

Divide the text into paragraphs and add subtitles.

Topic: Comparison of old and new societies

Central Theme:
- Political:
  - Benevolence of the new society:
    - Improved conditions under the new society

Subthemes:
- Political:
  - Evils of Republican China:
    - Kuomintang oppression
  - Social conflict:
    - Oppression of weak by strong
- Behavioral:
  - Conquest of natural environment

7. THE AIRPLANE "ABUNDANT HARVEST NO. 2"

Among the airplanes built by our nation is a kind called "Abundant Harvest No. 2."

"Abundant Harvest No. 2" is a type of light airplane. It does not need specially built airports and runways, requiring only a level stretch of land 200 meters in length. It can fly continually without stopping for more than 10 hours and can fly as low as five meters above the ground. Moreover its fuel consumption[1] is very low. It is very safe, but in the rare event its engine has a malfunction, it can glide[2], landing at a predetermined spot.

"Abundant Harvest No. 2" has many uses and can serve in industrial and agricultural construction.

"Abundant Harvest No. 2," as an airborne machine, is a piece of modern agricultural machinery. If a large area of farm fields are infested with insects, using "Abundant Harvest No. 2" 30,000 to 40,000 mou can be sprayed with insecticide in one day. Not only can it be used in spraying insecticides in order to prevent insect pest damage to agricultural crops, but it can also be used to spread fertilizer and to plant seeds.

"Abundant Harvest No. 2" is an indispensable tool in forest inspection and in forest protection. If a fire breaks out in a forest, the airplane can be flown out to check the situation and to put it out in good order. "Abundant Harvest No. 2" has yet another use. When a mountain flood breaks out and there is a violent rise in the rivers, if a flood occurs in any region, it can be flown to carry out air drops[3] and rescue work, since it can also take off and land on water.

Industrial construction sometimes urgently requires the ascertainment of mineral resources. "Abundant Harvest No. 2" can be used to search for them. This is much more rapid and much more economical than overland searching. It is particularly in desert regions that this kind of airplane is well suited for prospecting.

"Abundant Harvest No. 2" can also be used in communications and transportation. Fitted with snow skis, it can operate on snow-covered land, and fitted with pontoons, it can be used on water. In remote mountain regions, it can be used to deliver books and mail. In athletic activity, it can as well be used in parachute training.[4]

"Abundant Harvest No. 2" was born in 1957. After the first airplane flew from the factory, batch after batch of the airplane continually flew out to the vast fields, to the industrial regions in need of searching for mineral sources, to the great and boundless forests and remote, mountainous regions. In the future there will come a day when "Abundant Harvest No. 2" and other specialized airplanes similar to it will, like flocks of doves, be soaring everywhere in the skies of our motherland.

Notes:

1. Fuel consumption--The amount of gas that an engine uses is known as fuel consumption.
2. Glide--When an airplane flies without relying on the power of its engine but on the rise and fall of air currents, this is known as gliding.
3. Air drop--The dropping of materials from the air to the ground using an airplane.
4. Parachuting--One type of national defense athletics in which one jumps from an airplane with a parachute.

(These footnotes are those of the original text. Trans.)

Topic: Industry and aspects of a modern society

Central Theme:
- Informational:
  - Basic scientific and technical knowledge

Subthemes:
- Political:
  - Nationalism:
    - National pride
- Behavioral:
  - Conquest of natural environment

8. HOW MICHURIN CREATED THE PEAR-APPLE

Mankind has been cultivating pear trees and apple trees for several thousands of years. Apple trees bear apples, and pear trees bear pears. Can apple trees bear pears? No, they cannot. Nor can pear trees bear apples.

But Michurin wanted to create something that had never before been seen in the world of nature. He believed that it was only necessary for man to master the laws of nature for him to remake nature according to his needs. Michurin thought of an experiment in which he would join a pear tree and an apple tree together to see what kind of fruit would be borne by this new tree.

There was in Michurin's orchard a very fine apple tree. The apples that it bore weighed more than one catty each. Michurin decided to use it for his experiment.

For the graft, he could have cut off a young branch from the apple tree and joined it to the pear tree. But Michurin did not do it in this way, because the apple tree was old and its character, being fixed, could not be easily changed. He knew that it was the young trees that were easy to change. Thereupon, he cut open a large apple weighing over a catty, took out the core, and buried it in the earth. The next year, the shoot of an apple tree grew up.

If he were to let the apple tree shoot develop naturally, it would grow as it pleased, and only ordinary apples would be produced. Michurin gave the apple tree shoot to a pear tree to rear. He cut a few tender shoots from the apple tree shoot, joining them to a young pear tree.

The tender shoots lived and, putting out new branches, grew out luxurious leaves. This was a strange fruit tree such as had never been seen before. Its upper half was an apple tree and its lower half was a pear tree. The pear tree on the lower half could be compared to a wet nurse using her sap to suckle the apple tree on the upper half. Michurin cut off the branches of the pear tree so that they would not take away the sap for the nourishment of the apple tree. When the apple tree sucked up the sap of the pear tree, its branches and leaves grew very much to resemble those of its wet nurse.

But an unfortunate event occurred. The wet nurse became gravely ill. What could be done? Michurin was not willing to give the child to another wet nurse to rear, fearing that another wet nurse would rear the child into another form. He decided to let the apple tree live independently, since it had already grown up. He bent the pear tree down, burying the part to which the apple tree had been joined into the ground, and watered it.

The apple tree began an independent life. But the pear tree's rearing had not been in vain, for the apple tree bore fruit. These fruits were not ordinary apples, their appearance being a little like that of the pear and their taste being that of the delicious pear. When children walked beneath the tree, they could not keep from saying: "What is this, a pear or an apple?" This was a new fruit that had never existed before, the "pear-apple."

Michurin created many strange plants of this kind. In his orchard there were "plum-apricots," "melon-pumpkins," and "pumpkin-cucumbers."

Michurin also boldly joined the tasty fruit trees of the south with the cold-resistant fruit trees of the north. For example, he joined together the southern pear tree and the northern pear tree and thereby reared a new variety that was able to resist the cold and that bore tasty pears.

These accomplishments of Michurin were obtained only after a long period of experiment and bitter labor.

In Michurin's time, many horticulturists thought that it was only by luck that one could obtain excellent seeds. According to this way of thinking, it would take several hundreds of years to enrich the varieties of fruit trees in an orchard. Michurin did not think this way. He said: "We cannot wait for the gracious gifts of nature. It is our task to make demands on nature."

Topic: Inventors, discoverers, and scientists:
    Non-Chinese:
        Michurin

Central Theme:
    Informational:
        Basic agricultural and/or farm knowledge

Subthemes:
    Behavioral:
        Achievement:
            Diligence and persistence
            Achievement cleverness
        Conquest of natural environment

Remarks: See Analysis, appendix to Chapter 1.

9. THE DEVELOPMENT OF YENWO ISLAND

Yenwo Island is in the southeastern part of Heilunkiang Province and is a solitary island in the great northern wilderness. It is surrounded entirely by marshes. Although it looks like ordinary land, as soon as a person steps on it, he sinks down into deep mud.

Yenwo Island has 5,000 hectares of fertile land that has not been developed for thousands of years. Under the Party's call for the development of the northern wilderness, a group of outstanding young men and women of our motherland, the demobilized service people, courageously resolved to go to the northern wilderness to set up farms. They resolved to remake the great northern wilderness into a great granary for our motherland and decided to develop Yenwo Island first.

Once all of the preparatory work was completed, the brave and battle-hardened warriors formed into a survey team and set out. Tractors hauled sleds on which food and fuel were carried. When the old native villagers saw them, they said: "How many years we have wanted to develop this valuable island! Now that the Communist Party has come, it's really going to be started at last!"

When they set out, the weather was very clear, but in the afternoon a fierce northern wind began to blow, piling up high drifts of snow into the sky and driving fiercely at their bodies and faces. For a time the sky and earth darkened so that not even the old hunter who was their guide could tell east from west or north from south. They walked in circles until they finally found a large tree that could serve as a road marker. Then they continued to advance.

Once this survey team had arrived on the island, there were snow storms day after day, the temperature falling to 40 degrees below zero and at times burying their tents in deep snow. All they could do was to squat down inside their tents and wait. On the fifth day, the blizzard stopped. They grasped that long-awaited day of clear weather to begin their surveying.

From their preliminary survey, they found that there were dense forests and a broad wilderness that could be opened. But the materials needed for the whole year had to be prepared during the winter. Otherwise, when the weather grows warm and it begins to thaw, the circumference of the island becomes marsh again, and traffic is cut off. Nine or ten strong young men were picked from the farms to make up a transportation team. Bulldozers opened up the road ahead, and tractors hauling sleds filled with materials packed it down. Close behind there followed trucks and horsecarts. They set out for the isolated island day and night without stopping.

Spring came, and the ice and snow began to melt, the island slowly taking on a green spring dress. All kinds of birds and animals began to come to life. This is the "kingdom" of the wild goose. If two people go out for a day, they can easily return with several thousand goose eggs the size of a man's fist. If one goes out in a small boat, with very little effort one can return with a boatload of small geese. There are as well such wild animals as spotted deer, wild pig, black bear, and white-eyed wolves that can be caught at will. Fish are the easiest to catch. When one goes to the bank of a stream with a basin to wash one's face, one can catch several fish in the process. Just as the people of the great northern wilderness say: "We kill deer with our cudgels and scoop up fish with our gourds, and pheasant fly into our cooking cauldrons."

The developers of the desolate island battled obstinately against nature. The roar of the tractors broke the island's stillness of thousands of years. The black mud was turned over, and seeds were sown in the newly opened earth.

Autumn on Yenwo Island was a season of abundance. In the newly opened fields, the ears of wheat were more than a foot in length, the soy beans had grown knee high, the turnips were as big as pumpkins, and the pumpkins looked like small millstones. When the wilderness developers saw these abundant fruits of their labors, they were overjoyed. They caught thirty or forty thousand catties of fish, which they dried and set aside in preparation for the winter. Chopping down trees and cutting grass, they built more than seventy new houses in preparation for welcoming the second group of their wildernes breaking companions. They resolved to use their own two hands to build Yenwo Island into a basin of gems in which nothing was lacking.

Topic: Rural life and agriculture

Central Theme:
    Political:
        Devotion and allegiance to the new society:
            Dedication to building the new society and to national construction

Subthemes:
    Behavioral:
        Achievement:
            Diligence and persistence
        Conquest of natural environment
        Role acceptance:
            As worker-farmer-soldier

10. ANIMAL FEEDER CHAO TA-SHU

The way in which Chao Ta-shu feeds the livestock is really very interesting. The first time that I saw him feed the livestock was on the noon of the third day that I had come to the Chaochiakou Agricultural Cooperative.

As soon as I entered the main entrance that day, I saw him in the distance walking from the west building in the direction of the stalls and carrying a basket of fodder. When the livestock saw him, they began to call. He said to the livestock: "Everyone calm down a little and obey the rules! There's one portion for each one of you. Anyway, you won't get any more by calling."

Repressing a laugh, I walked quietly by.

Chao Ta-shu went from stall to stall, filling them with fodder for the livestock and talking to them continually. He walked up in front of a big steer. The steer was tall and big, and its left horn was broken off. He tapped the steer's head, saying: "Are you tired,'single-horned dragon'? You plowed three mou of land in one morning. That's really a good example! If everyone were like you, things would be good!"

As he was devoting his attention to talking to the steer, a donkey that was at his side stuck out its tongue to snatch the fodder in the basket. Chao Ta-shu pushed it back and, pointing a finger at its forehead, said: "You there, you like to get something for nothing ! I have criticized you many, many times, and you still haven't changed a bit. If you don't change . . ."

On hearing this, I couldn't keep from laughing out loud.

Chao Ta-shu, turning around to look at me, said to me primly: "This fellow is a 'loafer.'[1] We bought him just this summer, and his thought is really backward! Don't follow his example or you'll grow up bad and might even be crafty and wicked! In plowing and pulling carts he doesn't exert himself, and when he's pulling the mill he eats on the sly. When I tie him to the stall, I have to shorten his bridle. If I don't, once he's finished eating his own food, he'll snatch his neighbor's."

Chao Ta-shu finished giving out the fodder and, taking the empty basket, ran back to the west building. It was then that I noticed that there were small slips of paper attached to the stalls in front of each animal. On these were written such things as "Troublemaker," "Single-horned Dragon" . . . As I was looking, Chao Ta-shu came carrying another basket of fodder. Pointing to the slips of paper, I asked him: "Are these the names you have made up for the livestock?"

As he gave the fodder out to the livestock, he answered: "Yes! There are lots of animals, and if they didn't each have names they'd be hard to recognize. Besides, each one has his own temperament and his own appetites. Take 'Good Old Man'," he said, pointing to a black donkey. "He is very docile. If you hold his hind legs, he won't kick. He's good for riding or for pulling in harness. Women and children can also use him. 'Fire God' is completely different--he's the gray donkey on the end. He really works hard, and he has great strength, but he's got a bad temper. He kicks and bites, and if you're not careful he'll chew off his bridle and run off . . ."

Just as he said this, the gray donkey whinnied a few times. Chao Ta-shu, laughing, said to me: "Look, he's not happy. He doesn't like to have me talk about his shortcomings!"

Chao Ta-shu told me about the character and about the individual characteristics of each animal, talking in a most interesting way. He had a deep feeling of affection for this herd of livestock and, having concern for each one of them, carefully fed and watered them. But the one he was most concerned about was the mare "Golden Empress."

"Golden Empress" had eaten until she was fat and strong, and the hair over her whole body was golden, as bright as yellow satin. Chao Ta-shu treated "Golden Empress" especially well, letting her eat her fodder by herself in one stall. Because "Golden Empress"' belly was growing bigger and bigger from day to day, he didn't let her take part in heavy work. Each time she went out to the fields, he told the person in charge of the livestock to be watchful of her. Each time that "Golden Empress" returned from the fields, he wiped her body clean and combed out her mane.

I heard that the following event occurred this summer. One afternoon, "Golden Empress" had gone out to plow up a field of wheat stubble. Suddenly a southeast wind blew up, and in an instant the sky was filled with black clouds. The roar of thunder followed closely on flashes of lightning, shaking the windows until they rattled. A heavy rain poured down as if the sky had been turned upside down. At the time, Chao Ta-shu was having a haircut, and only one half of his head was shaved. As soon as he saw the storm coming, he ran back hastily to his room and, taking a blanket from the k'ang, sped running out to the fields. He ran to the fields in one breath, put the blanket over "Golden Empress"' body and led her back. When they got back home, he himself was as wet through as if he had just been pulled out of a river.

On the afternoon two days before I left Chaochiakou, hearing someone say that "Golden Empress" was about to foal, I rushed out to the east courtyard. All I saw was a large crowd of people standing in front of "Golden Empress"' stall. They were all very happy, talking and laughing. It seemed that "Golden Empress" was going to foal very soon. However, having waited until the lights were lit with nothing yet having happened, everyone appeared a little worried. We waited for another two or three hours, and still nothing happened. It was getting late, and everyone gradually left. In front of the livestock pens there remained only Chao Ta-shu and the chief of the cooperative, Chang Ming-shan.

After a while, I too left to go to bed.

At dawn, as I was sleeping soundly, I suddenly heard someone push open the door and rush in, pulling off my blankets with a cry of "hu." When I opened my eyes, I saw that it was Chao Ta-shu. He was shouting: "Get up at once! Get up at once! She's given birth! . . ."

He ran out even before he had finished speaking. Dressing hastily, I ran out to the east courtyard. A good many people were already standing in the courtyard around the livestock pens, talking happily and excitedly. "Golden Empress" was leisurely drinking rice water, and at her side was lying a little red foal. Over its body was laid Chao Ta-shu's lined jacket, and it was staring at the crowd of people with its two big, black eyes.

Chao Ta-shu, just like a small child, had a song on his lips, his whole face joyfully spread in a smile.

Questions and exercises:

In what ways was Chao Ta-shu's deep concern for the livestock shown?

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[1] Loafer (erh-liu-tzu)--One who does not engage in lawful business. Here it is used metaphorically to describe the donkey, which likes to get something for nothing. (Footnote of original text. Trans.)

Topic: Rural life and agriculture

Central Theme:
    Informational:
        Basic agricultural and farm knowledge

Subthemes:
    Behavioral:
        Esthetic aspects of rural and farm life
        Responsiveness to and affiliation for nature
            and/or farm life
        Role acceptance:
            As worker-farmer-soldier

11. A VETERAN RED ARMY MAN

The Party Branch Secretary in our village, T'ien Fa-k'ai, is a veteran Red Army man, more than fifty years old. Old and young alike all call him Uncle T'ien.

Uncle T'ien took part in the 25,000 li Long March and performed meritoriously in the War of Resistance against Japan and in the War of Liberation. In 1949, as the Liberation Army was pursuing the enemy southwards, he was wounded. After he recovered, his left leg was crippled. The Party, in order to look after him and train him, sent him to the disabled veterans' school to study. After his graduation, he returned to his native village to take part in agricultural production.

This veteran Red Army man, in spite of his many years of work in revolution and of his many meritorious services, was extremely humble. He rarely if ever talked to anyone about his own history, and if someone did ask him about it, he would always laugh. On summer evenings, as he enjoyed the coolness under an old elm tree, and on snowy winter nights as he warmed himself by the glowing k'ang, a group of us young people would pester him: "Uncle T'ien, talk to us!" At these times, he would take out the pipe that he held in the corner of his mouth and, tapping it against the sole of his shoes, tell us stories about the revolution, tell us of days of hardship and heroic battles. But he spoke very rarely about himself.

Ours is a mountainous region, and we used to be poor and in distress. The Party led us in organizing and in taking the road of socialism. Everyone took part in construction with bursting enthusiasm. We wanted to reconstruct a poor mountainous region into a rich mountainous region. Uncle T'ien, leading all of us in active participation, took the lead in every kind of work, he himself being able to serve as an example in all things.

Conditions in the mountain region had changed. In the past, production was only 300 catties per mou, and many people did not believe that production could be raised. Uncle T'ien led a group of young people in carrying out an experiment. In the winter of 1953, he directed them in draining the water out of a pond with a water wheel and in carrying more than a thousand loads of pond mud down to an experimental field. The next year, production from this plot of land reached 400 catties per mou. Then everyone believed it could be done. From that time on, the conservative ideology holding that pond mud was not fertile was broken, and a great source of fertilizer was found.

In the past, we here had never planted double crop paddy rice. Uncle T'ien led everyone in trial plantings, and, using a suitable method of close planting, we reaped an unprecedented rich harvest. Now, most of our land is planted in double crop rice.

The problem in raising production in mountain regions is water. Uncle T'ien talked the situation over with everyone and came up with a suggestion: Set up two water pumps on the hills near streams so that the water can be brought up the mountain, and dig out ditches by which the water can be led into the fields. When the ditches were being dug out, all of the men, women, the young, and the old of the entire village entered into the work. Uncle T'ien rose early and groped his way home in the dark, measuring here and observing there, and sometimes not even bothering to go to eat. In about twelve days, the digging of the ditches was completed, and the water pumps were installed. As soon as they started to run, the water from the streams rose up the slopes and bubbled into the ditches. The children were all dancing and shouting, "Look, the stream is climbing up the mountain! The stream is climbing the mountain!"

Uncle T'ien also met with the Branch Committee and held discussions with the masses on plans for carrying sand from the stream to the clay fields in the mountains in order to improve the soil. After that, not only did we plant rice, wheat, and rape, but tea and apples as well.

Although Uncle T'ien was so busy, he was always happy and never seemed in the least tired. His hair and his moustache had turned white and his left leg was still a little lame, but he was faster than anyone else in climbing up and down the mountains. Someone advised him: "You're taking it too hard! A man over fifty who has taken part in the revolution and who has labored hard all these years ought to rest and relax!"

"Hard?" Uncle T'ien always would say. "In the past, during the revolution, we often crawled through the snow, were soaked by the rain, and lived in mountain caves. When I compare today with the past, it's too happy. Shouldn't I do a little more work in order to build socialism and to make the future even more happy?"

Why did Uncle T'ien work so hard? Explain by selecting relevant sentences from the text.

Topic: Rural life and agriculture

Subtopic: Personal hero in civilian life

Central Theme:
- Political:
  - Benevolence of the new society:
    - Improved conditions under the new society

Subthemes:
- Political:
  - Devotion and allegiance to the new society:
    - Dedication to building the new society and to national construction
- Behavioral:
  - Achievement:
    - Diligence and persistence
  - Altruistic behavior:
    - Service to others
  - Social and personal responsibility:
    - Obedience and deference
  - Conquest of natural environment
- Informational:
  - Basic agricultural and farm knowledge

12. LETTERS OF INTRODUCTION AND LETTERS OF COMMENDATION

When an organization or a group introduces someone to an outside organization or group for purposes of carrying out business, it is necessary to write a letter of introduction. In the letter, the name, status, and business of the person being introduced should be written clearly, and the official seal of the organization or group should be affixed.

Letters of commendation are letters commending advanced individuals or collectives. In a letter of commendation the name of the person being commended and the act worthy of commendation should be written clearly.

The style of letters of introduction and letters of commendation differs little from that of ordinary letters.

In this kind of letter, the name of the individual or collective that is the recipient may be written either at the opening or at the close of the text.

a.

Letter of Introduction

This is to introduce Li Ch'ao-ying and Ch'en Ai-hua, pupils of our school who are going to your school to gain experience in raising rabbits. Please assist them and give them detailed instruction. Sending this.

Tung-ch'ang Elementary School   Ta-ying Elementary School (seal)
10 April 1960

Topic: Social knowledge

Central Theme:
    Informational:
        Basic social knowledge and customs

b. Letter of Commendation

Comrade Party Committee Secretary of the First Machine Tool Plant:

Comrade Chang Wan-fu of your plant, who had returned home on leave, on seeing that the repair of the small farm tools in our team had not yet been completed, helped us to repair them on his own initiative. We said to him: "You've come home for New Year's. Take a rest." He said: "We workers ought to exhaust our strength in assisting agriculture." Comrade Chang Wan-fu's exemplary conduct was of great instruction to the commune members. The commune members all said that they ought to study (hsueh-hsi) his communist spirit of cooperation and that we ought to write a letter to the plant commending him. We are now writing this letter expressly to express our thanks to your plant. Sending this.

Salutations!

The Third Production Team,   Li Village Production Brigade,
The Hung Hsing Commune

Li Wen-ch'ing   Team Chief
10 February 1960

Topic: Approved behavior

Central Theme:
    Behavioral:
        Altruistic behavior:
            Service to others

Subtheme:
    Behavioral:
        Collective behavior:
            Cooperation in a common endeavor

13. EIGHTEEN BRAVE SOLDIERS

In May of 1935, the Workers and Peasants Red Army on the Long March arrived at the Tatu River.

The Tatu River pours down from high mountain ranges, rolling on in great billows and forming whirlpools everywhere. The waves strike the black rocks on its two banks with a roar that can be heard even more than 10 li away.

One hundred years ago, Shih Ta-k'ai, the I Wang of the Heavenly Kingdom of Great Peace (note: T'ai-p'ing T'ien-kuo), leading tens of thousands of troops of the T'ai-p'ing Army, was surrounded and defeated at the Tatu River by the troops of the Ch'ing Dynasty. Chiang Kai-shek dreamt that the Red Army might also meet a fate like that of Shih Ta-k'ai's T'ai-p'ing Army. He sent out tens of thousands of White Army Troops, a part of them pursuing from the rear and a part of them cutting off the route ahead, thereby hindering the advance of the Red Army.

The Red Army decided to seize Anshunch'ang on the south bank of the Tatu River and force their way across the Tatu River there, thus continuing their advance northward.

In an assault, the Red Army quickly occupied Anshunch'ang, annihilated the enemy troops there, and captured a boat. This was the only boat there, and their hopes of getting across the river were entrusted to this single boat.

The Hung I Regiment of the First Battalion gloriously accepted the mission of breaking across the river. It was a difficult mission, for they had to cross the river, capture the positions on the beachhead, and cover for the troops to follow.

The officers and men of the entire battalion assembled on the bank of the Tatu River. The chief reported the mobilization for battle, saying: "Who is willing to take the lead in crossing the river?" The whole battalion stepped forward, everyone wanting to take the lead in crossing the river. Finally, eighteen brave soldiers were selected and organized into an assault party.

As soon as the common people of Anshunch'ang, who had suffered daily from enemy extortion, heard that the Red Army wanted to cross the river to annihilate the enemy, each of them rubbed their hands together. Those who could row came up in large numbers to register their names, asking that they might escort the Red Army across. The Red Army agreed to their requests, and they all came happily and enthusiastically to the bank of the river.

The crossing began. The eighteen brave soldiers were carrying eighteen machine guns, eighteen pistols, eighteen bayonets, and eighteen resolute hearts in their chests.

The boat was too small for so many people. The eighteen brave soldiers crossed the river in two groups. The first group of nine boarded the boat. The boatman pushed off from the bank with his pole, and the boat shot out toward the opposite bank like an arrow.

As they rowed on and on, the enemy opened fire, sweeping them with thick fire from behind the rocks on the opposite bank. The bullets, flashing red, whizzed past the heads and bodies of the brave soldiers. Next, enemy artillery shells began to fly past, falling into the river and raising high columns of water. The brave soldiers sat calmly in the boat, grasping their weapons tightly and looking toward their landing place on the opposite bank.

At that time, our army on the south bank also opened fire on the enemy. Machine gun bullets fell like hail on the enemy position, forcing the enemy to crawl down into their positions without daring to lift their heads. The artillery shells fired by our crack gunners burst one after another over the heads of the enemy.

While both sides challenged each other in battle, the boat bearing the nine brave soldiers rushed ahead, rising and falling with the turbulent billows. As soon as it struck the bank, the brave soldiers jumped vigorously ashore, each of them rushing energetically toward the ford on the enemy side. In one assault, the enemy was scattered and repulsed. The brave soldiers occupied the enemy's beachhead fortifications.

The boat returned, and the second group of nine brave soldiers continued the crossing. The enemy in the mountains on the opposite bank concentrated all of their fire power on bombarding the surface of the river, hoping to block our army from continuing its crossing. The counterattack by our army grew more intense, artillery and machine guns firing in unison and repressing the enemy fire power.

The boat advanced across the river, striking gigantic wave after gigantic wave and avoiding round after round of bullets. Just as it appeared that they were about to reach the bank, a string of bullets pierced the hull, a stream of water spurting up through the bottom like a spring. The brave soldiers plugged up the hole in a flurry. Just then, a wave struck, driving the boat swiftly onto the rocks. "Jump out quick! Jump out quick!" one of the boatmen called as he jumped out onto the rocks. Several of the brave soldiers followed him in jumping onto the rocks. Everyone stood in the water, pushing with their hands, holding the boat off with their shoulders and raising it up with their backs, so that it could get around the rocks. They then boarded it again.

The second group of nine brave soldiers landed. The first group of brave soldiers, who were holding the beachhead fortifications, were just in the process of resisting an enemy counter-assault. The second group of brave soldiers rushed up. The enemy, unable to resist them, scattered in confusion into the hills on the north bank.

The crossing had been accomplished. The eighteen brave soldiers were in control of the north bank of the Tatu River. The troops following to the rear crossed the Tatu River without difficulty.

Topic: War situations:
    War of Liberation

Subtopics: War situations emphasizing military heroes
    Approved behavior

Central Theme:
- Behavioral:
  - Altruistic behavior:
    - Heroic self-sacrifice

Subthemes:
- Political:
  - Military conflict:
    - Liberation of Chinese people
  - Evils of Republican China:
    - Kuomintang oppression
  - Anti-Chiang sentiment
- Behavioral:
  - Prosocial aggression
  - Collective behavior:
    - Cooperation in a common endeavor
- Informational:
  - Knowledge about Chinese Communist institutions, history, and/or personalities

Remarks: See Analysis, appendix to Chapter 1.

14. A SACK OF TRAVEL RATIONS

Whenever I think of those bitter days during the Long March, I always recall Comrade Hsieh I-hsien, whom I shall never forget for a lifetime.

Before Comrade Hsieh I-hsien joined the army he was a poor peasant, who, together with his mother and a younger brother, lived a life not fit for cattle. When the Red Army came to his village, the tables were turned. But not long after, the reactionaries again returned, and the life of the poor became even harder. Comrade Hsieh I-hsien's mother was killed by the Kuomintang. With tears in his eyes, he buried his mother and, entrusting the care of his younger brother, who was not aware of what had happened, to relatives, he himself joined the Red Army.

Comrade Hsieh I-hsien did not ordinarily speak a great deal, but he did more work than anyone else. After he came to the forces, he quickly became a very good Red Army soldier.

The troops were preparing to cross the grasslands. At that time, there were many troops and little food, each person receiving a share of only three or four catties of grain. Everyone looked on his share of grain as if it were a precious gem, sewing together small sacks into which to store it. Some of them embroidered their names onto the sacks.

In this way, carrying our meager rations, we set foot onto the endless grasslands.

One day, as we were walking through water-plants up to our knees, we suddenly heard the sound of a child crying up ahead. We drew nearer and saw that it was an emaciated woman, her face yellowed and with two children, who were sitting at the edge of the path. When we saw that they were as emaciated as a sack of bones, we knew that they were racked with hunger. The mother patted the child she was holding in her lap. To comfort him, she said: "Good child, don't cry. Tomorrow I'll buy some cake for you to eat." The older child raised her head and asked listlessly: "Mama, can you buy cake?" Tears rolled down the mother's face and, sobbing, she did not speak again. Our hearts felt as if they had been struck by something, and we walked up beside them. Each of us wanted to stop for a moment. Someone handed a piece of fried wheat to the woman, and someone else felt his shrivelled grain sack as the tears flowed from his eyes.

The troops continued their advance, but Comrade Hsieh I-hsien was nowhere to be seen. We were just getting worried when he came up from behind. Everyone asked him with concern, "Why did you fall out? Did you get sick?"

"No. I was visiting with those two children!" he answered solemnly.

"Do you know them?"

"How could I have known them? The woman said that she was from the Szechuan-Shensi Soviet District. All of her family were killed by the Kuomintang, and her house was burned down by the Kuomintang. She and a few of her fellow villagers, with the protection of the Red Army, escaped from the tiger's mouth with the children. Now they've run out of food. The grownups are still all right, but the children can't bear it!"

On hearing what he had to say, everyone's heart was heavy. The troops marched ahead in silence.

From that day forward, Comrade Hsieh I-hsien changed. In the past, as soon as they reached a campsite, he used to busy himself helping everyone get water, gather firewood, and boil water. But now he just set down his pack and went off by himself. He did not appear again until everyone else had finished eating. The truth of the matter was that he was intentionally keeping apart from everyone, going out to look for wild vegetables to eat. When they came upon a place where there were no wild vegetables, he simply drank a little cold water.

How could things go on this way? His squad chief said to him: "You'd better eat a little more food. If you don't have enough, we can all share some with you."

"It's taking a long time, and if I can save any I do. Squad chief, don't worry. I still have some," he answered confidently.

One day he at last could go on no longer. He panted with each step, and every few steps he had to rest. When the leaders saw that he couldn't keep up with the troops, they ordered the assistant squad chief to support him, following along in the rear. As he was resting on the road, he lay down and never rose again.

It was on the day that we came out of the grasslands that we again saw the woman. With her two children, she was standing by the roadside looking east and west. She recognized us in an instant and came up to us happily, greeting us with a smile. "Comrades, is your comrade named Hsieh here?"

As she spoke, she took out a food sack, washed clean and on which was embroidered awkwardly in white thread the character "Hsieh." Wasn't that Comrade Hsieh I-hsien's? How did she happen to have it? Without waiting for us to ask, she began to speak: "He is truly a good comrade, a saver of lives and a benefactor! The day that you came by, he was standing in front of us asking us all about ourselves, looking straight at my empty rice sack and shaking his head. Then he gave me his sack of rations. That wasn't right, for food is life. How could I accept it? But he said: 'Take it. Grownups can manage, but it's not right for children not to have enough to eat!' As he spoke, he threw down his ration sack and left. I called and called, but he didn't answer. I didn't even ask him what his name was. Ai! How fortunate we were for these rations. Without them, the three of us would have soon starved to death . . ."

It was then that we understood that the reason Comrade Hsieh I-hsien did not eat was because he didn't have any food. Comrade Hsieh I-hsien! On the verge of death, all you thought of was others! We could not hold back our tears.

"What has happened?" the woman, her smile fading, asked uneasily.

"He . . . he's dead," one of our comrades answered.

The woman fell silent. Her eyes grew red, and two clear teardrops streamed down her dried and emaciated face. She lowered her head and, grasping the empty ration sack tightly in her trembling hands, she looked vacantly at the character "Hsieh" on it.

"Mama, don't cry. Didn't we come out of the grasslands today?" the elder child said, tugging at the edge of her mother's clothes.

The mother bent down and said in tears to the children: "Today we came out of the grasslands. Children, you must remember that we were saved at the cost of the life of one of our Red Army uncles!"

Questions and Exercises:

Why did Comrade Hsieh I-hsien give his own meager rations to the woman and her children?

Topic: Approved behavior

Subtopics: Aspects of Communist China:
- Long March

Central Theme:
- Behavioral:
  - Altruistic behavior:
    - Heroic self-sacrifice

Subthemes:
- Political:
  - Evils of Republican China:
    - Kuomintang oppression
    - Poverty and suffering of the people
  - Benevolence of the new society:
    - Benevolence of the PLA
  - Devotion and allegiance to the new society:
    - Devotion to the PLA
- Informational:
  - Knowledge about Chinese Communist institutions, history, and/or personalities

15. BROUGHT UP ENTIRELY BY THE ARMY

Before my voice had changed I left home.
Although I was young, my resolve was great.
Leaving my mother and my father at home,
I wanted to turn the tables and take a rifle in my hands.

During the days of great snows, the company commander
gave me his jacket,
And late at night the squad leader repaired my boots and socks.
There was a boundless comradely love,
And endless words of the heart.

In seven days I could fire the 38 rifle,
And in half a year I knew how to ride a battle horse.
I did not fear Heaven and I did not fear earth.
Following the Communist Party, I struck at the world.

I did not fall out of the ranks in a march of 10,000 li.
Who minds a forest of rifles or a rain of bullets?

Into my empty hands came a "magazine,"[1]
And on foot I followed the ten-wheeled trucks.

I boiled wild vegetables and swallowed fried rice;
I pulled in my belt to pursue Hu and Ma.[2]
With blue sky covering me and green grass as my bed,
I made camp beneath the Celestial Mountains.[3]

We held the mountaintop firmly and built fortifications.
On my hands were big, hard blisters.
We fought our way across rivers unmindful of life or death.
Everywhere on my body are the scars of wounds.

I entered the Party under gunfire.
And I studied culture outside the gates of a school.
A shepherd child wearing red dress,
I was brought up entirely by the Army.

[1] i.e., a magazine rifle. The word used here is most probably a transliteration of the Russian word "magazin" or "magazinka." (Trans.)

[2] Hu, Ma-- Indicate Hu Tsung-nan and Ma Pu-fang of the Kuomintang bandit army. (Note of original text. Trans.)

[3] i.e., the T'ien-shan, the range between Russian and Chinese Turkestan. (Trans.)

Why did the writer say that he was brought up entirely by the Army?

Topic: War situation:
        War of Liberation

Central Theme:
    Political:
        Devotion and allegiance to the new society:
            Devotion to PLA

Subthemes:
    Political:
        Devotion and allegiance to the new society:
            Devotion to Revolution
            Devotion to Party
    Behavioral:
        Altruistic behavior:
            Heroic self-sacrifice
        Prosocial aggression

16. THE FOOLISH OLD MAN WHO REMOVED THE MOUNTAINS[1]

There is an ancient Chinese fable called "The Foolish Old Man Who Removed the Mountains." It tells of an old man who lived in northern China long, long ago and was known as the Foolish Old Man of North Mountain. His house faced south and beyond his doorway stood the two great peaks, Taihang and Wangwu, obstructing the way. He called his sons, and hoe in hand they began to dig up these mountains with great determination. Another greybeard, known as the Wise Old Man, saw them and said derisively, "How silly of you to do this! It is quite impossible for you few to dig up these two huge mountains." The Foolish Old Man replied, "When I die, my sons will carry on; when they die, there will be my grandsons, and then their sons and grandsons, and so on to infinity. High as they are, the mountains cannot grow any higher and with every bit we dig, they will be that much lower. Why can't we clear them away?" Having refuted the Wise Old Man's wrong view, he went on digging every day, unshaken in his conviction. God was moved by this, and he sent down two angels, who carried the mountains away on their backs. Today, two big mountains lie like a dead weight on the Chinese people. One is imperialism, the other is feudalism. The Chinese Communist Party has long made up its mind to dig them up. We must persevere and work unceasingly, and we, too, will touch God's heart. Our God is none other than the masses of the Chinese people. If they stand up and dig together with us, why can't these two mountains be cleared away?

[1] This essay was taken from The Foolish Old Man Who Removed the Mountains, Selected Works of Mao Tse-tung, Vol. 3.

What instruction do we receive on reading the story "The Foolish Old Man Who Removed the Mountains"? Write out the text.

Topic: Writings of Mao

Subtopic: Approved behavior

Central Theme:
- Behavioral:
  - Achievement:
    - Diligence and persistence

Subthemes:
- Political:
  - Evils of traditional Chinese society:
    - Oppression and suffering of the people
  - Anti-imperialism

Behavioral:
    Collective behavior:
        Cooperation in a common endeavor
Informational:
    Knowledge about traditional Chinese history, culture, and/or personalities

Remarks: See Analysis, appendix to Chapter 1. The original story, which, of course, does not include the embellishment by Mao, is found in the Li Ming chapter of the Taoist classic, the Lieh Tzu.

17. THE REORGANIZATION AT SANWAN

In September 1927, the Autumn Harvest Uprising failed, and the Red Army retreated from Hunan toward Kiangsi.

The enemy, wishing to exterminate completely the seeds of revolution, kept vigorously at the heels of the Red Army, and such reactionary military groups as the militia and the guard units hampered it along its route. After several successive days of forced march, the Red Army reached Sanwan in Yunghsin County of Kiangsi. In order to readjust its forces and fill out its strength for further battles with the enemy, the Red Army carried out a reorganization at Sanwan.

The comrade who was leading this branch of the Red Army assembled the forces for a talk. He announced the reorganization order reducing the army to two battalions. When the soldiers heard this, they became extremely heavy-hearted. Suddenly a comrade stepped up to introduce Comrade Mao Tse-tung's speech.

From the crowd, a tall man stepped forward. He was wearing a short jacket and leggings, and on his feet he wore a pair of sandals. This was Comrade Mao Tse-tung. Comrade Mao Tse-tung, a full smile on his face, walked out in front of the troops. The soldiers clapped their hands in excitement.

Comrade Mao Tse-tung said to everyone: "Comrades, the enemy is firing on us from the rear, but what's so amazing about that? . . . . Everyone is born of a woman. The enemy has two legs and we have two legs too. . . . Comrade Ho Lung began with two kitchen knives, and now he has become an army commander in charge of an army of men. We now are not merely two kitchen knives. We are two battalions of men. Do we have to be afraid we can't beat them? . . . You are all the products of rebellions. One of you is worth ten of the enemy, and ten of you are worth a hundred. With our hundreds of troops, what have we go to be afraid of? . . . . If there are no obstacles and defeats, there can be no accomplishments. . . ."

This talk got everyone to nodding their heads and smiling. After the meeting had dispersed, the soldiers began to hold discussions in groups. Someone said: "Comrade Mao Tse-tung is not afraid. What have we got to be afraid of?" Someone said: "Comrade Ho Lung began with two kitchen knives. Can't we begin with a few hundred men?"

With this, the troops carried out the reorganization. From this time forward, the troops established Party organizations at all levels: The squads had groups, the companies had branches, the battalion had a Party committee and set up Party representation at all levels above the company. This force of young workers and peasants grew stronger from day to day.

Questions and Exercises: How could Chairman Mao's speech resolve the ideological problems of the soldiers?

Topic: Mao

Subtopics: War situations:
        War of Liberation
    Other Chinese leadership personalities:
        Ho Lung

Central Theme:
- Political:
  - Glorification of Mao:
    - Mao as leader

Subthemes:
- Political:
  - Devotion and allegiance to the new society:
    - Devotion to the Revolution
- Behavioral:
  - Achievement:
    - Diligence and persistence
  - Willingness to accept advice and criticism
- Informational:
  - Knowledge about Chinese Communist institutions, history, and/or personalities

Remarks: See Analysis, appendix to Chapter 1.

18. MAKING THE ENEMY OBEY OUR COMMANDS

In 1947, after Chairman Mao had withdrawn from Yenan, he lived for a period in the Wangchiawan region. At that time, the enemy had guessed that our Party Central Committee and Chairman Mao were living in that region and had amassed four and a half brigades to "mop us up."

Chairman Mao, on the basis of the situation, had estimated that the enemy had three plans: The first would be to annihilate us there; the second would be to drive us across the Yellow River; and the third would be to drive us out onto the desert to starve. The enemy's plans failed completely. Let alone "annihilate us," they couldn't even drive us out, and we still maintained ourselves in northern Shensi. When the enemy came, we left, and when the enemy left, we dug in. Under the leadership of Chairman Mao, we played this kind of cautious game with the enemy.

One evening the troops assembled and, setting out with Chairman Mao, left Wangchiawan to move to Hsiaoho Village.

In the dark and stormy night, Chairman Mao, together with the rest of us, scaled mountains and forded rivers, travelling all night. On the following morning, we arrived among the bright mountains and abundant streams of Hsiaoho Village.

After we had moved, the four and a half enemy brigades reached Wangchiawan. Having come on a fruitless errand, the best they could do was to settle in and to spy out by various means the direction in which our Party Central Committee and Chairman Mao had gone. The Party Central Committee and Chairman Mao were living in Hsiaoho Village, not far from the enemy, only 30 li away, more or less. But the enemy had no masses and had no spies. Thus they were like a deaf and blind man and in the end were not able to find out the true situation.

Chairman Mao, on discovering that the enemy was timid and indecisive, worked out a scheme by which we would pretend to be moving from Hsiaoho Village toward the west some twenty or more li. In this way, the enemy would think that we were going toward Paoan and Wuch'i in the southwest to look for our main force and would naturally pursue us towards the southwest while we remained safely to their rear.

That night, braving the wind and rain, we moved west from Hsiaoho Village to T'ientz'uwan. As a precaution against a possible enemy attack, the troops made preparation for battle as they moved.

Chairman Mao and Vice Chairman Chou remained in a coal mine at T'ientz'uwan from which they were to direct by telephone the battle that might arise.

Just at dawn the next morning, a platoon leader of the cavalry company came running back bringing a militiaman with him and reported to the regimental commander: "We just discovered the enemy at Chiaoniwantzu only nine li from here."

Just at this time, a round of machine gun fire sounded from the direction of Hsiaoho Village. The regimental commander at once reported these circumstances to Vice Chairman Chou on the telephone. Vice Chairman Chou instructed him, saying: "Continue your observations. Tell everyone to lie low. We mustn't reveal our objective under any circumstances. Report conditions to me as they happen."

After a while, a cavalry spy returned and reported: "The enemy has passed through Hsiaoho Village and is heading southwest." The regimental commander immediately reported this news to Vice Chairman Chou. Vice Chairman Chou instructed him, saying: "The enemy must have obeyed our command and is pursuing us towards the southwest. The enemy at Hsiaoho Village are probably reconnaissance and guard troops. Nevertheless, we cannot let down our guard in the least bit."

After noon had passed, the sound of gunfire was not heard again from Hsiaoho Village. Everything was quiet. Around three or four o'clock in the afternoon, according to reports from the local government, the militia, and our spies, all of the enemy had gone off in the direction of Paoan. A squad from our cavalry company, which had been tailing the enemy in order to spy on them, captured several of the enemy that had dropped out of the ranks. The prisoners said that their superior officers had ordered a ninety li march in order to reach the Paoan-Wuch'i region that day, proclaiming that they would overtake our Chairman Mao there.

The enemy had indeed obeyed Chairman Mao's orders, going off toward the southwest in the direction pointed out to them by Chairman Mao. Chairman Mao, leading the central organization, safely returned to the bright mountains and abundant streams of Hsiaoho Village.

Questions and Exercises: How could the enemy be made to obey our orders?

Topic: Mao

Subtopics: War situations:
        War of Liberation
    Other Chinese leadership personalities:
        Chou En-lai

Central Theme:
    Political:
        Glorification of Mao:
            Mao as leader

Subthemes:
    Political:
        Deception:
            Deception cleverness
    Behavioral:
        Techniques for resisting enemy invasion and occupation
    Informational:
        Knowledge about Chinese Communist institutions, history, and/or personalities

19a. A RED SUN BLAZING LIKE A FIRE [1]

A red sun is blazing like a fire;
The rice in the fields is half withered and scorched.
Hearts of the farmers are like boiling soup;
Gentlemen and descendents of princes wave their fans.

[1] This poem was taken from the 16th chapter of "Shui-hu," (The Water Margin, also translated as All Men Are Brothers, Trans.) and was sung by Pai Sheng, the good man of Liang Shan.

How does the life of the peasant in the past appear as seen from the poem A Red Sun Blazing Like a Fire? Memorize and recite the poem.

Topic: Traditional China

Central Theme:
    Political:
        Evils of traditional Chinese society:
            Oppression and suffering of the people

Subtheme:
    Informational:
        Knowledge about traditional Chinese history, culture,
            and/or personalities

19b. CHRYSANTHEMUMS [2]

I wait until the eighth of the ninth month when autumn comes.
After my flowers bloom, the hundred flowers will be destroyed.
An army of fragrance rising to the heavens will penetrate
    Ch'ang-an,
And the whole city will bear golden armor.

[2] This poem was written by Huang Ch'ao, the leader of the peasants' revolt during the T'ang Dynasty. (Huang Ch'ao captured Ch'ang-an in 880 A.D. Trans.)

For what does the author use "chrysanthemums" as a metaphor? What does "And the whole city will bear golden armor" indicate? Memorize and recite the poem.

Topic: Traditional China

Central Theme:
    Political:

Military conflict:
Peasant uprisings

Subthemes:
Behavioral:
Prosocial aggression
Informational:
Knowledge about traditional Chinese history, culture, and/or personalities

20a. THE SILKWORM WOMAN[1]

Yesterday I went into the city,
And returned, my kerchief soaked with tears.
It is not those adorned in fine silks
Who raise the silkworms.

[1] The author of The Silkworm Woman was the Sung Dynasty poet Chang Yü. (Note of original text. Trans.)

Discuss the life of the peasant during the Sung Dynasty on the basis of this poem and the poem following. Write out this poem. Write out this poem in everyday language.

Topic: Traditional China

Central Theme:
Political:
Evils of traditional Chinese society:
Oppression and suffering of the people

Subtheme:
Informational:
Knowledge about traditional Chinese history, culture, and/or personalities

20b. THE BRICK BURNER[1]

When I've burned all the earth before my gate,
There's not one strip of tile for my roof.
He whose ten fingers are not stained with mud[2]
Lives in a great mansion covered with scales.

[1] The author of The Brick Burner was the Sung Dynasty poet Mei Yao-ch'en. Brick burner--kiln worker. Here indicates a workman who bakes brick and tile.

[2] Scales--The tile covering the roof of a large mansion was laid on in strips resembling the scales of fish.
(These are notes of the original text. Trans.)

Discuss the life of the peasant during the Sung Dynasty on the basis of this poem and the preceding poem. Write out this poem. Write out this poem in everyday language.

Topic: Traditional China

Central Theme:
- Political:
  - Evils of traditional Chinese society:
    - Oppression and suffering of the people

Subtheme:
- Informational:
  - Knowledge about traditional Chinese history, culture, and/or personalities

21. THE DOGS BEGAN TO BARK AGAIN

As old as I am, I can't bear to hear the sound of a dog barking. On hearing a dog's bark I become alarmed and don't know what to do. The reason for this is that when I was little, to hear dogs barking on the streets usually meant that the Kuomintang security guards had burst into the village. Demanding food and money, as soon as they entered the door, they put on an intimidating and overbearing manner that was truly frightening. As these "gray coats" went from door to door, the village dogs pursued them, barking, at a safe distance.

In March of a year when we were being plagued by a famine, the reactionary security chief sent our family two bushels of rice. Every day several of his lackeys came demanding it back from us. My father was so upset that he could not think out a way to deal with it. Our family was so poor that the bottom of our kettle faced the heavens and there were no sparks in our stove. Where could the rice to pay him back come from?

One day, the dog outside our door began to bark again. As soon as my father heard this, he grew uneasy, shaking his head and sighing. My mother, who was so nervous she could not say a word, nudged my father, pointing to the rear with her hand, with the intention of having him go out the back door and hide. But my father was nervous and afraid, his legs shaking so that he could barely walk. He had just gone out the door when he was stopped by those dirty dogs.

"Ah! The security chief has come!" My father, seeing that he could not succeed in hiding, could only force himself to smile and greet the security chief.

"You've prepared the rice?" The security chief, cutting my father off without a greeting, thus ordered my father to hand over the rice at once.

"Security chief, let me have another day. By then I'll definitely send the rice to you . . ," my father begged in a low voice and in a dejected manner.

"No!" The security chief, raising his eyebrows and fixing his eyes, pointed his right hand at my father's face and said: "Everyone knows that you're a stubborn ox, and there's no one who resists returning food and money less than you! More time! More time! Till when? Ugh! You must hand it over today!"

"Ah! Don't be angry, security chief," my father, on seeing that the security chief was becoming vehement, said hastily. "How could I dare to resist? I really don't have any."

"I'm telling you honestly," the security chief shouted as if he had gone mad, "Lao Ts'ui, there'll be no excuses today. If you don't hand over the rice, you're coming with me to see the village magistrate!"

The lackeys who were standing behind the security chief began to make an uproar, shouting, "Security chief, don't waste your breath on him. Tie him up and take him to the village security office. Then we'll see whether he's got any grain or not!" "Ugh! He hasn't any! String him up and give him a beating. That will guarantee that he'll have some!"

My father, who hated those lackeys in their gray coats, on seeing them thrashing and kicking in such an intimidating way, could not hold his fire and, rushing at them, said: "I'm not a thief and I haven't broken the law. What can you beat me for?"

At that instant he was almost brow to brow with the security chief and his lackeys. The security chief, pointing at my father's nose, shouted loudly: "Ugh! You haven't broken the law? Does an obedient commoner refuse to hand over his grain?" He waved his hand and said to his lackeys: "Tie him up and take him along!"

The lackeys came forward in a group. A big fellow struck my father a blow that sent both his hands to his chest and almost knocked him over. Another of the lackeys grabbed my father's collar and dragged him away. When my little brother Tung-wa and I heard them beating my father, we were so frightened we ran to our mother's side. My mother, paying no attention to us, pushed us away and ran out the door, pleading: "Don't. Security chief, lift your arms and let us be." Those dirty dogs paid no attention to her and left the village pulling and dragging my father.

That afternoon, there was nothing for us to eat. After a while, my mother went out onto the streets to inquire after news of my father. Just as it was growing dark, my mother returned. Stroking my head, she said: "Pa-wa, my good child, take good care of Tung-wa here at home. I'm going to see your father!"

Although I was still young at the time, I was very obedient to my mother and, watching over little brother at home, I gradually fell asleep. Suddenly, from outside the barking of a dog startled me and I awoke. Then there was the sound of footsteps. Next the door of the house was pushed open. Mother came in from outside and lit a lamp. Several uncles from neighboring houses came in carrying a man. When I drew nearer to look, I could not keep from crying. It was my father! His whole head and face were covered with blood. His eyes were closed and he was unconscious.

The neighbor uncles carried my father to the k'ang, where they set him down. With a word of comfort for us, they took their leave. My mother and I kept watch by father's side, crying. After a long time, father slowly began to regain consciousness. On seeing me and little brother at his side crying, tears as large as beans rose in his eyes and rolled down his cheeks. He gave a long sigh and said to me and little brother: "Pa-wa-tzu! Tung-wa-tzu! Your father can't live! I have no other hope than that you two will grow up to be adults and set right this injustice done your father."

I don't know how I fell asleep that night. Suddenly my mother crawled to her feet and, grabbing me tightly, said: "Pa-wa-tzu, listen!" Beyond the eaves of the house the sky was gray and the village dogs had begun to bark again. Father was still unconscious.

Pa-wa-tzu's father wanted the children to "right this injustice" for him. What was the injustice? How could it be set right?

Topic: Pre-Communist society

Central Theme:
    Political:
        Evils of Republican China:
            Kuomintang oppression

Subtheme:
    Political:
        Social conflict:
            Oppression of the weak by the strong

22. I JOIN THE RED ARMY WITH MY FATHER

On a pitch black night in the summer of 1928, my relative Lai Ho-yün suddenly arrived at our house. Whenever he came, he usually sat down with my father and, turning his back on my mother, discussed his affairs with him. At that time, I was only 12 years old and, although I barely understood much of what they said, I felt that it was fresh and interesting, all about communism, revolution, riots, fighting to take a landlord's armaments, subverting the Red Spear Society,[1] and so on. One evening after I had gone to bed, I suddenly heard my mother and father start to quarrel. My mother was chattering over and over again: "Since you've joined the Red Party, you don't pay any attention to your family and don't look after your children." Father said: "Who says I don't look after them. It's for the children that I'm fighting the local bullies and dividing up their fields." I crawled out of bed and asked father what a local bully was, but he said: "Get back to bed at once. That's not for a little child to ask!" Not long after, father joined the Red Spears.

On the evening of November 28, we stayed up waiting very late, but there was no sign of father returning. Mother said: "Hsiao Hai, go out at once and find out where your father has gone." I ran out the door to look, but all I saw was a big crowd of people heading toward the house of landlord Wu, carrying wooden poles on their shoulders and with knives in their hands. Hua Kao was walking at their head. They quickly surrounded the landlord's house. Someone jumped over the wall into the courtyard and opened the main door. The people outside entered in a group, carrying their poles and raising their knives high. Before long, they dragged landlord Wu out and took him up into the hills in back. They also dragged out four bad people, including the feudal bullies Hua Tsao and Hua Neng, and killed them. Everyone was talking about it: "Good. The revolution has been accomplished. Tomorrow, we will announce the establishment of a soviet!" I looked for father everywhere, but couldn't find him. I shouted out in a loud voice. Hua Kao ran up to me and said: "Come on. Let's go to the ancestral hall."

Many people were already crowded into the ancestral hall. At the third watch, father returned with Lai Ho-yün and Chu Wen-huan. Lai Ho-yün, putting his arm around me, said: "You're not simple for a young fellow. Do you know what the Communist Party is?" I said: "The Communist Party is leading the poor in turning the tables." Lai Ho-yün said: "Right. The Communist Party is striving for the welfare of the poor. The soviet is for the management of the affairs of the poor."

The next day, various Red organizations such as a soviet government, a land committee, a women's committee, the Pioneers, and the Pioneer Youth were established, and the Red Spears were reorganized into the Second Red Reserve Regiment. Hua Kao became the regimental commander, and father was the Party representative. Before long, the Second Regiment set out for the east district to attack the landlord strongholds, and I went along with the unit.

That was my first lesson in Red Army life. Because I was young and short, I was afraid that no one wanted me along, and I tried in every way to act like a grownup. Father walked in the front, and I followed behind him. I was wearing a pair of ill-fitting shoes. On the road I walked along imitating the long strides of my father. As we walked, I would fall behind, running with a clatter to catch up. All father had to do was to hear the clatter of my footsteps to know that I had dropped out of the ranks. He would habitually turn and look at me, while I looked at him, pretending that nothing had happened. At first, it was all right, but later on the farther we went the more effort it took. Father finally spoke out, saying: "You'd better go back at once. This clattering to catch up doesn't amount to much!" I stubbornly refused to go back. He said: "You must go back!" His face became grave. On seeing this, I reluctantly left the ranks and went back muttering and grumbling to myself. After I had walked a little way, I wormed my way into the ranks while he wasn't watching and marched on with them once again.

At that time, a heavy snow began to fly. The wind blew at us in shrieks, and everyone hunched their shoulders, drawing in their heads. At noon, father came to the rear to inspect marching conditions and discovered me. He again wanted me to go back. I said I wouldn't go back even if I froze to death. When he saw that there was nothing he could do, he took off his jacket and gave it to me to wrap around my head.

After a march of a day and a night, the forces reached Nan Village in the Pali District and prepared to surround Lung P'an Fortress, the mountain stronghold of the Li Family. When the forces reached Lichialou, six li due west of the Li mountain stronghold, dawn was just breaking and the landlord's militia were still asleep. After we fired a few shots, they ran away in alarm. We decided to set up our regimental headquarters there. The forces went on up the mountain to surround the stronghold. Hua Kung and Wen Mou killed some pigs and made a meal. I wanted to help with boiling the water, so I went over to a woodpile to gather firewood. When I pulled off a log, I discovered a red leather belt. What kind of a belt was this? I pulled it out and found that there was a rifle with it. I was truly very happy. At noon, when Hua Kung and Wen Mou took the food to the forces, they told father about it. Father immediately sent someone down the mountain to bring the rifle to him. I went along too. When we arrived there, Regimental Commander Hua Kao looked at the rifle and said to father with a smile: "Good. Now our regiment has a powerful weapon."

In the spring of 1929, the forces were lodged in a small village to the north of the Yuchia River in order to keep the militia of the landlords of Ta-shan Fortress from disturbing the soviet district. At that time, our forces had taken nine rifles from the enemy's hands, and the higher authorities had sent down two more for the regimental commander and for the Party representative. Once, when they were not around, I secretly took out one of the rifles to play with. I didn't know that there was a round of bullets in the chamber, and no sooner had I begun to fiddle with it than there was a blast. It killed an old brown cow belonging to one of the common people. I was frightened to death and went at once to look for the regimental superintendent. The superintendent said: "You little devil. All you do is cause trouble for us. You know, it takes 14 pieces of silver to pay for a cow belonging to one of the common people." Saying that, he then went to find the peasant. Before too long, father came back. When he found out what had happened, he let out a roar like a clap of thunder and boxed my ears. He shut me up without any food, saying that I had to go back. Although my face stung, I didn't cry. I knew that my father was a resolute man and that he had never liked people who gave way to tears. I thought to myself that this time I had gone too far and that if he really was firm about sending me back, there was nothing I could do. As I was thinking, Regimental Commander Hua and Kao arrived. He gave me a few words of advice, telling me by all means to be obedient in the future. Father said angrily: "I've said over and over again that you're too young. You've done nothing but make trouble. I wanted you to wait two years before coming, but you wouldn't listen." All I could do was plead with him earnestly: "I came along with you last year. Wouldn't it be all right this year? Who could have known the rifle was loaded? I only played with it because I thought it was empty. From now on I'll work hard and obey what you say. Won't that do?" As I was saying this, several people came in. They all wanted me to sing a song. I suspected that they were doing this to save me from my predicament, and, watching my father's eyes, I stood up and sang:

January is the new year, and there's no rice or flour in the house.
The sky is cold, the earth is frozen, but we don't have a change of clothes.
. . . Nehaiyao (Note: an exclamation), the sky is cold, the earth is frozen, but we don't have a change of clothes.

The rich dress well and have more meat and fish than they can eat,
They have delicacies and charcoal fires to cook with.
. . .Nehaiyao, they have delicacies and charcoal fires to cook with.

The more I sang the more involved I became, and I began to act out the song. In a breath, I sang through the twelve months, becoming so tired that my head was covered with sweat and I was panting for breath. Everyone laughed aloud, and when I looked at father, his face was contorted in a concealed smile. Finally, he turned to me and, hardening his countenance, said: "Beginning tomorrow, in addition to your work, you must learn two characters every day. If you make any more trouble, I'll send you rolling back home!" I stuck out my tongue and agreed.

Half a month later, the forces were reorganized, and we became the Red Tenth Division. Hua Kao and the others went to the 28th regiment, while father remained at the army headquarters. Because I was young, I was sent to the Pioneers to be a little soldier (hsiao-ping), where I didn't have a rifle. There were thirty or forty of us little devils (hsiao-kuei) altogether, and, besides marching, we studied reading and writing (wen-hua) and attended classes in politics. Such basic revolutionary truths as what classes are, why the poor are poor, and why the rich are rich were deeply impressed upon my mind, making my will to take part in the revolution even more resolute.

Over a week later, father told me that the higher authorities wanted him to go back to the rear to work and that he wanted me to go back with him and go to school. I said: "No. There are a lot of people and excitement here. We are studying here every day. There's no school anywhere that could match this Red Army university." When he saw that I was determined, he didn't keep after me, but he wanted me to write him a letter every month. I said: "Father, go back. I can manage all right. Don't worry." He left, returning in a little while to give me a pair of cloth shoes that he had just bought. Stroking my head, he looked me in the face and said: "From now on always obey your comrades." I made a sound in my throat and, not knowing why, I began to cry. His eyes also filled with tears, but none fell. He turned and exchanged a few words with our higher authorities and left. After that, I never saw my respected and beloved father again.

In 1935, after I accompanied the Long March to Lake Huama in Ninghsia and the four sections of the Red Army joined forces, I learned that father had been sacrificed in Szechuan.

I could not suppress the grief in my heart,and, stealing away, I ran out of the village, where, sitting beneath a large tree, I cried out in a loud voice. The sacrifice of my father led me to think about my mother and about my entire family, from whom there had been not the least word. The more I cried the more grieved I was.

Suddenly I sensed that someone was standing beside me. I turned and saw that it was the Party Branch Secretary. He sat down beside me and, stroking my head, said to me: "You musn't cry. We have rifles in our hands and a blood debt to repay to the Kuomintang reactionaries!" Taking my hand, he stood up and said: "Let's go back. Your comrades are waiting for you." In the twilight, I walked back to the forces with this comrade who had given me greatly of his sympathy. I felt a parental warmth, the warmth of the great Party. Father had fallen, but the Party would foster me.

A few days later, together with the rest, I put my pack on my back and set out, advancing along a road that that old Communist Party member--my father--had not been able to follow to its end.

From what aspects can it be seen that the author was extremely resolved to become a member of the Red Army?

Topic: War Situations:
    War of Liberation

Central Theme:
- Political:
  - Devotion and allegiance to the new society:
    - Devotion to PLA

Subthemes:
- Political:
  - Devotion and allegiance to the new society:
    - Devotion to Revolution
  - Benevolence of the new society:
    - Benevolence of Party
  - Evils of Republican China:
    - Kuomintang oppression
- Behavioral:
  - Achievement:
    - Desire to achieve
  - Prosocial aggression
  - Altruistic behavior:
    - Heroic self-sacrifice
  - Role acceptance:
    - As soldier
- Informational:
  - Knowledge about Chinese Communist institutions, history, and/or personalities

23a. THE SHADOW OF A SNAKE

One day Lo Kuang invited a friend to his home for wine.

The friend had raised his wine cup and was just about to drink, when suddenly he saw a little snake moving about in the cup. Although he had misgivings, he drank down the wine. After he had drunk it, he was extremely ill at ease and returned to his home. The more he thought about it, the more unbearable it became, and finally he became sick.

A few days later, Lo Kuang heard that his friend was sick and found out the cause of his sickness. Lo Kuang thought: "There simply couldn't have been a snake in the wine cup." He then went to the courtyard to have a look. It turned out that there was a colored bow hanging on the wall of the courtyard, and when he placed a cup of wine in the same place where his friend's cup had been that day, the shadow of the bow fell into the cup.

Lo Kuang went to his friend's home and told him what had happened. When his friend understood the cause, he at once recovered from his illness.

What lessonscan be drawn from this story?

Topic: Approved behavior

Central Theme:
  Behavioral:
    Starting from reality:
      Scientific attitude of investigation and research

Remarks: This story is based on the biography of Lo Kuang in the Chin Shu (History of the Chin Dynasty). The dates of the Chin Dynasty are 265-317 A.D.

23b. RIDING NORTH TO GO SOUTH

Once upon a time there was a man in the Middle Plain who wanted to go to the country of Ch'u.

Although Ch'u was obviously to the south of the Central Plain, the man headed north.

Someone on the road told him: "Sir, you are in error. To go to Ch'u, you must go to the south. Why are you headed north?"

The man answered, saying: "That doesn't matter. I have a fine horse. See how fast it can run!"

"It doesn't make any difference how fast your horse is. If you go in that direction, you can never reach Ch'u."

"That doesn't matter. My groom is most skillful at driving the horse."

The man on his way to Ch'u did not recognize his error and continued in the wrong direction. As everyone can assume, in spite of his fine horse and the skill of his groom, he left Ch'u farther and farther behind.

What lessons can be drawn from this story?

Topic: Disapproved behavior

Central Theme:
  Behavioral:
    Bad consequences of improper behavior

Remarks: This story comes from the Shen Chien, a book dating from the Han Dynasty. It was written by Hsün Yüeh.

24. HSI-MEN PAO

(Note: Based on a traditional story from the Chan Kuo period.)

During the period of the Warring States (Note: 403-221 B.C.), there was a man of the State of Wei (Note: 403-241 B.C.) by the name of Hsi-men Pao, who was the district magistrate in Yeh County. Shortly after his arrival in the county, he called the elders of the area together and asked them about their livelihood and whether they had any hardships. They told him that they were often plagued by floods, but that what was most bitter for them was that every year they had to provide a bride for the river god and that this was impoverishing the common people.

Hsi-men Pao asked what this was all about. The elders said that there was a big river called the Chang River and that the river god took a bride every year. The sorceress said: "If a bride is not provided for the river god, he might cause a big flood and drown the people." The country gentry of the county, on the pretext of providing a bride for the river god, forced the common people to contribute money every year. The common people paid out several million in cash each year. Only two to three hundred thousand were taken for the river god's wedding, while the remainder was divided up among the sorceresses. Whenever it was time for the river god to take a wife, the sorceresses went from house to house to see which family had the most attractive girl. Then they would say that the girl was to be the river god's bride. Betrothal presents were then sent. A tent was set up on the river bank in which food and drink were prepared for the girl. She was made to bathe and to put on a freshly made gown of colored silk and to remain inside, where she was not permitted to see anyone. After some dozen days, when the day of the wedding arrived, a new bed was built and she was made to sit on it. It was placed on the river, and it drifted with the current for several li until it sank. As a result, families having attractive girls fled far away, fearing that the girls would be seen by the sorceresses and married to the river god. For this reason, the population declined more and more and the region grew poorer and poorer. This was something that had been going on for a long time.

Hsi-men Pao, on hearing this, said: "The next time the river god takes his bride, I hope that you will tell me when they take the bride to the river bank. I want to go too."

The elders all agreed, saying: "Good."

On the day that the river god was to take his bride, Hsi-men Pao came to the river bank. The sorceress and the local bullies and the rotten gentry had already arrived. Two or three thousand of the common people had also come. The sorceress was at least 70 years old. Ten female apprentices, dressed in silk garments, who had come with her, stood behind her.

Hsi-men Pao said: "Bring out the river god's bride. I'll see how she looks."

The sorceress led the girl in the tent before Hsi-men Pao. Hsi-men Pao looked at her very carefully and, turning to the sorceress, said: "She won't do. This girl is not attractive. Sorceress, I shall trouble you to have a word with the river god and tell him that we will pick an attractive girl, whom we will send to him in a few days."

After he had finished speaking, he ordered his bodyguards to pick up the sorceress and throw her into the river.

They waited for a while, but nothing happened.

Hsi-men Pao said to the local bullies and rotten gentry: "The sorceress has still not come back. I shall have to trouble you to hasten her return."

After he had finished speaking, he had some of the local bullies and rotten gentry thrown into the river.

Hsi-men Pao stood for some time solemnly and respectfully facing the river. The local bullies and rotten gentry, in their timidity, did not dare to come up for air. Hsi-men Pao turned and looked at everyone, saying: "They still have not come back. What shall we do?"

As he spoke, it appeared that he was about to send down a few more local bullies and rotten gentry. The local bullies and rotten gentry were all so frightened that their faces turned ash gray. They knelt down and knocked their heads (Note: i.e. kowtowed), begging for mercy, smashing their heads until they dripped blood. Hsi-men Pao said: "All right. We'll wait a little longer."

After a while, he again spoke, saying: "Rise! It appears that the river god has detained them. You may leave and return to your homes."

The local bullies and rotten gentry, who had been badly frightened, never again dared to provide a bride for the river god.

Thereafter, Hsi-men Pao aroused the people into digging twelve canals to lead the water into the fields. There were no more floods, the fields were irrigated, and there were rich harvests of crops.

What methods did Hsi-men Pao use to eliminate superstition? Why didn't the local bullies and rotten gentry ever dare to provide a bride for the river god again?

Divide the text into sections, explaining the central idea of each section.

Topic: Traditional China

Central Theme:
- Political:
  - Evils of traditional Chinese society:
    - Oppression and suffering of the people

Subthemes:
- Political:
  - Social conflict:
    - Oppression of weak by strong
- Behavioral:
  - Anti-superstition
  - Prosocial aggression
- Informational:
  - Knowledge about traditional Chinese history, culture, and/or personalities

Remarks: This selection is based on a story from the Warring States Period (403-221 B.C.). The biography of Hsi-men Pao is found in the Shih chi (Historical Records) of Ssu-ma Ch'ien.

25. THE DIVINE PHYSICIAN HUA T'UO

Hua T'uo was one of the outstanding physicians of ancient China. When he was young, on seeing that the war lords at that time were in conflict, fighting with each other year after year and bringing great hardship to the people, who suffered many wounds and illnesses, he resolved to become a physician of the people and to treat their illnesses.

After many years of hard study and work, he attained high skill in medicine. He practised medicine in the region that is today Kiangsu and Shantung, treating the varied diseases of the people. He made many reforms and innovations in the field of medicine. He discovered an anesthetic drug called "ma-fu-san"(literally: powder of numbness). When he operated on the sick, he first had them swallow the powder of numbness and, after they were anesthetized, performed the surgery. This lessened the suffering of the sick. He could cut open a sick person's abdomen and remove diseased organs. This was an amazing thing 1700 years ago. Therefore, the people of the times gave Hua T'uo the name: the divine physician.

Hua T'uo treated the masses enthusiastically, receiving the welcome of the masses. Once, on hearing someone groaning by the roadside, he hastened over to inquire of him. When the sick man had explained his symptoms, he diagnosed it at once and gave the sick man medicine to swallow. The sick man was soon better.

Not only did Hua T'uo treat the sick, but he also taught the healthy how to strengthen their bodies to prevent illness. He had told his student, Wu P'u, that a person should exercise regularly, since exercise aided digestion and the circulation of blood, causing the body to maintain its health. Taking a door socket as an example, he said that when the door is opened and closed, the socket is constantly moved and does not easily become rotten. He created a method for exercise which he called "Five Bird War," which is similar to the boxing and calisthenics of today. Those who used this method to strengthen their bodies all improved their health.

Ts'ao Ts'ao, who controlled northern China at that time, often suffered from headaches. When he heard that Hua T'uo's medical skills were very good, he asked Hua T'uo to diagnose and treat him. Hua T'uo probed him with a needle, and his headaches were at once cured. Ts'ao Ts'ao pressed Hua T'uo to remain with him as his private physician for his own convenience. But Hua T'uo, who was concerned for the illnesses of the people, said that he was not in the least willing to obey. Ts'ao Ts'ao grew angry and shut him up in prison. Hua T'uo was still not willing to agree. Later, Hua T'uo was killed by Ts'ao Ts'ao.

Topic: Inventors, discoverers, and scientists:
        Chinese traditional:
            Hua T'uo

Subtopics: Approved behavior
        Personal hygiene and physiology

Central Theme:
    Behavioral:
        Altruistic behavior:
            Service to others

Subthemes:
    Political:
        Nationalism:
            National pride
    Informational:
        Knowledge about traditional Chinese history, culture, and/or personalities
        Basic knowledge of physiology and/or hygiene

26. HAILIBU THE HUNTER

The following story is told among the people of the Inner Mongolian Autonomous Region.

Once upon a time there was a hunter by the name of Hailibu. He helped others enthusiastically. Every time he returned from a hunt, he divided up most of the catch among the others, leaving only a small portion for himself. For this reason, everyone respected and loved him very much.

One day, when Hailibu had gone back into the mountains to hunt, he suddenly heard a cry of "Help!" coming down from the sky. He raised his head and saw that an eagle had grabbed a little white snake by the head and was flying off with it. He quickly strung an arrow and, drawing his bow, took aim and shot at the eagle. The eagle, seriously wounded, dropped the little white snake and fled. Hailibu said to the little white snake: "Poor little thing. You'd better hurry home!" The little white snake said: "Respected and beloved hunter, I am grateful to you for saving my life, and I wish to repay you. I am the daughter of the Dragon King. Come with me, and my father will reward you amply. My father has many treasures, and you may have what you wish of them. If you don't like the treasures, you may ask for the jade stone that my father holds in his mouth. Anyone who holds that piece of jade stone in his mouth can hear and understand what the animals in the world are saying." Hailibu thought that although he cared little for treasures, being able to understand the language of the animals would be more than excellent for a hunter. He asked the little white snake: "Is there really such a jade stone?" The little white snake said: "There really is. However, only you may know the language of the animals. If you tell anyone else, you will turn into a piece of stone from head to toe."

Hailibu nodded his head and followed the little white snake to the Dragon Palace. The old Dragon King was extremely grateful to Hailibu and wanted to reward him amply with precious treasures. The Dragon King led him to the treasure vault, so that he himself could select whatever he wanted. But it was not treasure that Hailibu wanted, and he said to the Dragon King: "If you truly wish to give me a little something as a remembrance, I would ask you for the piece of jade stone that you are holding in your mouth." The Dragon King, on hearing this, lowered his head in thought for a while and then spat the jade stone out from his mouth and handed it to Hailibu.

When Hailibu left, the little white snake accompanied him, telling him over and over: "You must remember that with this jade stone you can understand the languages of all the animals, but you must not tell anyone else under any circumstances. If you do, you will turn immediately into a stone and never come to life again!"

Hailibu thanked the little white snake and returned to his home.

From that time forward, hunting was extremely convenient for Hailibu. He could understand the languages of the wild birds and wild animals. Whatever animals there were on a mountain, he knew of them. He devoted himself to killing those wild animals that were harmful to man and divided the meat and skin among everyone. Several years passed in this way. One day, when he was back in the mountains hunting, he suddenly heard a flock of birds talking about something. Listening intently, he heard the leader of the flock saying: "Let's fly at once to another place! Tomorrow night, this mountain is going to fall in, and the land will be covered by floods. There is no knowing how many people will be drowned!"

Hailibu, on hearing this news, was greatly startled. He ran back at once, telling everyone: "We'd better move somewhere else right away! We can't stay here! If you don't believe me, you may not live to regret it!"

When everyone heard this, they felt it was strange and said: "We have been living here a long time. Why should we move? Can it be that Hailibu has lost his mind?" Hailibu urged everyone on anxiously, but there was no one who believed him. Hailibu, so upset that tears fell from his eyes, said: "I swear to you that what I say is completely true and correct. Believe me, and move at once! Another day it will be too late!"

An old man said to Hailibu: "Hailibu, you are one of our good neighbors, and we know that you have never before told a lie. But today you want us to move without making the reason clear. You know that we have been living beneath this mountain for many generations and that it is hardly easy for so many, young and old, to move!"

Hailibu knew that his anxiety was useless by itself and that if he didn't tell the true story to everyone they wouldn't believe him! If he delayed any longer, disaster would snatch away the lives of his fellow villagers. To save them, he would have to sacrifice himself. Thinking of this, he calmly said to everyone: "Tonight, the mountain will fall down, and the land will be covered by a flood. See, the birds have all flown away." Then he told them all how he came to obtain the jade stone, how he had heard the flock of birds discussing their escape, and why he couldn't tell anyone about the news he had heard. As Hailibu talked, he began to change, until at last he had turned into a block of stone.

When they saw that Hailibu had turned to stone, they were extremely grieved. Their eyes filled with hot tears, and, repeating Hailibu's name, they supported the old, led the young, and drove their cattle, moving their homes to a distant place. As they were walking along, thick black clouds suddenly gathered, and a violent wind began to shriek in wrath. Then a heavy rain fell. At midnight, there was a sound that shook the heavens and rocked the earth. The great mountain had fallen. Flood waters welled up from the earth, inundating the village where Hailibu had lived.

In order to commemorate the heroic Hailibu, who had sacrificed himself to safeguard others, the people of the Mongol nation have made sacrifices to him for generation after generation. According to tradition, it is still possible to find a block of stone called "Hailibu."

Questions and Exercises:

Why did Hailibu tell everyone how he had obtained the jade stone and about the discussion of the birds that he had heard?

Topic: Approved behavior

Subtopic: Personal hero in civilian life
Aspects of Communist China:
Minority peoples

Central Theme:
Behavioral:
Altruistic behavior:
Heroic self-sacrifice

27. SONG OF THE GUERRILLAS

We are all expert riflemen.
Every bullet annihilates an enemy.
We are a flying army,
That fears neither high mountains nor deep rivers.
In the thick forests
Our comrades' camps are set up everywhere;
On high mountain peaks,
Our countless brothers stand.
We have nothing to eat and nothing to wear, only the
enemy sending us on;
We have no rifles and we have no guns, for the enemy makes
them for us.
Here we were born and we have grown up;
Every inch of the land is ours.
No matter who wants to take it from us,
We shall resist him to the end.

In what places is the revolutionary and optimistic spirit of the guerrillas shown?

Topic: Aspects of Communist China:
Guerrillas

Central Theme:
Political:
Devotion and allegiance to the new society:
Devotion to the Revolution

Subthemes:
Political:

- Nationalism:
  - Love for China
- Behavioral:
  - Prosocial aggression
  - Altruistic behavior:
    - Heroic self-sacrifice

28. AN URGENT MESSAGE (Part 1)

Hai-wa was fourteen years old. He was the leader of the Pioneers in Lungmen Village. One day, Hai-wa was standing sentry beneath a small tree on the mountain, a red tasselled spear in his hand and a sheep whip stuck into his waist.

A man came climbing up the path from Yangpo, shouting from the distance, "Hai-wa! Hai-wa!" Hai-wa, on recognizing his father's voice, hastened to meet him. His father pulled a letter from his shirt and said: "Go at once to Sanwang Village and deliver this to Company Commander Chang at the command post." It was a chicken feather letter. Three chicken feathers were stuck through a corner of the letter, and Hai-wa knew that it was an urgent message of great importance.

Hai-wa, driving his flock of sheep, turned from the precipice, thinking to follow the path, but suddenly the "news tree" on West mountain fell. This was bad! The enemy had been discovered on that side of the mountain. Hai-wa thought that if he could not take the path, then he must take the highway. But in the distance beyond the mouth of the great river, a band of enemy soldiers were coming, plundering grain.

The enemy came closer and closer. Hai-wa grew nervous. Where could he hide the urgent letter? Seeing a sheep's bushy tail, he got an idea. He rushed to the front and, throwing his arms around the sheep, tied the urgent letter under the sheep's tail with two strands of wool from the base of its tail. Hai-wa, who was afraid of nothing, drove past the enemy, snapping his whip.

"Halt!" one of the enemy soldiers called out, raising his rifle with a shout and pointing it at Hai-wa's head. A wry-mouthed fellow in a black uniform ran up, grabbed Hai-wa by the neck, and dragged him in front of a man with a small beard. Hai-wa, not in the least afraid, intentionally tilted his head, opened his mouth wide, and gazed at the bearded man with a foolish expression on his face. The bearded man said: "Search him!" The wry-mouthed black dog at once set to work, feeling the bindings and crevices of his clothes and even taking Hai-wa's shoes off. But he could find nothing. The bearded man, who was intent on heading into the mountains to plunder grain, roared at Hai-wa: "Scram! Scram!"

Hai-wa went on, cracking his whip as he went and regretting that he could not fly away. But in a moment, the wry-mouthed dog came chasing after him again. Stopping the flock of sheep, he demanded under the threat of his rifle that Hai-wa drive the sheep back into the mountains. The black dog squinted his eyes and, with a twisted smile on his wry mouth, said: "The Imperial Army has not eaten! These sheep will be good for several meals."

The enemy troops came to a stop before a small mountain village. The enemy quickly slaughtered a sheep on a threshing floor, roasted it, and ate its flesh. Hai-wa, whose concern was not for his sheep, stealthily lifted the tail of the old sheep and, seeing the urgent letter still hanging there, called out to himself: "You're still here."

The enemy devils ate to the full and, rubbing their stomachs, went inside to sleep. The wry-mouthed black dog first ordered Hai-wa to drive the sheep into their pens and then, grabbing Hai-wa by the neck, dragged him into the sleeping room. The enemy devils and the black dogs slept on dry straw holding their rifles, squeezing Hai-wa tightly in among them.

Hai-wa could not sleep. He thought: "The devils will probably want to kill more sheep tomorrow. If I can't get away tonight, the urgent message may be lost. Hai-wa, Hai-wa, what good are you? You can't even deliver a letter! . . ." As he was thinking, he suddenly heard the guard outside call out: "Who's there?" Someone said: "The cattle feeder!" The guard did not answer. In the distance, a rooster crowed. Once it had crowed two times, Hai-wa could not stay lying down, and he sat up. The guard at the door was dozing. Hai-wa stood up and, gently pushing aside the wry-mouthed black dog's arm with the tip of his left foot, he climbed over the bearded man, slipped up beside the door, stepped stealthily over the guard's legs, and picked his way to the road in the direction of the village. "Who's there?"called out the guard on the road. "The cattle feeder," Hai-wa answered in a coarse and heavy voice. The guard did not answer. Hai-wa walked into the pen, grabbed the sheep, and, untying the message from beneath its tail, put it into his bag. He tightened his belt and, letting loose, ran in one breath to the crest of the hill behind the village.

When Hai-wa was captured by the enemy, was his concern for the sheep or for the urgent message? Answer, citing phrases from the story.

Topic: War situations:
War of Resistance against Japan

Subtopic: Approved behavior

Central Theme:
Behavioral:
Altruistic behavior:
Heroic self-sacrifice

Subthemes:
- Political:
  - Military conflict:
    - Defense against invaders
  - Deception:
    - Deception cleverness
  - Anti-Japanese sentiment
- Behavioral:
  - Techniques for resisting enemy invasion and occupation

Remarks: This story was also the subject of a moving picture by the same title.

29. AN URGENT MESSAGE (Part 2)

The day dawned.

Hai-wa was running along the spur of the hill when he heard someone shouting ahead. On the crest of the hill one of the enemy soldiers was holding a white flag and waving it at Hai-wa. Hai-wa took off his white cloth jacket and, in imitation of the enemy, waved it back and forth too. Finally, he disappeared. Once he had gone around the spur of the hill, Hai-wa ran with one breath to the opposite hilltop and sat down. Hai-wa was very happy, for before him was Sanwang Village. But when he stuck his hand into his bag he began to tremble all over. The urgent letter was gone. Hai-wa groped through the bag again, but it was not there. He took off his jacket to look for it, but it was not there either. He looked among the cracks in the stones around him, but he still could not find it. Hai-wa immediately went back to look for it. He climbed the big hill in one breath and crawled along the edge of the spur. The urgent letter was lying on the spot where he had just been waving his jacket. Hai-wa nearly died of joy.

Hai-wa put the letter into his bag and was just about to run back, when suddenly a man shouted behind him. It was the wry-mouthed black dog. He grabbed Hai-wa, fired a series of rifle shots, and again ordered Hai-wa to lead the way for the devils.

The bearded man flourished his sword, and the devils and the black dogs again set out. Hai-wa was in the middle, driving the sheep. They passed by the big mountain and were approaching Sanwang Village. Hai-wa remembered that the "news tree" had fallen, which meant that Company Commander Chang knew the devils were coming.

The enemy devils, who sensed nothing, were resting in a ravine, smoking and eating sheep flesh. Once they had rested enough, the black dogs set out in the lead, intending to take the path to the village. Suddenly there was a sound of rumbling from the hillside, and columns of black smoke rose up. The black dogs had stepped on some land mines. The bearded man abandoned the black dogs. with no concern and, pointing at the path, said to Hai-wa: "You take the lead. The Imperial Army will follow. Do you understand?"

Hai-wa walked far in advance of the devils. In the forest, the road split into two forks, a small path and a sheep trail. He drove the sheep onto the sheep trail. The black dogs below shouted: "That's the wrong way!" Hai-wa shouted back: "No. I've gone this way before. . . It's the right way. Don't worry!" The sheep trail grew steeper and steeper and more difficult to travel, the devils walking and halting by turns and falling far behind. The bearded man shouted: "Slower!" Hai-wa, pretending not to have heard him, ran ahead step by step. The enemy devils shouted: "Halt! If you go any farther, we'll shoot!" Hai-wa did not stop, but instead cracked his whip and ran on ahead with all his might. The devils opened fire. Hai-wa sped on with the flock of sheep. When he could run no longer, he fell down in the grass, shouting at the top of his lungs: "The devils are coming! Strike! Strike at once!"

Suddenly there was a round of firing from the village, followed by a second round. When Hai-wa heard the sound of his own people's rifle fire, the energy returned to his legs and, crawling to his feet, he rushed into the village. Suddenly his hands spread open and with a cry of "Ai-yao!" he fell into a clump of grass and said nothing more.

At that time, a guerrilla soldier ran out from the village and picked Hai-wa up. When Hai-wa opened his eyes, Company Commander Chang of the Command Post was sitting beside him. Hai-wa's wound was extremely painful. He opened his mouth and said: "Urgent message . . . message . ." Then he lost consciousness again.

When Hai-wa awoke again, he was lying on a warm k'ang, his body covered by a soft cotton blanket. The sun was shining in through the window onto the k'ang.

Company Commander Chang, with a smile, asked Hai-wa: "Are you better? Does it still hurt?"

Hai-wa, giving no thought to his pain, asked Commander Chang: "Where am I?"

Company Commander Chang began to laugh loudly, saying as he laughed: "Have you forgotten? Didn't you bring an urgent message yesterday? That was a report from your father. On the basis of that report, our troops broke out their guns!" Hai-wa then recalled bringing the urgent message.

Company Commander Chang, stroking Hai-wa's head, said: "You are really a little Eighth Router, our little hero!"

Hai-wa blushed. He asked at once: "Have the rifles been delivered?"

Company Commander Chang said: "A big bundle of shiny brand new 38 type rifles have been delivered!"

Hai-wa said happily: "Send me one!"

In what places are Hai-wa's cleverness and courage shown?

Topic: War situations:
- War of Resistance against Japan

Subtopics: War situations emphasizing civilian heroes
- Approved behavior

Central Theme:
- Behavioral:
  - Altruistic behavior:
    - Heroic self-sacrifice

Subthemes:
- Political:
  - Military conflict:
    - Defense against invaders
  - Deception:
    - Deception cleverness
  - Anti-Japanese sentiment
- Behavioral:
  - Techniques for resisting enemy invasion and occupation

30. THE SONG OF THE NIGHTINGALE [1]

A battle just concluded, a small group of German soldiers entered the village. Broken pottery and tile lined either side of the streets, and burned out trees were bent over with a downcast air.

The song of a nightingale broke the deep silence of the summer day. The song stopped for a while and then began again, growing more and more vigorous.

The soldiers and their lieutenant, listening attentively, looked at the surrounding thick undergrowth of trees and at the white birches at the edges of the road. They suddenly discovered that very close by there was a child sitting on the bank of a stream, his legs hanging down. He was bareheaded and wearing a green coat almost the color of the leaves. He was holding a piece of wood, on which he seemed to be whittling.

"Hey, you come!" the lieutenant called to the child in awkward Russian.

The child hastily put his knife into his coat pocket and, shaking off the sawdust clinging to his coat, walked up to the officer.

"Hey, let me take a look!" the German officer said.

The child took a small toy from his mouth, which he handed to him, watching him with happy eyes.

It was a whistle made from white birchbark.

"Not a bad toy that you've made." The lieutenant nodded his head and, with a thin sneer on his dark face, said: "Who taught you to blow the whistle like that?"

"I taught myself. I know how to imitate the cuckoo's call too."

The child imitated a few cuckoo's calls. Then he put the whistle into his mouth and began to blow.

"Are you the only one left in the village?" The lieutenant continued his interrogation, lifting his field glasses to his eyes.

"You can't say that I'm the only one left! There are a lot of sparrows, and crows, and partridge. But there's only one nightingale."

"You good for nothing!" the lieutenant cut the child short. "What I asked was if any people were still here."

"People? There's been no one here since the war started," the child answered casually. "As soon as the shooting started, the village caught on fire, and everyone ran away shouting 'The wild beasts are coming, the wild beasts are coming!'"

"Fool!" the lieutenant thought, with a contemptuous sneer passing over his face.

"Hey, do you know the road to Sumengtaszu?" [2]

"How could I help but know it?" the child answered in a trusting tone. "There's a mill there, and I often go to the slope near the mill to fish. The dogfish there are bad. They eat little geese!"

"Fine, fine. Take us there, then. If you take us the right way I'll give this little thing to you." As the lieutenant spoke, he pointed to his cigarette lighter. "But if you take us to some other place, I'll twist your head off. Do you understand?"

The troops set out, their field stove in the lead, the child and the lieutenant walking side by side in the rear. At times the child imitated the song of the nightingale and at times the call of the cuckoo, breaking off branches of trees with flings of his arms, bending down to pick up cones, or kicking them with his feet. It seemed as if he had completely forgotten the enemy at his side.

The forest grew thicker. The winding path wove its way through a dense growth of white birch, through open spaces grown up in clumps of grass and up hills covered with spruce.

Deep within the forest were several guerrillas lying in ambush, their submachine guns set up beside the trees. They looked out from the cracks between the spruce branches, from which they could see the winding path. Once in a while they spoke a few brief words, spread the branches open cautiously, and looked intently into the distance.

"Did you hear that?" one of the guerrillas suddenly said. In the distance a bird seemed to be calling, a weak and indistinct sound brought on the wind to the spruces. He straightened up and, cocking his head to one side, listened in the direction of the calls. "The nightingale!"

"You aren't mistaken, are you?" another of the guerrillas asked. The first of them to speak grew tense and listened carefully, but heard nothing more. Nevertheless, he picked up four hand grenades from beneath a tree stump and placed them in front of him in preparation for combat.

"Can you hear it now?"

The song of the nightingale grew louder.

The man who had first heard the nightingale's call was standing still, as if nailed to the spot. He counted slowly: "One, two, three, four . . ." clapping his hands as he counted.

"Thirty-two enemy devils . . ." he said finally, noting each bird call one by one. Only the guerrillas knew the meaning of the calls. The nightingale's call stopped and was followed by two cries of a cuckoo. "Two machine guns," he added.

"We can take care of them!" said a fellow with a full beard, who was carrying a submachine gun. When he had finished speaking, he tied his cartridge belt around his waist.

"We can take care of them!" the man who had first heard the call said. "I and Uncle Stefan will drive them out. After you've opened fire, we'll hit them from the rear. If anything happens to us, be sure not to forget the little nightingale. . ."

After several minutes, the German soldiers appeared on the back side of the spruce grove. The nightingale was still singing merrily, but the guerrillas knew the meaning of the song.

When the Germans entered the spruce grove, someone suddenly let out a whistle from deep within the forest, answering the child as if it were an echo. The child turned suddenly, making his way deep into the forest, where he disappeared. The sound of rifle fire broke the stillness of the forest. The lieutenant, who had not grabbed his pistol in time, rolled to the edge of the path. The German soldiers, wounded by the submachine gun, fell to the ground one by one. For a time the forest was filled with the moans and shouts of the German soldiers and the commands of the guerrillas.

The next day the child was again wearing his green coat and sitting by the edge of the stream whittling, from time to time turning his head to look at the road to the village as if he were waiting for someone.

From the child's mouth there flew out the persuasive song of the nightingale. His call could not have been distinguished from that of a real nightingale even by those accustomed to the calls of birds.

What method did the "little nightingale" use to tell the guerrillas how many German soldiers there were and how many machine guns they had?

[1] This is a story from the Soviet Union's Great Patriotic War. (Note of original text. Trans.)

[2] This is a transliteration of a Russian place name. It is sufficiently small as not to be listed in standard atlases. (Trans.)

Topic: War situation:
- Wars of defense of non-Asian peoples

Subtopics:
- War situations emphasizing civilian heroes
- Non-Chinese peoples:
  - Russian people
  - German people
- Approved behavior

Central Theme:
- Behavioral:
  - Altruistic behavior:
    - Heroic self-sacrifice

Subthemes:
- Political:
  - Military conflict:
    - Defense against invaders
  - Deception:
    - Deception cleverness
- Behavioral:
  - Prosocial aggression
  - Techniques for resisting enemy invasion and occupation

Remarks: See Analysis, appendix to Chapter 1.

31. TUNG TS'UN-JUI'S COMBAT STORY

It was night and very still. The moonlight shone on the earth, the mountain streams and forests appearing to be touched with a layer of silver.

The enemy was stationed in Shanch'eng--the division headquarters and two regiments of Kuomintang troops. In the fields beneath the mountain, over a thousand Liberation Army soldiers were crouched on the earth as if they were wheat sprouts, not making the least sound.

Tung Ts'un-jui looked toward the high mountain in the south. Shanch'eng was situated half-way up the mountain and was surrounded on all sides by the enemy bunkers.

The squad leader came up to Tung Ts'un-jui and said softly: "Little Tung, the Regimental Commander is asking for you."

Walking to a hollow, Tung Ts'un-jui saw the Regimental Commander squatting on the ground. Little Wang from their squad was standing at the side of the Regimental Commander.

The Regimental Commander illuminated a map that was spread on the ground with his flashlight. The flashlight was covered with cloth, revealing only a single ray of light. Pointing to the map, the Regimental Commander said: "There's a bunker in the mountains up ahead with a platoon of the enemy in it. They've got two light machine guns. We've decided to take it. That way, we can control Shanch'eng from the mountain with our firepower and annihilate the enemy in the city. At daybreak, we'll be able to return with our prisoners."

The squad leader said: "Sir, we understand. Give the order!"

"This is a very difficult mission. The difficulty is that it must be taken without a sound. There are only three of you, and there are more than 30 of the enemy. You must not underestimate the enemy . . ." The Regimental Commander was explaining in detail.

"The bunker must be taken without a shot. Little Tung, you're clever. Do you think it can be done?" the Regimental Commander asked.

"Sir, it certainly can! I know that as soon as a shot is heard the whole town will be stirred up. Taking care of more than 3,000 of the enemy would be troublesome." Tung Ts'un-jui answered excitedly.

"Good. When you've taken the bunker, give a few calls in imitation of the night owl. Set out!" The Regimental Commander gave the order.

The three of them crawled up the mountain. Seventeen year old Tung Ts'un-jui felt the gravity of his burden. Taking the bunker was the turning point of victory or defeat in this battle. He knew that there were more than 3,000 of the enemy and only a little over a thousand of the Liberation Army. If they could not annihilate the enemy like a gale sweeping the leaves from a tree, the more than a thousand of the enemy 30 to 40 li away would press down upon them, and they would be hard put to manage.

With the bunker in clear view, Tung Ts'un-jui and the others crouched down at the edge of a small clump of trees, watching carefully.

The enemy was really cunning. There were two men on guard, standing back to back. When they patrolled, one would stand looking in all directions, while the other would walk forward ten paces and then return.

Tung Ts'un-jui and the others crawled forward inch by inch, until they were ten paces from the enemy and could advance no further. If they made a rush for it, they might be able to annihilate the enemy, but the enemy would be sure to fire . . .

Time passed second by second. It would soon be the fourth watch.

Tung Ts'un-jui and the others were so nervous that sparks came from their eyes and fires burned in their hearts. As for the enemy, they were sitting back to back on a rock, holding their rifles level.

Suddenly a twig snapped, and the two enemy guards leaped to their feet, flourishing their rifles with a sweep and calling out: "Who? Password!" Someone said slowly: "Sea!" After that, he said: "Countersign!" The enemy guard answered: "Ocean!" Thereupon an enemy squad leader appeared by the side of a big tree. He had come to check the guards.

The enemy squad leader left, and everything fell silent again. Tung Ts'un-jui stood up suddenly, making a noise among the branches.

The enemy guard called out loudly: "Password!" Tung Ts'un-jui answered loudly: "Sea!" and, running forward a step, said excitedly: "Regimental Headquarters has an urgent order!" The guard asked: "What order?" At that moment, Tung Ts'un-jui seized the two enemy rifles with his left hand and holding up a hand grenade in his right hand, said: "Don't move, or I'll blow you to bits." While the enemy soldiers were still stunned, the squad leader and Little Wang ran up and took their rifles.

The three of them tied up the enemy guards and stuffed handkerchiefs into their mouths. Tung Ts'ung-jui said softly: "I beg your pardon. Please be troubled for a while."

The three of them burst into the bunker like savage tigers. Before the enemy soldiers could open their eyes, they had collected all of the rifles from the rifle rack. Little Wang took a machine gun and, aiming it at the enemy soldiers on their beds, said: "No one move!"

At this time, the squad leader and Tung Ts'un-jui stormed upstairs. The enemy platoon leader had already turned up his lamp and was just about to get up. The squad leader called out: "Don't move! Hand over your weapon!" The enemy platoon leader handed his pistol case, which was at his bedside, to the squad leader.

Just as the squad leader was taking the pistol case in his hands, the enemy platoon leader suddenly pulled another pistol out from under his pillow and took aim at the squad leader. This really was danger! Tung Ts'un-jui's face turned white. With no time for thought, he yelled suddenly at the enemy platoon leader: "Platoon leader, look out behind you!" The enemy platoon leader had no sooner turned his head than Tung Ts'un-jui leapt forward and kicked the pistol away.

They tied the enemy soldiers up, one by one, stuffed cloth into their mouths, and then began to call in imitation of the night owl.

Over 300 Liberation Army soldiers climbed the high mountain without a sound. With their machine guns and rifles trained on Shanch'eng, victory was in sight.

Why was it said that taking the enemy bunker on the mountain would be a difficult mission?

Topic: War situations:
    War of Liberation

Subtopics: War situations emphasizing military heroes
    Approved behavior

Central Theme:
- Behavioral:
  - Altruistic behavior:
    - Heroic self-sacrifice

Subthemes:
- Political:
  - Deception:
    - Deception cleverness
  - Military conflict:
    - Liberation of Chinese people (i.e., fighting against the Kuomintang)
- Behavioral:
  - Prosocial aggression

32. THE REACTIONARIES CANNOT BE OVERTHROWN WITHOUT A FIGHT[1]

It is up to us to organize the people. As for the reactionaries in China, it is up to us to organize the people to overthrow them. Everything reactionary is the same; if you don't hit it, it won't fall. This is also like sweeping the floor; as a rule, where the broom does not reach, the dust will not vanish of itself. There is a river called the Chiehtse, south of the Shensi-Kansu-Ningsia Border Region. South of the river is Lochuan County and north of it, Fuhsien County. North and south of the river are two different worlds. The south is under the Kuomintang; since we have not reached there, the people are unorganized, and there is much filth and rottenness. Some of our comrades put their faith only in political influence, fancying that problems can be solved merely by influence. That is blind faith. In 1936, we were in Pao-an. Forty to fifty li away, there was a fortified village held by a landlord despot. The Central Committee of the Party was then in Pao-an and our political influence could be considered very great indeed, but the counter-revolutionaries in this village obstinately refused to surrender. We swept to the south, we swept to the north, all in vain. Not until our broom swept right into the village did the landlord cry out, "Ow, I give up!" That is how things are in this world. Bells don't ring till you strike them. Tables don't move till you shift them. Japan would not surrender until after the Red Army of the Soviet Union entered northeastern China. The enemy and puppet troops never handed over their arms until our troops fought them. Only where the broom reaches can political influence produce its full effect. Our broom is the Communist Party, the Eighth Route Army and the New Fourth Army. Broom in hand, you must learn to sweep; don't lie in bed, fancying that a gust of wind will somehow rise and blow all the dust away. We Marxists are revolutionary realists and never indulge in idle dreams. There is an old saying in China, "Rise at dawn and sweep the courtyard." Dawn is the breaking of a new day. Our forefathers told us to rise and start sweeping at the very break of day. They were setting us a task. Only by thinking and acting in this way will we benefit and find work to do. China has a vast territory, and it is up to us to sweep it clean inch by inch.

"No reactionary can be overthrown without a fight." What truth is Chairman Mao explaining with this lively metaphor? Write out your understanding of this truth.

[1] This essay is taken from The Situation and Our Policy in the War of Resistance Against Japan, Selected Works of Mao Tse-tung, Volume 4. The title here is that added by the editors. (Note of original text. Trans.)

Topic: Writings of Mao

Subtopic: Basic Chinese Communist Ideology

Central Theme:
- Informational:
    - Knowledge about Chinese Communist institutions, history, and/or personalities (i.e., Chinese Communist theory)

Subthemes:
- Political:
    - Devotion and allegiance to the new society:
        - Devotion to the Revolution
        - Devotion to Communism
        - Devotion to the PLA
    - Unity of theory and practice
- Behavioral:
    - Achievement:
        - Diligence and persistence
    - Prosocial aggression

33a. THE FARMER AND THE SNAKE[1]

Once upon a time, on a cold winter day, there was a farmer who saw a snake, numb from the cold, on the road. The farmer, who pitied the snake, loosened his clothes and placed it next to his bosom.

As the snake grew warm, he gradually awoke. As soon as he awoke, he bit the farmer. The farmer, who was poisoned, said as he was on the point of death: "A snake is something harmful to man and ought not to be pitied. Since I took pity on something harmful to man, I should receive an evil retribution."

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[1] This fable is taken from Aesop's Fables. (Note of original text. Trans.)

Discuss the implications of this fable. What instruction do we receive from it? Write out this fable.

Topic: Approved behavior

Central Theme:
- Political:
  - Deception:
    - Vigilance against destructive elements in society

Subthemes:
- Behavioral:
  - Social and personal responsibility:
    - Prudence and foresight
  - Bad consequences of improper behavior

33b. THE CAT AND THE LITTLE BIRDS[1]

A flock of small birds lived in a cage. One day, the little birds fell ill. A cat, who knew of this, put on a pair of glasses and an overcoat, disguising himself as a doctor, and, running up to the cage, knocked on the door. "Please let me in," said the cat. "I've heard you are sick, and I have brought medicine to cure you."

The birds were just on the point of opening the door when they caught sight of a few strands of the cat's whiskers and, recognizing him as an enemy, they said quickly: "No! Thank you. We are all fine. Our present state of affairs is much better than it would be if we opened the door and let you come in!"

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[1] This fable is taken from Aesop's Fables. (Note of original text. Trans.)

Discuss the implications of this fable. What instruction do we receive from it? Write out this fable.

Topic: Approved behavior

Central Theme:
- Political:
  - Deception:
    - Vigilance against destructive elements in society
- Behavioral:
  - Social and personal responsibility:
    - Prudence and foresight

Remarks: See Analysis, appendix to Chapter 1.

34. OPEN FIRE ON THE GOD OF PLAGUES

The waves of the Taiwan Strait foam on,
Raising a class twelve gale.
The heavens shake and the earth shudders in the cannon fire;
The mountains cry out and the seas scream in the light of
the flames.

The heroic cannons roar,
And heroic soldiers shout out in rage:
Push Eisenhower back.
Open fire!
Push the American invaders out of Taiwan;
Open fire!
Push them out of Japan;
Open fire!
Push them out of Korea;
Open fire!
Push them out of Asia;
Open fire!
We must liberate our nation's territory, Taiwan;
Open fire!
Topple American imperialism;
Open fire! Open fire! Open fire!

Open fire on the god of plagues!
Open fire on the evil and barbarous plunderers.
Open fire on the common enemy of the world's peoples.
Open fire on the number one war criminal!

In June of 1950,
American arms invaded Taiwan;

In June of 1960,
American troops still shamelessly remained on Taiwan.
Taiwan,
Bright pearl of our motherland,
You have sunken into mud and have been stained with blood;
Taiwan,
Precious island of our motherland,
A sea of fire and disaster on disaster.
Our sisters on Taiwan,
Cut off from the mainland, their tears never dry;
Our brothers on Taiwan
Have lit the flames of hate.
Taiwan has had its volcanoes from ancient times,
And now the volcanoes are set to explode.
Injustice has its source, a debt has its claimant,
And a debt of blood must be returned in blood!

Our Brothers and Sisters of Taiwan,
Six hundred million compatriots are at your side,
And a strong, armed force is at your rear.
Listen,
The roar of tens of thousands of cannon shake the earth,
The shouts of six hundred million people reach the Heavens,
Calling the god of plagues to flee,
Calling the war criminals to terror.
We want them to understand:
The People of China will not stand for oppression!
The territory of China cannot be occupied easily!

The waves of the Taiwan Strait foam on,
Raising a class twelve gale.
For our brothers and sisters on Taiwan,
Open fire!
For the fresh blood on the streets of Tokyo,
Open fire!
For the raging fires of Seoul and Pusan,
Open fire!
For the righteous struggles of the peoples of Asia, Africa,
    and Latin America,
On Eisenhower,
On American Imperialism,
Open fire! Open fire! Open fire!

Why is it said that the American invaders are gods of plague, evil and barbarous plunderers, the common enemy of the world's peoples, and the number one war criminals?

Topic: War situations:
- American aggression

Central Theme:
- Political:
  - Anti-Americanism

Subthemes:
- Political:
  - Military conflict:
    - Liberation of Taiwan
  - Anti-Chiang sentiment
  - Internationalism:
    - Support of liberation movements of other peoples
  - Devotion and allegiance to the new society:
    - Devotion to Revolution (on the part of the people of Taiwan)
- Behavioral:
  - Prosocial aggression

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1. A STORY ABOUT MARX' PURSUIT OF KNOWLEDGE

One morning in the reading room of the British Museum Library in London, a reader with a book in his hand was about to sit down at a vacant place. The librarian on duty came over to him and said: "Sir, this is Marx' place. Please do not sit here. He will be coming back."

"Marx?" The reader was astonished. "Do you mean the author of The Communist Manifesto, the leader of the workers?"

"I believe so. We have set out the annual reports of factories for Marx, and now he is studying them."

"Does he come every day? Will he be coming today?"

The librarian, smiling, answered: "Yes indeed. Marx has been working here every day for several years, working a full ten hours a day. I have been here for twenty years, and of the readers I have seen, he is the most diligent and the most punctual."

The librarian went back to his work. The reader remained there, standing in thought and noting the heap of books at Marx' place.

For several years Marx had been working ten hours a day in the reading room of the British Museum Library in London and had continued his work deep into the night at home. He had read more than 1500 books, of which he had written outlines, resumes, and notes enough to make many books. With a spirit of immense thoroughness, he had studied all the sciences, particularly history, philosophy, economics, law, physics, chemistry, mathematics, linguistics, and literature, from which he sought new ideas. His good friend Engels had said earlier that when Marx was writing he was never willing to set his pen to paper if he did not know certainly that he had consulted all the relevant documents, had considered all doubtful interpretations, and had thoroughly investigated all points of contention.

Study, study! This was the slogan that Marx again and again advocated to his comrades and students. It was only necessary for him to be able to obtain knowledge, and he devised means to obtain it. After he had noted down the knowledge that he had collected, he revised and polished it, spending almost as much time as it would take to rewrite it anew, until the contents and the language met his demands.

He often concealed himself at his desk reading until deep into the night, sometimes reading until dawn. Often, in studying a problem, he would pace back and forth in his study, thinking as he walked. In the several meters between his window, the fireplace, and his bookcase, there were traces of his footsteps on the carpet. All around this the carpet was in good condition, but where he had walked it had worn thin, resembling a path in a grass meadow. Sometimes he would suddenly take down a book from the bookcase and check a certain passage. Sometimes, he would take up his pen to make notes. Sometimes the tip of his pen would fly over the paper as he wrote his works page by page. His desk was covered with books and drafts that he had opened out. He would look at his watch and would not have the least idea that his household and the city had already been asleep for several hours.

Marx' mastery of study, in addition to his persistence, his durability, his constant writing of extracts, and his underlining of important places to facilitate review, had one additional important characteristic, that of his conscientious study from others (note: hsüeh-hsi). Whenever he encountered a problem about which there was a dilemma or a divergence of opinion, he would discuss it with his friends, sometimes talking from late at night until the next morning without feeling fatigue. He especially liked to go to the various pubs in London to associate with workers, handicraft workers, and those who had fled Germany. He would sit with them, asking them their opinions, expounding his ideas to them, and yet at the same time earnestly studying (hsüeh-hsi) from them. This was because he knew that he could obtain infinite wisdom and rich experience the more he studied with his comrades and the more he came into contact with working people.

This earnest pursuit of knowledge by Marx was for the complete liberation of all mankind. He led the international workers' movement, to which he dedicated his life's energies. He created a great theory for the guidance of revolutionary struggle.

Marx was a great general of the revolution, his most important work being Das Kapital. This classic work required forty years for its completion. In one of the prefaces to it, the following is written:

"In science, there is no level highway to be taken. It is only those who on their scramble up tortuous and steep paths fear no hardship who can hope to reach the glorious summit."

On the basis of the text, discuss the characteristics of Marx' pursuit of knowledge.

Topic: Traditional founders of Communism:
Marx

Subtopic: Approved behavior

Central Theme:
Behavioral:
Achievement:
Diligence and persistence

Subthemes:
- Political:
    - Social conflict:
        - Liberation of masses
    - Love of people:
        - Learning from the masses
    - Dedication to Revolution:
        - Dedication of other peoples to Revolution
- Behavioral:
    - Willingness to accept advice and criticism
- Informational:
    - Knowledge about non-Chinese leaders of the Communist movement

2a. DEEPEST IS THE GRACE OF CHAIRMAN MAO

(A Song of the Tibetan People)

In the majestic city of Peking,
Ten thousand rows of golden lights dazzle the eyes.
But this is not the sun in the heavens;
It is the lustrous glitter of Chairman Mao.

On a meadow, the honeysuckle is the most beautiful.
On a snowy peak, the pine is the most green.
The waters of the Brahmaputra[1] River flow the farthest.
Deepest is the grace of Chairman Mao.

[1] The Brahmaputra River--A large river flowing through Tibet and having its origin in the Kang Ti Szu Shan (mountains). The major cities of Tibet are distributed along its banks, which make up the most abundant regions of Tibet. (Note of original text. Trans.)

Write out this popular song.

Topic: Mao

Central Theme:
- Political:
    - Glorification of Mao
        - Love of Mao for the people

Subtheme:
- Political:
    - Devotion and allegiance to the new society:
        - Devotion of minority peoples to the new society

2b. WHAT IS THE MOST PRECIOUS THING?

(Song of the I People)

What is the most alarming sound in the world?
    The rifle fire of a slave master.
What is the most alarming sound in the world?
    The suffering moans of slaves.

What is the most precious thing in the world?
    The grace of Chairman Mao.
What is the most precious thing in the world?
    A slave who has found a new life.

What is the relation between the content of the first and second verses of "What is the most precious thing?"?

Topic: Comparison of old and new societies

Subtopic: Mao

Central Theme:
- Political:
  - Social conflict:
    - Oppression of weak by strong

Subthemes:
- Political:
  - Glorification of Mao:
    - Love of Mao for the people
  - Devotion and allegiance to the new society:
    - Devotion of minority peoples to the new society

2c. JUNE RICE LOOKING FOR THE RAIN

(Song of the Miao People)

After the third watch has passed one looks for dawn.
The June rice looks for the rain.
The Miao look only to the Communist Party,
Like a child looking to his mother.

What is the relation between the content of the first and last two lines of "June rice looking for the rain"?

Topic: Aspects of Communist China:
- Party

Subtopic: Aspects of Communist China:
Minority peoples

Central Theme:
- Political:
  - Devotion and allegiance to the newnsociety:
    - Devotion of minority peoples to the new society
- Behavioral:
  - Social and personal responsibility:
    - Obedience and deference

2d. TEN THOUSAND TIMES AN ARDENT STEED
(Song of the Mongolian People)

A herdsman cannot be apart from the plains.
A happy life cannot be apart from the General Line.
Ardent steeds run for joy on the plains,
But the working zeal of the Mongolian people
Exceeds that of tens of thousands of ardent steeds.

Topic: Aspects of Communist China:
Minority peoples

Central Theme:
- Political:
  - Devotion and allegiance to the new society:
    - Devotion of minority peoples to the new society

Subtheme:
- Behavioral:
  - Love of labor

3. SOME STORIES ABOUT COMRADE JEN PI-SHIH[1]

From a few commonplace incidents, one can often see the outstanding qualities of a revolutionary.

All those who have worked and lived together with Comrade Jen Pi-shih have deep impressions of his lofty qualities. His many outstanding qualities can be seen in his daily life.

Comrade Pi-shih, after developing high blood pressure, still kept on with his heavy work load. By 1949, when his illness had grown very serious and he could no longer keep up, he had to rest. There are some of our young comrades who still recall that when the New Democracy Youth League held its first all-China representatives conference in April 1949, Comrade Pi-shih attended the meeting in his ill health and made a political report to the conference, delivering the first half of the report himself and having the second half read for him by another comrade--he did not have even the strength to finish making a long report. Later, as soon as his illness had improved a little, he immediately wrote a letter to Chairman Mao asking to participate in work and worked four hours each day. After he had been working a short time, he asked the doctor to increase his work period to five hours. In 1950, when the American Imperialists initiated their war of aggression in Korea, he was extremely concerned about the situation, and his work period actually exceeded eight hours. Formerly, when he strolled, he talked and laughed, making a pretext of having recovered his spirit. Now, when he strolled, he did not make a sound, walking slowly back and forth, his head lowered in thought. Deep into the night, he sat in his room alone, concentrating on telegrams, studying documents, and examining maps. Sometimes his head ached terribly and he had to stop for a while. As soon as he felt a little better, he at once returned to work. Five or six days before his illness became critical, he was still holding conversations with the various comrades responsible for local party organization. In order to collect material on the organizational work of the Party, he investigated these comrades in detail, sought their opinions, and himself took detailed notes. Unexpectedly, five or six days later, Comrade Pi-shih ceased breathing and left us forever.

Whether a matter was large or small, Comrade Pi-shih dealt with it personally, bearing complete responsibility for it. When the Hu Tsung-nan bandit gang attacked Yenan, he remained with Chairman Mao in northern Shensi to maintain the struggle. He also filled the post of commanding officer of the central headquarters troops. At that time, they were marching and fighting night and day, and things were tense and hard. Although his health was poor, he looked after the central headquarters troops with amazing vigor and care. Whenever he could grasp a moment, he held meetings or ran off to the barracks and the stables to inspect the army's readiness for combat. When the observers summoned a guide, Comrade Pi-shih talked with him personally, asking him if he had eaten and whether he had enough clothes to wear, and solving all of the guide's difficulties for him so that he was happy that he had shouldered this important work.

Comrade Pi-shih gave particular attention to investigation and research, noting the hardships, the opinions, and the requests of the masses. In northern Shensi, he often went out into the peasant mountain villages to ask the peasants whether their harvest of grain had been sufficient and to study with them how to develop production. When battles were in progress, he talked with the local peasants, asking them how land reform was progressing and helping them to put Party policy into effect. In Peking he made use of every opportunity to ascertain the opinions of the people toward the government. He went sightseeing to the Summer Palace, and, seeing the comrades in charge of the administrative office, he patiently asked them how many workers there were in the palace, what their expenses were, and what difficulties they had. He encouraged them to raise fish, plant flowers and trees, and to strive to lighten the burdens of the people. Not only did he take note of direct data, at the same time he also noted related data. For this reason, the data that he ascertained were usually comprehensive. He was always thinking of solutions on behalf of the masses, and the masses were willing to tell him about conditions. He sought instruction from the masses and held discussions with the cadre. He solved each problem after deep thought and consideration, from which he drew his conclusions.

Comrade Pi-shih's entire life was permeated by fundamentals. He liked target practice very much. Once, when he was living in a country village in northern Shensi, he had a comrade who was a guard build him a target. The guard found a coarse rush mat in the village out of which he made the target. When he found where the mat had come from, he at once told the guard to return it. He said: "We cannot take things from the village at our convenience." He had once lived in a country village in the Pei-yüeh region.[2] There were rice fields outside the village with paths running through them, there being both short cuts and longer routes. Once when he went out, a guard suggested that he take a short cut. He said: "Will I walk on any of the crops if I take the short cut? Do the peasants allow this? Comrade, you must take note that we must not damage the interests of the masses in any matter." When he was convalescing at Peking, he often went strolling at Chingshan. He was not strong enough to walk far, and the guard suggested that he enter by a small gate that was a little nearer. There was an iron chain across the gate on which was hung a sign, "Tourists Keep Out." He rejected this well-intentioned suggestion, saying: "This is a park regulation, and we cannot break it. If it is necessary to do it in this way, we must first discuss it with them and obtain permission."

Comrade Pi-shih's life was extremely simple. His house faced on a large street filled with the commotion of horses and carts. As this was not suitable for rest, his comrades found a more suitable house for him and suggested that he move into it. He said: "There is an office in that building. I am just a single person. How can one person push out an office?" He did not move as long as he lived. If the government issued him something, he always inquired of the comrades who were looking after him if it was issued according to government regulations, or whether it was something his comrades had especially requested. If it was something they had especially requested, he would criticize them patiently, saying: "In no thing can we go against the regulations. We cannot make the slightest exception." On the other hand, he was meticulous in his concern for his working comrades. He often asked the guards how well they were eating and whether the provisions were well managed, and thought out ways of improving their livelihood for them. He often asked his comrades about the state of their studies, directed their study methods, sent them books, and suggested sayings to them for the encouragement of their studies. Many of the comrades who worked together with him said that Comrade Pi-shih had a very imposing appearance, as if he were an extremely stern person, but that after being with him for a few days this impression was completely altered--he was courteous and approachable and was willing to help you solve all of your problems, just like a well-known friend of many years' standing.

[1] Jen Pi-shih (1904-1950)--A native of Hsiang-yin County in Hunan Province and one of the earliest members and organizers of the Chinese Communist Party. (Note of original text. Trans.)

[2] Pei-yüeh Region--Formerly an administrative area of the border areas of Chin, Ts'ai, and Chi comprising 28 counties. The region now includes the present Shansi and Hopeh provinces. (Note of original text. Trans.)

Discuss the aspects in which Comrade Jen Pi-shih's outstanding qualities were shown.

Topic: Founders of Chinese Communism and Chinese Communist
personalities:
Jen Pi-shih

Central Theme:
- Political:
  - Devotion and allegiance to the new society:
    - Devotion to the Revolution

Subthemes:
- Political:
  - Benevolence of the new society:
    - Devotion of leaders to welfare of common people
  - Anti-Americanism
- Behavioral:
  - Altruistic behavior:
    - Heroic self-sacrifice
- Social and personal responsibility:

Devotion to duty
Obedience and deference
Protection of public property

Informational:

Knowledge about Chinese Communist institutions, history, and/or personalities

4. YOUNG JUN-T'U [1]

A golden moon hung in the deep blue sky, and the sands of the seashore beneath it were planted as far as the eye could see in bright green watermelons, among which there was a boy of eleven or twelve, wearing a silver chain about his neck and grasping a pitchfork in his hands with which he was jabbing energetically at a cha,[2] which, with a twist of its body, escaped between his legs.

The boy was Jun-t'u. When I had known him, he was little more than ten, but that was thirty years ago. At that time my father was still alive, our family was in good circumstances, and I was indeed a young master. That year was our family's year to take charge of an important ancestral sacrifice. The sacrifice came once in thirty years and was therefore very important. In the first month of the year, the ancestral images were presented and many offerings made, and since the sacrificial vessels were so elegant and there were so many worshippers, it was most necessary to guard against the theft of the sacrificial vessels. Our family had only one part-time servant (we here divide those who work for others into three types: those who work all year for one family are called "full-timers," those who work by the day are called "odd-job workers," and those who farm their own land, working only at New Year or when taxes are collected for a definite family, are called part-time workers), and he was so busy that he told my father he could send his son Jun-t'u to watch over the sacrificial vessels.

My father consented. I was very happy, because I had long since heard of Jun-t'u and knew that he and I were of about the same age. Having been born in the intercalary month, he lacked one of the five elements--earth, and for this reason his father had named him "Jun-t'u" ("Intercalary Earth").[3] He could set snares[4] and catch small birds.

Thereafter I looked forward each day to the New Year, for when the New Year arrived, Jun-t'u would arrive too. At long last the end of the year came, and one day, when mother told me that Jun-t'u had come, I flew out to see him. His round face was purple. On his head he was wearing a small felt cap and about his neck a gleaming silver chain, showing that his father loved him deeply and, fearing that he might die, had made a pledge before the gods and buddhas using the necklace as a talisman. He was very shy, and I was the only person of whom he was not afraid. When no one else was around, he talked with me, and we became close friends before the day was out.

I don't know what we talked about then. All I remember is that Jun-t'u was very happy and said that since he had come into town he had seen many things he had never seen before.

The next day, I wanted him to catch birds. He said: "It can't be done. It will need a heavy snow. After it snows, I'll sweep a patch of land on the sands clean, prop up a big threshing basket with a short stick, and scatter grain husks beneath it. When I see the birds coming to eat, I'll give a pull from a distance on the string tied to the stick, and the birds will be caught in the basket. There are all kinds: wild pheasant, woodcock, pigeons, bluebacks.

From then on I looked forward eagerly to a snowfall.

Another time Jun-t'u said to me: "It's too cold now, but come to our place in the summer, and we'll go out every day to the seashore to collect shells. There are red ones, green ones, and scaredevils[5] and buddha's hands. In the evening, Dad and I go to take care of the watermelons, and you'll go too."

"Are you looking for thieves?"

"No. If a passerby is thirsty and picks a melon, we don't think of it as stealing. What we're looking out for are badgers, hedgehogs, and cha. When you hear a crunching sound under the moonlight, it's a cha biting into a melon. Then you grab a pitchfork and creep stealthily over . . ."

At that time, I did not have the least idea what a cha was--and even now I do not know--but I vaguely felt that is was like a small dog and very fierce.

"Does it bite people too?"

"You have a pitchfork. You go over and jab at it. It's a very cunning animal, and it will rush at you and get away between your legs. Its fur is as slippery as oil . . ."

I had never known that so many strange things existed under the heavens: that at the seashore there were shells of the five colors of the rainbow; that watermelons had such a dangerous history, having previously known only that they were sold in fruit stores.

"On the shore, when the tide comes in, there are a lot of jumping fish that do nothing but jump and that have two legs like frogs . . ."

Ah! In Jun-t'u's mind was a boundless amount of strange lore, none of which my ordinary friends knew of. They knew nothing of these things, and when Jun-t'u was at the seashore, they and I could see only the four corners of the sky above the high courtyard walls.

Unfortunately, after the first month of the year had passed, Jun-t'u had to return to his home. I was so upset I began to cry, and he hid in the kitchen, crying and refusing to come out, until finally he was carried away by his father. Later, he sent me by his father a packet of shells and some beautiful feathers, and I sent him a few things once or twice, but we never saw each other again.

[1] This story is from Lu Hsün's short story, "My Old Home." The title is that of the editors.
[2] Cha--a small wild animal.
[3] ". . one of the five elements--earth"--This is a superstition of the old society. It was said that there were "five elements" in a person's life--metal, wood, water, fire, and earth. It was reckoned auspicious if all the "five elements" were present together, and that it was too bad to be lacking any of them. If an element were lacking, it would be used in the name as a means for making up for this.
[4] Snare--a simple device used for catching birds.
[5] Scaredevil--a kind of shell (applies to "buddha's hands" below).
(The above notes are all of the text. Trans.)

Discuss from what aspects Jun-t'u's mind could be said to possess a boundless amount of lore.

Topic: Rural life and agriculture

Subtopic: Pre-Communist society

Central Theme:
- Informational:
  - Knowledge about traditional Chinese history, culture, and/or personalities
- Behavioral:
  - Esthetic aspects of nature and/or farm life

5. WIDOW T'IEN WATCHES HER PUMPKINS

There were many poor in Nanp'o Village, and people often stole pumpkins and bean pods from the fields. Those who were employed to watch the crops did not stop them, and each person had to take care of his own things. The person who liked most to steal was called Ch'iu-sheng. He himself had no land, and his wife and four or five children depended entirely on eating wild vegetables for their livelihood. Stealing pumpkins and picking bean pods was simply a convenient way of getting along. It was Widow T'ien who was most afraid of theft. There were only 30 or 40 families in Nanp'o Village, and only Master Wang and Widow T'ien had gardens.

Master Wang had some ten mou, but because of his great power no one dared to steal from him. Although Widow T'ien had only half a mou, since no one dared steal from Master Wang, it was only to be expected that this misfortune should fall to her. For this reason, every year during summer and autumn she had to go out into her garden to keep watch.

In the spring of 1946, Nanp'o Village underwent land reform. As Master Wang was a landlord, his some ten mou of gardens were divided up among the poor, whereas Widow T'ien was a middle peasant and her half mou of garden naturally remained her own. When summer arrived, the pumpkins and the beans in the gardens bore fruit early, and each day Widow T'ien went, as she always had, to the fields to keep watch. The children told her: "There's no need to watch over them this year. Everyone has land." But she didn't believe it.

From her experience she could hardly be blamed for not believing the children. For the past several years, Ch'iu-sheng and his band had devoted themselves to making a fool of her, and each time she left her garden she lost something. Once, as she was returning home to bring back a bowl of rice, Ch'iu-sheng walked up to the edge of her garden. Ch'iu-sheng begged her: "Ma'am, give me a little pumpkin! My children are terribly hungry!" Widow T'ien, who was put out, said intentionally: "I haven't any. They've all been stolen by a thief." Ch'iu-sheng, knowing clearly that he was the one she was talking about, did not argue with her, but begged as before. Widow T'ien, fearing that he would steal from her and not daring to offend him deeply, looked at her tender pumpkins. She begrudged picking any of them and took a long time in picking one out. She picked one for him the size of her fist, saying to herself: What a pity, it's straight and long! Then she drove Ch'iu-sheng away. By chance Master Wang was strolling past, waving his fan. Master Wang pointed to Ch'iu-sheng's back in the distance and said to her: "A great evil, a great evil! Since that bunch appeared in the village we haven't been able to relax for a lifetime!" As he spoke, he continued on his way without stopping. This remark penetrated her mind, and she could not forget it for all of her life. For this reason, when the children said: "There's no need to watch over them this year," she never really heard them.

Whether she believed or not, facts are always facts. When she was ill from sunstroke, during the three days that she was at home convalescing, not a thing was lost from her garden. Later, after she had recovered, she still went out to keep watch. But because she was busy with housework, there would be periods of three to five days that she didn't go and during which nothing happened. There were even intervals of as much as ten days during which nothing happened. Finally, she carved a few crosses on those pumpkins that were to be left for seeds and decided not to go out to keep watch again.

As autumn was drawing to a close, she went one day to Ch'iu-sheng's courtyard and on seeing that there were about ten pumpkins in Ch'iu-sheng's courtyard, two of which were carved with crosses, she became suspicious again. She wanted to ask about them, but having no definite proof and being afraid of stirring up trouble, she decided to go to her garden for a look first. She ran to her garden without even returning home. She had run half way when by chance she ran into Ch'iu-sheng, who was hauling an oxcart of pumpkins. She asked him: "Ch'iu-sheng! Whose pumpkins are these? How come you have so many?"

Ch'iu-sheng said: "Mine. I planted too many."

"Why did you plant so many?"

"In past years, my children's mouths watered when they saw pumpkin, and this year, when a half mou of garden was distributed to me, I said that I would plant it all with pumpkin. Who could have known that so many of these stupid things would have grown up? There are so many we can't eat them up! It would have been better to have planted with grain!"

"Can't you sell what you can't eat?"

"Sell? This year who is short? Where would I sell it? There's still some in my garden. If you want some, send your children to carry some back. In the past, I ate yours for nothing!" As he spoke, he left, driving the cart.

Widow T'ien had no desire to go and watch over her pumpkins again.

Why was Widow T'ien at first so anxious about watching over her pumpkins, and why did she have no wish to later?

Topic: Comparison of the old and new societies

Subtopic: Rural life and agriculture

Central Theme:
- Political:
  - Benevolence of the new society:
    - Improved conditions under the new society

Subthemes:
- Political:
  - Evils of Republican China:
    - Poverty and suffering of the people
- Behavioral:
  - Social and personal responsibility:
    - Honesty
  - Altruistic behavior:
    - Service to others

6. A SKETCH OF YÜMEN

The Yümen oil field is in the Gobi Desert in the Ch'ilien foothills. On the ridges, on the slopes, and in the valleys where this oil field is located, modernized drills[1] and derricks[2] for the extracting of petroleum have sprung up everywhere. The entire region seems like a giant engine that never ceases to turn for an instant. Structures as high as small mountains give out ear-splitting roars day and night without rest.

The city is 2,400 meters above sea level. There is a straight highway, bordered by green poplars. The buses that make their rounds through the city seem to be as busy as those of Peking. The life of the workers here has been greatly improved and elevated since the Liberation, and theaters and movie houses are always full. The supply of books from the New China Bookstore often cannot keep up with the demand. It is the department stores that are the busiest, and they are usually overflowing with shoppers.

The people living here are not workers and directors, but rather are employee families. Among them are battle heroes of the People's Liberation Army who have been through hundreds of battles. These are China's first group of oil workers, all kinds of technical workers from many large cities who have responded to the call to develop their motherland, and others who a year or two previously were shepherds, farmers, and students. These people, who have come from everywhere, have, for a single objective, united into a fighting collective body, and month in and month out, year in and year out have night and day discovered new oil fields for the motherland and have labored selflessly in order to produce ever more "black gold" for the motherland.

When the blackness of night covers the Gobi Desert and the Ch'ilien peaks, it is the most beautiful time in the region. If you were to arrive in the region at night, as your train sped through the vast Gobi Desert, there is no light but that of the train. But about twenty miles from the region, in the distance, you would see a cluster of lights as dense as a cloud of stars, and the conductor could tell you that it was the oil region. You would imagine at once how much it resembled the Milky Way of July 7.

On entering the well region, when you stand in front of the workers' dormitories on the top of the south hill and look around the whole area, you would feel that this is not only a vast production oil field but that it is also a brilliant night garden of lights. There are closely adjoining rows of street lamps everywhere. Lights sparkle from each window of the work buildings, the offices, and the dormitories with their thousands of streamers. On the roads, communications vehicles come and go without stopping, their lamps radiating powerful white lights. The lights of the transport vehicles picking up and discharging the workers changing shifts appear and disappear on the hills within and beyond the well region and in the ravines of the rivers of oil. On the worksites where huge factory buildings are being built, the flashing of the welding torches is fresher and more eye-catching than the colors of the most beautiful of flowers. The dense lights of the refineries seem just like a night sun . . . I would venture to say that this well region is not in the least less colorful than an actual night garden.

"The spring wind does not pass Yümenkuan" is a famous line from the Tang Dynasty poet Wang Chih-huan. It is most fitting to use this poem in description of the desolateness of Yümen and of the poverty of the people's lives there. But today there has already been a marked change in Yümen; there have been changes in the life and the thought of the people to the extent that even their feeling about the climate has changed. How many times have I been deeply attracted by spring here! At the "May 1" awards meeting, the red banners fluttering in the wind, the big red hibiscus flowers pinned to the chests of the model workers, the red scarves wrapped around the necks of the elementary school pupils, the many colored clothes worn by the worker families, and the more abundant new records created by the breath of spring and the red and green posters announcing the completion of production and the exceeding of quotas . . . how beautiful a spring picture all of these make!

The workers of the Yümen oil fields have used their own labor to transform nature's features. Scurrying clusters of trains loaded with oil move toward the railroad station, from where the oil is shipped out to construction sites all over the nation, stimulating the advance of our nation's construction industry.

[1] drill--A machine for deep drilling.

[2] derrick--A structure at the mouth of a well, in which there is an apparatus that rises and falls, and equipment for unloading.

[3] "The spring wind does not pass Yümenkuan"--A line from the poem the Liang chou tz'u, by the Tang Dynasty poet, Wang Chih-huan.

(All notes are of original text. Trans.)

Discuss the content of the text following the order of narration.

Listen to and write out the first paragraph of the text.

Topic: Industry and aspects of a modern society

Central Theme:
- Political:
  - Benevolence of the new society:
    - Modernization under the new society

Subthemes:
- Political:
  - Devotion and allegiance to the new society:
    - Dedication to building the new society and to national construction
  - Nationalism:
    - National pride
- Behavioral:
  - Conquest of natural environment
  - Collective behavior:
    - Cooperation in a common endeavor
- Informational:
  - Basic knowledge about China

7. A SNOWY NIGHT AT THE WORK SITE

Six inches of snow fell. A layer of mist lay between the sky and the earth. I had gone over forty kilometers along the railroad work site, hearing only the roar of machines but not being able to see anyone or even to see the work point.[1] I entered Lingkuan Pass.[2] In the mountain pass the sun cannot be seen even on clear days. Following along the twisting path, whenever I looked up I could see only a patch of sky the size of the palm of my hand. Now a fierce wind that drove the snowflakes in swirls surrounded me, and it was difficult to walk even an inch! But the work was still going on briskly, and everywhere there were workers braving the wind and snow. The roar of generators, cement mixers, and air compressors[3] shook the valley. Countless electric lights were shining, and at times columns of searchlights broke through. Above me electric lines were spread like spider webs. Hopper cars for transporting materials came with shipments along the cableways strung high along the waist of the mountain.

I walked over to the base of a cliff, wanting to find a spot to squat down out of the wind and wait for the weather to clear before going on to the store depot.

I looked up. There was a small path leading up the mountain, in which there were several caves. Lights shone from the caves, and cloths were hung at their entrances. Obviously, workers were living there. I climbed up and went into one of the caves. At the entrance of the cave, there was a child sitting on a small bench, his elbows on his knees and the palms of his hands pressing into his cheeks, which were red from the cold. From a crack in the cloth he was staring out vacantly at the cliff before him. As I entered, he gave me a glance and turned to continue looking out.

The cave was very large. It was steaming hot inside, and there was a blazing fire in the stove. There were tables and benches, beds and bedding. At the head of the bed was attached a New Year's picture, "A Fat Child Pulling up Turnips." Newspapers were also pasted on the walls.

"Why isn't anyone at home?" I asked, as I shook the snow from my overcoat and cap.

The child sitting there twisted his head and, looking at me with flashing eyes, said: "Uncle! Aren't I anyone?" He stood up and, putting his hands behind his back, he stood in front of me, his chest thrust forward and licking his lips continually with his tongue, as if he were proving to me that he was not only a person, but also a very big person.

Taking his red face in both hands, I said: "Little devil! You're very clever!"

He pushed my hands away and, tilting his head, asked: "Huh! Are you going to call me 'little devil'? I've got a name." He pointed to the little girl sleeping peacefully on the bed, saying: "Little sister's name is Pao-ch'eng. I'm called Ch'eng-yü!"

Needless to say, this child, just like the thousands of workers' children that I have met, was born and grew up on work sites. The boy, Ch'eng-yü, had been born and grew up on the Ch'eng-yü Railroad work site, and the girl called Pao-ch'eng had been born here, at the Pao-ch'eng work site.

I sat smoking in front of the stove.

Ch'eng-yü, watching my eyes, asked: "Uncle! Is it going to snow tomorrow? Tell me, Uncle! Will it still be falling tomorrow?"

I pressed his little nose, red from the cold, and said: "I'll have to put in a telephone call to the heavens and ask for you. But . . ."

Ah! He was angry! He flew to his feet and, standing a few paces from me, he frowned. With his head tilted to one side, he looked me up and down and said: "You! Agh, you're still putting me on! You've got a newspaper in your bag, and there's weather in the newspaper."

Ah! He was saying that every day there's a weather report in the paper. He was a very smart fellow!

Ch'eng-yü, pouting, sat down again at the entrance with his elbows propped on his knees and his hands pressed to his round cheeks, looking at the work site in front of him through a slit in the cloth. I asked him where the water kettle was, but he seemed unwilling to speak. I was sorry, for I ought not to have offended this little master!

I said: "Ch'eng-yü! If it keeps on snowing tomorrow you won't be able to go out to play, will you?"

Without even looking at me, he said: "Father said that if it keeps on snowing tomorrow they'll have to stop work!"

I said: "What work does your father do that he's so concerned about the weather?"

He said proudly: "Digging out the mountain!"

"Where is he digging the mountain?"

Pouting, he pointed to the work site in front of him.

When I looked in the direction in which he was pointing, all I could see were the rays of searchlights penetrating the swirling snow and casting their rays up into the sky. Following the lights, one could see dimly a score of workmen who seemed to be stuck to the side of a high cliff and digging embrasures.[4] It was as if they were cutting out a ladder to heaven.

I said: "Ch'eng-yü! I can't make out which one is your father!"

Ch'eng-yü said: "I can't see father either. But father can see me. Father says that when he is digging embrasures, he turns his head and looks at me as he digs. I usually sit here watching father."

Ah! What a thing!

During the time the snow had been melting from my boots, my feet, which had been frozen numb, began to ache. To warm them, I began stamping my feet.

Ch'eng-yü bit his lip, waved his hand, and squinted. I understood his meaning. He was afraid I would wake up his little sister. I said: "Are you very concerned about your sister?"

He said: "Mother says that my mission is to watch sister. Mother will be coming back soon, and then I must go to work."

"Ah! You too work!" I embraced him, saying: "What work does your mother do?"

He pointed to the path below the cave.

I looked to where he was pointing, but all I could see was a single person standing under a telegraph pole at the side of the path and who had turned into a snowman, like a stone statue. It appeared that she was directing traffic. This transport path that had been dug into the cliff was not wide, and twenty-four hours a day horse carts, mules, frame carts[5], and travellers came one after another. They couldn't have gotten on without someone giving directions.

There was a heavy snow today, and there were very few travellers and carts on the road. She could have well returned home early to rest, but she was still standing there without moving. I pressed Ch'eng-yü to me tightly, warming his cheeks with my face, and said goodbye to him. Then I drew my overcoat tightly around me, pulled the visor of my cap down, and left the cave, going down the slope and walking ahead on the transport path dug out of the cliff.

[1] Work point--A place where work is going on.
[2] Lingkuan Pass--In Liangtang County in Kansu Province. The Pao-ch'eng rail line passes through it.
[3] Air compressor--A power tool using air pressure to drive its mechanism.
[4] Digging embrasures--When explosives are being used to open out a mountain or dig a mine, a hole in which to set the explosives is first dug out with a steel rockdrill or a machine, and this is called "digging embrasures."
[5] Frame cart--A two wheel cart pulled by human power.

Why did the author at first decide to go on to the store depot the following day and then later go on the same night?

Topic: Approved behavior

Subtopic: Industry and aspects of a modern society

Central Theme:
- Behavioral:
  - Social and personal responsibility:
    - Devotion to duty

Subthemes:
- Political:
  - Devotion and allegiance to the new society:
    - Dedication to building the new society and to national construction
  - Benevolence of the new society:
    - Modernization under the new society
- Behavioral:
  - Conquest of natural environment
  - Altruistic behavior:
    - Service to others

8. GIVING CONVENIENCE TO OTHERS

One day when the bell ending the shift rang, the girls in the fine yarn room, with happy smiles on their faces for having fulfilled their plans, came out of the work room talking and laughing. Chao Meng-t'ao, who had been following along with the happy group, had walked a ways when suddenly she stopped. She had discovered that Hsiao T'ang of their group had not come out. Chao Meng-t'ao called out to the girls with whom she was walking and then turned and ran back to the work room. Just as she ran in the entrance, Hsiao T'ang came walking out, her head lowered. Chao Meng-t'ao shouted, "Hsiao T'ang!" and Hsiao T'ang, not waiting for her to say anything more, came up to her. Grasping her hand and holding back the tears in her eyes, she said: "Meng-t'ao, what shall I do? I used all the strength of my whole body, and I still couldn't fulfill my plans . . ." As she spoke, she lowered her head, brushing away her tears.

Hsiao T'ang's words pierced Chao Meng-t'ao's heart like a needle. She thought: "I am a Communist Party member and an advanced production worker too. If there is someone in the group who cannot fulfill her plans, isn't it because I haven't fulfilled my responsibilities?"

Chao Meng-t'ao knew Hsiao T'ang as if she were her own sister. Hsiao T'ang was a good comrade sincerely willing to work, but because she was inexperienced and because her two machines were not good, she broke many threads. By putting out 70 or 80 ounces of waste cotton a day, her production mission could not be fulfilled, and this affected the production plans of the entire group. Chao Meng-t'ao had given Hsiao T'ang a great deal of help in technique, but now it appeared that she had still not been able to solve her problem.

Chao Meng-t'ao, looking into Hsiao T'ang's face, which was covered with clouds of grief, thought a while and then said with sincerity: "Don't worry. I've got a solution."

The next day, at the group meeting, Chao Meng-t'ao mentioned that she wanted to exchange machines with Hsiao T'ang. Her comrades listened with surprise, for although Hsiao T'ang could fulfill her plans once the machines were exchanged, what about Chao Meng-t'ao?

Chao Meng-t'ao went to the production group chief to make her request. The group chief thought a while and said: "Meng-t'ao, your machine is very good, but we still ought to study this a little more. Hsiao T'ang is not unwilling to work, but the machine is hard to run. If you give up yours, can you fulfill your plans?"

Chao Meng-t'ao said: "I've been running the machines for a fairly long time, and I'm quite familiar with the technique. If we exchange machines, I'll still be better than someone inexperienced. Besides, Hsiao T'ang can't fulfill her plans, and we can't go on without doing something about it!"

The group chief thought it over for a while and gave his consent. But one of the older girls on the same shift said: "Meng-t'ao, you are a labor model for the entire nation. Once you exchange machines, you won't be able to exceed your planned daily quota. Won't you lose face?"

In regard to this problem, Chao Meng-t'ao had gone through ideological struggle (szu-hsiang tou-cheng). Before suggesting the exchange of machines, she had thought that if, because of the exchange of machines, she could not fulfill her plans and could not fulfill the guarantee that she had made, what a bad effect that would produce! While she was still undecided, the words spoken to her by the Party Branch Secretary when she entered the Party rang in her ear: "A Communist Party member cannot think only of his own good. It is the responsibility and the duty of a Communist Party member to help others to advance to his level. . ." These words gave Chao Meng-t'ao an inexhaustible strength, and she resolved to exchange machines with Hsiao T'ang, thinking: "Even if it's the most difficult machine to run, I must keep my guarantee to exceed my daily quota."

Chao Meng-t'ao, on hearing what the girl on her shift said, at once answered firmly: "Elder sister, it is the cause of the Party that is important for a Communist Party member, not his own reputation or position. I'm not afraid of not being an advanced production worker, and I want to help others catch up with the advanced."

Chao Meng-t'ao resolutely left her machine and went over to work on Hsiao T'ang's machine. She first studied the condition of the machine and ascertained the laws of breakage. She found that the major deficiencies in Hsiao T'ang's work were that the coarse thread was mixed up, that the machine spun slowly, and that her cleaning work was not done well. Once she had seen through the situation, Chao Ment-t'ao came on duty early every day. When she went into the work room, she first inspected the machine, repaired what she could repair, made a note of what she could not repair, and cleaned the machine. After the machine had started operating, she kept it revolving continually with light and nimble touches of her foot, assaulting those places where breakage was worst. Whenever she had a free moment, she grasped it for cleaning work, so that her machine was always clean.

To be sure, Chao Meng-t'ao's mind was not completely at ease. Especially during the first few days, when the broken threads grew to large piles, she became so nervous that the sweat dripped from her face. But she was not frightened. Thinking of the firm and resolute spirit of the Liberation Army soldiers during battle, she encouraged herself: "You musn't be nervous. Calm down. This is just like a war in which those who die bravely win! If the threads keep on breaking, your thought musn't get disordered . . ." Thereupon, she kept it turning with even greater diligence, working with even greater care.

After Chao Meng-t'ao changed to this machine, as always, she exceeded her daily quota and fulfilled the nation's plans, and waste cotton decreased. At the same time, Hsiao T'ang also fulfilled her plans. With the help of Chao Meng-t'ao and the other girls, she made rapid progress, becoming a skilled machine worker.

"Keep difficulties for oneself, and give convenience to others." This was Chao Meng-t'ao's predominant characteristic. She changed machines with others some ten times in succession, and the most difficult to operate of machines in her hands became obedient and orderly. Those who had been helped by Chao Meng-t'ao and who had been influenced by Chao Meng-t'ao's advanced thought, similarly helped other comrades. One helping the other became the spirit of the whole group. Year after year, the group exceeded the quotas of the national plans and every year was judged to be the factory's model production group.

Topic: Approved behavior

Subtopics: Industry and aspects of a modern society
Basic Chinese Communist Ideology

Central Theme:
- Behavioral:
  - Altruistic behavior:
    - Sacrifice of egoistic motives for higher goal

Subthemes:
- Political:
  - Devotion and allegiance to the new society:
    - Dedication to building the new society and to national construction
  - Unity of theory and practice
- Behavioral:
  - Love of labor
  - Collective behavior:
    - Solidarity and anti-individualism
  - Altruistic behavior:
    - Service to others
  - Starting from reality:
    - Scientific attitude of investigation and research

Latent Theme:
- Political:
  - Liberation of women

9. THE LIFE OF THE SPIDER

The weather had begun to grow warm. As I was watching a spider spinning its web under the eaves, I recalled the riddle we used to guess at when I was little:

A Chu-ko Liang of Nanyang,
Sitting firmly in his tent,
Sets out his eight lines of troops,
And easily catches the flying general.

When I was little and guessed this riddle, I thought about how this eight-legged "Chu-ko Liang" could catch the "flying general." As I saw it, there were various ways in which he could be caught. If a very small flying insect hit the web, it would be caught, and the spider would hurry from the center of the net or down from the eaves, quickly bite the little flying insect and suck out its fluids, or bite it and carry it back to the center of his web or up under the eaves. If a larger insect flies into the web, he spins more silk, binding the insect fast until it cannot move. If it is an armed "flying general," like a bee for instance, he rushes out, winds a thread around the body of the bee, and then turns around and leaves. After going for a short distance, he returns and winds another thread around the body of the bee. Then he turns and leaves again. After doing this several times in succession and after it appears that the bee can barely move, he again approaches and binds it tightly with thread. Sometimes the thread is spun so finely that it looks like a bag. A bee that is wrapped up inside can still make a weak sound.

The most difficult to catch are the armored "flying generals." Suppose, for example, a beetle flies into the web and becomes trapped. Its armor is very thick, its body is very heavy, and it is very strong. With its six legs pushing one way and stretching the other, the spider can barely tie up one leg before another leg sticks out. Sometimes after being bound around several times, one will suddenly work its way out of the web and drop with a thud to the ground. The spider can only look at it, for there is not a thing he can do about it. But this is still nothing. Most to be feared is to encounter a wasp. The wasp flies up quietly and beats its wings at the web. The spider, thinking that some flying insect has become caught, runs out hastily to catch it. The wasp, with a quick movement, grabs the spider and quickly flies off with him. Then the wasp stings the spider, paralyzing its whole body, and seals it up in a mud chamber as food for the young wasps to be hatched.

The spider has thread and, like the domestic and the wild silkworm, can weave natural silk and tussah silk. Why isn't the spider's thread used for weaving? This is a problem that people have thought about. If a child puts a bamboo ring onto a pole and covers the ring with spiderweb, it can be used to catch flying insects. This is a fabric made from the thread of a spider. There have been people who have wanted to raise spiders and take their silk for weaving. But it is very difficult to raise spiders. Spiders like to eat insects. Moreover, they have very big appetites and eat them up, sucking out their fluids. Supplying them with food requires a great deal more work than raising silkworms.

Topic: Nature

Central Theme:
Informational:
Basic knowledge about natural history

10. THE WORLD OF THE OCEAN FLOOR

Do you know what the colors are like in the depths of great deep, blue oceans?

When waves are billowing at the surface of the ocean, the ocean floor is very calm. At the most, even the biggest waves have an effect down only to a few score of meters, while the ocean floor is always tranquil. The deeper the water, the weaker the light rays, and at a depth of 500 meters the sea is completely black. But even in this pitch blackness, there are flashing points of light which come from the light emitting organs of deep water fish. Deep water fish are the messengers of light in the world at the ocean floor.

Is the ocean floor so quiet that there is no sound at all? No. The residents of the ocean floor often carry on stealthy private conversations. If you listen to the water using a sound detector, you will be able to hear all kinds of sounds: there are sounds like the buzzing of bees and sounds like the chirping of small birds. There are fish that produce a snoring sound, and there are fish that make a barking sound. When they eat they produce one kind of sound, when they move about they produce another kind of sound, and when they meet with danger, they can also sound an alarm.

It is known that there are over 30,000 kinds of animals in the oceans. The ways in which they move are extremely interesting. The sea cucumber crawls along by contracting its flesh, being able to advance only four meters an hour. There is a kind of fish with a body like a shuttle, and when it attacks other animals it can swim scores of kilometers an hour, which is faster than an ordinary train. The cuttlefish and the octopus can jet out water quickly from a funnel in their bodies and move by means of the propulsive force of the water. There are also some shell fish that are even more clever, making long voyages attached to the bottoms of ships.

The ocean floor for the most part is flat and has an average depth of 4,000 meters. There are also ravines and deep abysses, the deepest place extending to more than 10,000 meters. There are also many mountain ranges. In the Atlantic Ocean there is the Atlantic Range, in the Indian Ocean there is the Central Indian Range, and at the North Pole there is the Romanzof Range. Not only are there ordinary mountains, but in the Pacific Ocean there are volcanoes on the ocean floor as well.

The "forests" and "grasslands" of the ocean floor are bright and colorful. There are dark browns, light purples, and even reds. The smallest of these ocean floor plants cannot be seen with the unaided eye, while there are some seaweeds that are two to three hundred meters in length and which are the longest living things on earth.

The ocean floors have rich stores of coal and oil. In the floor of the South Pacific, condensates of manganese and iron have been discovered, the largest deposits of which amount to tens of billions of tons. It is salt that is produced in the greatest quantities. Each cubic kilometer of sea water contains thirty million tons of edible salt. The ocean floor also contains rare metals that are very scarce on land. The seas and oceans are truly the world's richest great treasury of minerals.

Topic: Nature

Central Theme:
    Informational:
        Basic knowledge about natural history

Subtheme:
    Behavioral:
        Esthetic aspects of nature and/or farm life

11. STARTING FROM REALITY

If there is a date tree outside the classroom window, it can be seen on opening the window.

If, however, there were no date tree outside the window, would we be able to see a date tree on opening the window? No, we would not. If we are to see a date tree, there must be a date tree.

There is, then, a date tree outside the window. If we close the window and cannot see it, can we say that there is no date tree outside the window? We cannot. Whether you can see it or not, the date tree is always standing outside the window.

Whether or not there is a date tree outside the window must be determined by starting from reality. If there is one, one cannot say that there isn't one, and if there isn't one, one cannot say that there is one.

This truth is very clear. But when we are working, we sometimes do not start out from reality and do not investigate the actual situation, relying on our own methods of thought to make an evaluation, with the result that it does not tally with reality and our work is done incorrectly.

In work, one cannot rely only on one's own methods of thought, but must start from reality, emphasizing investigation and research. Here is an example.

Once upon a time there was a man who had lost an axe and who suspected that one of his neighbors had stolen it. When he then observed the neighbor, he felt that his gait and the tone of his voice were different from those of ordinary people. In short, from first to last he seemed very much like a thief. Later, he found his axe, which he had dropped while chopping firewood on the mountain. When he once again observed his neighbor, he felt that his gait and the tone of his voice did not seem like those of a thief.

The man who had lost his axe had not carried out investigation and research and thus thought that his axe had been stolen by his neighbor. He had blamed his neighbor falsely. Later, having found his axe, in face of the actual facts his error was corrected.

No matter what one is doing, one must start from reality and must not rely solely on one's own ways of thought. When one relies solely on one's own ways of thought, which may not tally with the actual situation, one may commit errors.

What is starting from reality? Explain, citing an incident from every day life as in the text.

Topic: Approved behavior

Subtopic: Basic Chinese Communist ideology

Central Theme:
- Behavioral:
  - Starting from reality:
    - Scientific attitude of investigation and research

Subtheme:
- Political:
  - Unity of theory and practice

Remarks: The story about the man who lost his axe that is related in paragraph seven is from the Taoist classic, the Lieh Tzu. In the original story, the man suspected a boy in a neighboring family.

12. TWO IRON BALLS STRIKE THE EARTH AT THE SAME TIME

Galileo[1] was a great scientist of the seventeenth century. He was born in Italy and was versatile and talented from an early age. When he was in school, people called him the "Debater" because he was most fond of arguing over problems with others. The questions that he brought up were very unusual, and some of them could not be answered even by his teachers.

At that time, those who studied science all believed in and followed Aristotle,[2] a Greek philosopher of 2000 years before. All that Aristotle had said was taken to be immutable truth, and no one had ever doubted him. Whoever doubted Aristotle would be subjected to the following sort of reprimand: "What is your intention? Can it be that you want to violate the truths of mankind?"

Aristotle had said that if two iron balls, one weighing ten pounds[3] and the other weighing one pound, were dropped from a high place at the same time, the velocity of the ten pound ball would be ten times that of the one pound ball. Everyone had always believed this statement, but Galileo doubted it. He wanted to try an experiment to find out whether this statement was really a truth after all.

At that time Galileo was already a professor. By means of his experiment he proved that Aristotle's statements could not be relied upon. When two iron balls are dropped from a high place at the same time, they strike the earth at the same time, the weight of the ball having no relationship to the velocity of descent. He announced the results of the experiment to his students and set a date for carrying out a public experiment from the Leaning Tower of Pisa,[4] to which he invited everyone.

When the day arrived, the Leaning Tower was surrounded by many people who had come to watch the experiment and to watch the contest of scientific principles.

Who was to be the victor in the contest? Was it to be the ancient philosopher, Aristotle, or was it to be the twenty-five year old professor, Galileo? Everyone felt that the two opponents were not in the least evenly matched.

"This young fellow is really all mixed up. He's really sure of himself to think that he could catch Aristotle in error!"

"Just wait a while and he won't be so sure of himself. Cold facts will make him lose face!"

Galileo appeared at the top of the Leaning Tower. In his right hand he held a ten pound iron ball, and in his left hand he held a one pound iron ball. The two iron balls left his hands at the same time and fell through the air. In a moment the people circling the tower could not keep from shouting out in amazement. Everyone saw that, just as Galileo had said, the two iron balls struck the earth at the same time.

[1] Galileo (1564-1642)--A famous physicist.

[2] Aristotle (384-322 B.C.)--A Greek philosopher.

[3] Pound--The pound is roughly equivalent to somewhat more than 9 Chinese liang.

[4] Pisa--A city in central Italy.

(Notes are those of original text. Trans.)

What was the difference in the viewpoints of Galileo and Aristotle on the subject of two iron balls striking the earth? Why did Galileo win?

Topic: Inventors, discoverers, and scientists:
    Non-Chinese:
        Galileo

Subtopic: Approved behavior

Central Theme:
    Behavioral:
        Starting from reality:
            Scientific attitude of investigation and research

Subtheme:
    Informational:
        Basic scientific and/or technical knowledge

Remarks: See Analysis, appendix to Chapter 1.

13. RECOLLECTIONS FROM SIXTEEN YEARS AGO (Part 1)[1]

April 28, 1927 is a day that I shall never forget. That was the day my father was executed. That was sixteen years ago.

Father was captured on the 6th, which was the day of the Grave Visiting Festival (note: Ch'ing Ming Chieh). We rose early and, as the weather was very warm, I and my sisters happily changed into new clothes. Father, on seeing us, said quickly: "Why don't you go out and enjoy yourselves? It's really spring."

Father was very busy those days and had very little spare time to talk with us. He came home very late at night each day, and I have no idea what time he left in the morning. Sometimes he stayed at home, burying himself in putting books and articles in order. I often sat at his side, silently watching him as he threw books and papers with writing on them into the fire. On touching the fire, the books and papers turned into ashes, fluttering in the air like gray butterflies. Father's face was very severe. I thought: was he sad that these books and papers which were his companions had been innocently burned? But why would he burn them even if he didn't care about them? I thought and thought, but, not being able to find a satisfactory reason, I asked father: "Father, why are you burning them? It seems a pity."

Pausing for a moment, father answered: "I don't want them, so I'm burning them. Silly child!"

Father was always very kind and had never scolded us or beaten us. I had always asked father many silly and childish questions. No matter how busy he was, he was always very interested in my questions and always talked to me patiently. But for some reason, that time father answered me in this vague way.

Later I learned from my mother's lips that in a few days the reactionary warlord, Chang Tso-lin, was going to send someone to investigate. Two days later misfortune arrived. One of father's fellow workers, Yen Chen, had gone out shopping early and had not come back by evening. The next day, father and the others found out that Yen Chen had been seized and taken to the police station. We were all ill at ease and very worried about his fellow worker.

The situation grew more serious, and father's work grew more intense. But he did not become despondent or disillusioned because of the worsening of conditions. When he had finished working, he still said a little something to make people laugh. Father was always optimistic in the face of his difficult revolutionary tasks.

Father's friends often came to persuade him to leave Peking. Father did not pay any attention to their advice. Naturally, mother was worried about father and frequently remonstrated with him, but to not the least effect. Father said to mother very firmly: "Haven't I often told you? I can hardly leave Peking . . You must know what the time is and how important the work here is. How can I leave?" He talked frankly, and mother closed her mouth, remaining silent. Although I was sad, I was still a child, and when I was playing happily, I could put everything to the back of my mind. I never was sad all day like mother. During those days, we lived in that sort of uneasiness.

The moment that we had feared came. On the morning of the 6th, my sister put on her new clothes, and mother took her out for a stroll in the children's playground by the troop barracks. The weather was fine, and they set out happily, not even eating breakfast. In his room, father sat writing at his black table. I sat outside reading the newspaper on the long bench. I had barely read a word when I heard a few sharp bursts of gunfire, followed by the confusion of shouting from the area of the Boxer Indemnity Committee. After that, I heard several people jump into our courtyard over the low wall surrounding it.

"What is it, Father?" I asked father, staring with startled eyes.

"It's nothing. Don't be afraid. Hsing-erh, come out and take a look with me." He calmly withdrew a shining pistol from his drawer and went out into the courtyard. We had just gone out the door when we saw a good many empty-handed young people rushing back and forth, unable to find a suitable way out. Staying close behind father, I walked out of the full and frightening courtyard until we found a quiet, out-of-the-way house, where we could be at ease for a while.

Father was sitting on a chair. His expression was very cold, and in his hand he held his only weapon. It appeared that he was going to put up a resistance if he could. I too grew a little more courageous.

Outside there came the sound of heavy boots. My heart began to beat wildly. I barely breathed and just stared at father, my eyes full of terror.

"Don't let even one of them get away!" There was a harsh shout outside the window. A moment later, a military policeman wearing a gray uniform and high boots, a scout wearing plain clothes, and a policeman wearing a black uniform dashed in, filling the little room. Like a throng of devils, they surrounded us. Each of them held a pistol in his hand, which they pointed at father and me. Among the military and police I found our fellow worker, Yen Chen, who had been captured a few days before. He was being dragged along by a fat detective wearing plain clothes, who had tied his arms up with a rope. His white face showed from between his long, flowing hair. He had obviously been tortured. They had brought him along so that he could identify people.

The big, fleshy-faced detective, with an insidious look in his eyes, pointed at father and asked Yen Chen: "Do you know him?"

Yen Chen shook his head, indicating that he didn't.

"Ach! You don't? I know him." The detective, with a cunning smile, ordered the men under him: "Watch carefully. Don't let him kill himself. Take his gun away first!"

They immediately took father's pistol away. Then they searched father all over. Father, maintaining his customary stern and dignified air, did not tell them any truth, because he understood that there was no truth that they could be told.

The cruel bandits tied father up and dragged him away. I was also taken away by them.

[1] This essay was written in 1943 in memory of her father by the daughter of the martyr, Li Ta-chao.

On the basis of the content of the text, discuss why the martyr Li Ta-chao was always optimistic about the revolution.

Topic: Founders of Chinese Communism and Chinese Communist
        personalities:
            Li Ta-chao

Central Theme:
    Political:
        Devotion and allegiance to the new society:
            Devotion to the Revolution

Subthemes:
    Political:
        Evils of Republican China:
            Warlord oppression (Chang Tso-lin)
        Social conflict:
            Oppression of weak by strong
    Informational:
        Knowledge about Chinese Communist institutions, history,
            and/or personalities

Remarks--See Analysis, appendix to Chapter 1.

14. RECOLLECTIONS FROM SIXTEEN YEARS AGO (part 2)

In the courtyard of the police station, which was surrounded by a high brick wall, I saw that mother and sister had also been brought in. We were shut up in the women's detention house.

Some ten days passed, during which we did not see father or hear any news of him. Mother and I spent each day in worry. One day, about eleven o'clock in the morning, we were just eating lunch. We had not yet finished gnawing on the coarse bread in our hands when I heard the police shout the names of my mother and me, calling us out for trial.

In the court we met father. He was, as always, wearing his old gray cotton gown, but he did not have his glasses on. Beneath his disordered long hair I saw his tranquil and kind face.

"Father!" I couldn't keep from crying out. Mother was crying, and sister began to cry too.

"Silence!" The judge took up his gavel and rapped loudly on the table.

"Silence!" his subordinate responded in reprimand.

Father looked at us, but said nothing to us. He had an extremely calm and grave expression on his face. His heart was blanketed by a great strength. This strength was his faith in the revolutionary task about which he talked to us every day.

"That is my wife," he said, pointing to mother. Then he pointed to me and sister. "These are my two daughters."

"Is she your eldest child?" the judge, pointing to me, asked father.

"Yes. I am his eldest child." I don't know where the resourcefulness or courage came from, but fearing that father would mention brother, I spoke out hastily.

"Don't interrupt!" The judge rapped angrily several times with his wooden stick.

"Don't interrupt!" his subordinate also shouted imperiously.

Father, who had understood what I intended, then said: "Yes, she is my eldest child. My wife is a country girl, and my children are little. It can be said that they do not understand anything. They have no connection with anything." After father had said that, he did not speak again, but looked at us over and over.

The judge ordered us to be taken out in custody. In this way, we met father just once before we were hurriedly separated.

There was no way to find out anything about father's circumstances after that. Every day mother and I thought and worried in anxiety and uneasiness.

At dusk on the 28th, the police called out the names of my mother and me for the second time, telling us to pack our bags and leave the detention house. In confusion, I helped mother, setting our few items of tattered clothing in order with shaking hands. A police officer pushed us out the gate. Anxiously wanting to find out about father, I asked the police officer in a low voice: "Mr. Policeman, there's something I'd like to ask you. Do you know how . . . my father is?" My voice was trembling a little, and there were tears in my eyes.

"You'll find out when you get home," he said coldly.

We went out through the black iron gate. When we reached home, it was already dark. Standing in front of the quiet and lonely gate, I felt an inexpressible strangeness. My uncle--the brother of my father's mother--opened the main entrance and, on seeing that it was us, with unexpected happiness, shouted in a loud voice into the courtyard: "They've come back!" Yü-tzu, the nurse who helped mother look after the children, was so happy she couldn't keep her mouth closed. All she said was: "It's the gods who have protected them!" When mother saw that three of her children remained at home, she could not help feeling a pang of grief.

The next day, uncle went out to buy a newspaper. The old man came in from the streets crying and holding a paper limply in his hands. When I saw the headline in large characters: "LI TA-CHAO AND OTHERS EXECUTED BY HANGING YESTERDAY," I suddenly felt a haze over my eyes, and I fell in a faint on my bed. When I awoke, there was a disordered group in mother's room. Mother fainted three times, fainting again each time just after she awoke.

We children gathered in a group around mother's bed.

"Mother, mother . . . We're here," we called beside mother's ear.

"Remember, yesterday was the day your father was executed. What was the date yesterday?" mother, who had come to, asked us in a low voice.

I was crying too and picking up the newspaper from the floor and holding it in front of my eyes, I forced myself to read it, hardening my heart and biting my lips. It was clearly announced that twenty people, my father among them, had been hanged yesterday.

I threw the newspaper onto the bed and said to mother in a low voice: "Mother, yesterday was the 28th of April."

Mother nodded her head slightly.

A few days later, we dressed father's body for burial and laid his coffin temporarily at Che-chiang Hall outside of Hsüan-wu Gate. Mother returned to the country to live, taking me and my two younger brothers and two younger sisters with her. Brother also left Peking.

Divide the entire article, "Recollections from Sixteen Years Ago," into sections and explain the main idea in each section.

Topic: Founders of Chinese Communism and Chinese Communist personalities:
- Li Ta-chao

Subtopic: Approved behavior

Central Theme:
- Behavioral:
  - Altruistic behavior:
    - Heroic self-sacrifice

Subthemes:
- Political:
  - Devotion and allegiance to the new society:
    - Devotion to the Revolution
  - Evils of Republican China:
    - Kuomintang oppression
  - Social conflict:
    - Oppression of weak by strong
- Informational:
  - Knowledge about Chinese Communist institutions, history, and/or personalities

Remarks: See Analysis, appendix to Chapter 1.

15a. RECORDS

When listening to reports, holding discussions, or holding work meetings, records should be made of the important things. If the contents of reports, the problems that are aired and debated at discussions, and the decisions made at work meetings are recorded on the spot, this facilitates execution and future research.

Records should be taken down accurately and precisely. Everything that is recorded must fit the original intent and must not be added to, deleted, or changed according to one's wishes. Otherwise, the meaning of the record will be lost, and work may be damaged.

Records can, for the most part, be divided into three kinds.

One kind is the detailed record. In this kind of record, everything that the reporter or speaker says is taken down. This method of making records is not necessary except for especially important reports and meetings.

Another kind is the abstract record. In this kind of record one records only the essential points. This method of recording can be used for ordinary reports and meetings. A single report or a single speech usually has one central idea, which is frequently divided into sections for purposes of explanation. In the abstract record, the essential points of each section as related to the central idea are recorded. When writing the record, one must listen intently on one hand and grasp the essential points on the other, recording in detail that which requires a detailed record, recording in general terms what can be recorded in that way, and omitting what can be omitted.

Another kind is the recording only of the results of a discussion. This method of recording can be used at ordinary work meetings. If a good many people speak at a meeting, it is not necessary to record everything that is said. All that need be done is to write down clearly the time the meeting started, the location, those present, those absent, the chairman, the record keeper, the items of report, the problems discussed, and the decisions passed.

Below is an example of this last type of record.

Topic: Social knowledge

Central Theme:
    Informational:
        Basic social knowledge and customs

15b. RECORD OF THE BRIGADE COMMITTEE MEETING OF THE LIBERATION ROAD ELEMENTARY SCHOOL PIONEERS

Time	October 25, 1960, at 5 p.m.
Place	Office of the unit headquarters
Present	Chiang P'ing-sheng, Hsiao Ai-min, Tou Ho-sheng, Hsüeh Hsiao-ling, Ni Sheng-t'ien, Ho Hui-lin
Absent	Yen Ch'eng-ts'ai (excused)

Chairman Ni Sheng-t'ien
Record keeper Ho Hui-lin

1. Reports

The chairman transmitted the directive of the corps committee Pioneers headquarters concerning assistance by city district elementary schools to suburban communes in harvesting late rice. (summary)

2. Discussion

How to carry out the directive of the corps committee Pioneers headquarters. It was decided:

1. This Sunday afternoon to go to the east People's commune and help the Li Village brigade work for half a day. Gather at one o'clock on the school athletic field.

2. Fifth grade students will take part in gathering in the late rice. Fourth grade students will be responsibie for carrying tea and water and encouraging the work. The older and stronger students can gather the harvest together with the fifth grade students. Third grade students will be responsible for picking up rice stalks.

3. Each company will be led by its company leader, and the entire school will be led by the brigade director and the brigade chief.

4. When working, the commands of the person in charge of the production brigade should be obeyed. We must protect the crops.

5. After completing the discussion on arrangements for harvesting the late rice, further discussion was put off until the next meeting, and the meeting closed.

Records of important meetings should be signed by the chairman and the record keeper. The resolutions passed at the meeting should also be made known to concerned, responsible persons. It is sufficient that the chairman read the records of ordinary meetings.

Locate a record of a class meeting to see whether it meets the requirements. If there are places that do not, list those things that should be noted in the future.

Topic: Approved behavior

Central Theme:
- Behavioral:
  - Social and personal responsibility:
    - Performance of social obligations

Subthemes:
- Behavioral:
  - Collective behavior:
    - Cooperation in a common endeavor
- Informational:
  - Basic social knowledge and customs

16. BREAKING THROUGH THE WU RIVER BARRIER (Part 1)

On January 2, 1935, the advance party of our Red Army crossed the Wu River Barrier.

It was a stormy day, with both wind and rain.

At six o'clock in the morning, we arrived at the Wu River Ford. According to the information of our guide, there was an enemy regiment on the opposite bank who were under the illusion that the advance of our army could be blocked by the Wu River Barrier.

The Wu River can truly be called a barrier of heaven. Great mountains several hundreds of meters high rise like walls from both banks, giving it the appearance of having been cut out with a knife. The river is 100 meters wide, with whitecaps billowing and giving off a roaring sound. Just standing on the bank is enough to frighten a brave fighter, to say nothing of crossing the river.

As soon as our advance guard battalion stepped into the shallows, the enemy opened fire on us with a "pa, pa, pa." Fortunately the mountains were steep, and as we were standing to the rear of a hollow, the enemy fire could not reach us. To test them, I ordered the artillery company to open fire on the enemy at the top of the opposite mountain. With three blasts from the artillery, the enemy fortifications on the mountain top blew sky high. Through the telescope, a band of the enemy could be seen crowding down the back of the mountain.

We had suppressed the enemy's fire power temporarily, but what could we do about the river that was spread before us?

I and Commissar Li went to a neighboring village to investigate. There was not even a boat there, only an oar. It was difficult to find something even resembling a piece of board, the enemy having taken them away already.

As for swimming, the river was so swift that as soon as a person stepped into it he would be swept away by the water. There was no use in talking about building a bridge. Where were there any materials? The river was deep and the current swift, there was no bridge, and there were no boats. Nevertheless, all of our comrades in the regiment had to cross.

"We must cross. We must!" After obtaining the agreement of Commissar Li, I ordered the troops to organize their forces and go out to the surrounding villages to buy boats and wood. I myself went out to ask various local townsmen about their experiences in crossing the river. The townsmen in the neighboring villages told us that there are three necessary conditions for crossing the Wu River: very clear weather, large wooden boats, and boatmen thoroughly familiar with the nature of the river. We could not satisfy even one of these conditions. The wind was blowing, it was raining, we didn't have any boats, and we didn't have any boatmen.

The men who had been sent out returned, having been unable to find any boats in the neighboring villages and not having found a boatman.

The wind was still howling, and the rain was falling harder and harder. From time to time I shook the rainwater from my rain hat, walking back and forth, not caring whether I slipped in the slippery mud. I had racked my brain, thinking of everything that could be thought of, but there was still no solution.

It was already afternoon. Everyone was soaked by the rain, and we still had not worked out a solution. The enemy had probably guessed that we were stuck and were firing their rifles at us stealthily in ridicule. I was just about to check the enemy situation on the opposite bank through the telescope when suddenly something drifted in front of my eyes. I fixed my eyes on it and saw that it was a stick of bamboo. The bamboo was floating in the middle of the river, spinning with the waves. Even though a series of waves forced it under the water, it would in the end come floating back up.

"Lao Li!" Shoving the commissar, who was at my side, I pointed with my hand at the bamboo. "What is that?" I almost shouted out in excitement. "Come with me!" Not waiting for the commissar to answer, I wiped the rainwater from my face and ran to the village behind the mountain.

In the village we found many pieces of bamboo, dry, wet, big, small, tall, and short. Everyone scurried to tie them up together. Since there was no hemp, we used straw rope, and finally we used everyone's leg laces. In about three hours we had tied three bamboo rafts together. Ha! These were really big fellows, ten feet in width and twenty feet in length, thick and looking just like skin rafts blown up with air.

We decided to make a first trial crossing. From the advance guard battalion, we picked eight soldiers familiar with the nature of rivers. Each of them was fully equipped with weapons, but, lacking oars, had to row with twigs of bamboo and sticks of wood.

It had already grown dark. The rain was still falling heavily, and nothing could be seen clearly beyond a few meters. The bamboo rafts were moved to the shoals by about twenty soldiers.

Gunfire was still sounding sporadically from the opposite bank. The eight soldiers jumped onto the bamboo raft. We decided that when the rafts reached the opposite bank, two shots would be fired as a communications signal.

The bamboo raft slowly left the shoals. Everyone on the bank of the river stared after it. Everyone's hearts were as taut as strung bows.

Ten meters, fifteen meters, the bamboo raft, with difficulty, plunged through one dangerous wave and then through another. Suddenly, in the middle of the river, the bamboo raft dipped two times in the water. A mountainous wave covered the raft and all of the men on it. I was covered with perspiration. Then the raft emerged from the water with the eight men still on it.

"Keep on!" Standing on the riverbank, I heard the voice of the raft squad leader call. I could not keep from feeling a reverence and a gratitude for them rise up in my heart. I felt pride that we had such brave soldiers.

The bamboo raft was struggling on in the water. Each wave made those of us on the bank tense, just as it did the men on the raft. After the raft had been out for some twenty minutes, we were all very nervous.

"Give it the gas!" I cried out silently in my heart, regretting that I couldn't run out and give them a push. How much I wanted to hear the sound of rifle fire when they had the opposite bank beneath their feet!

Two or three minutes passed. Suddenly there was a cry of "Ai-ya" from someone in the crowd on the bank. I looked quickly toward the middle of the river, where I could see dimly that the raft had been upset in the water. I rushed forward a few steps, but all I could see was the bamboo raft slipping rapidly downstream with the swift current. Several black spots in the middle of the river which, needless to say, were our comrades on the bamboo raft were struggling in the waves. Without calling for help, they were swept up silently into a whirlpool.

The wind was still blowing and the rain was still falling. Everything was as it had been a moment before, except that everyone's hearts were oppressed by a heavy pain.

What conditions were necessary in order to cross the Wu River? What difficulties did the Red Army meet when they crossed the Wu River?

Topic: Aspects of Communist China:
    Long March

Subtopic: Approved behavior

Central Theme:
- Behavioral:
  - Altruistic behavior:
    - Heroic self-sacrifice

Subthemes:
- Political:
  - Devotion and allegiance to the new society:
    - Devotion to the Revolution
- Behavioral:
  - Achievement:
    - Desire to achieve
  - Prosocial aggression

Informational:
Knowledge about Chinese Communist institutions, history, and/or personalities

17. BREAKING THROUGH THE WU RIVER BARRIER (Part 2)

"I must find a solution. We've got to get across!" I resolved. I gave the task of continuing the crossing to the commander of the first battalion.

There was a burst of activity on the shoals as everyone busied himself with preparations. When the soldiers heard that we were going to continue with the crossing, they came from all directions to request the assignment from the battalion commander. The battalion commander, who had all he could do to talk them all down, selected about a dozen soldiers.

The crossing began again. The soldiers jumped onto the bamboo raft. From the opposite bank there came a round of machine gun fire. Everyone looked at the enemy facing us with anger and hatred. The battalion commander movingly said what was in everyone's heart: "Comrades, we must cross. Even if only one of you remains, you must get across. The hopes of the whole regiment are on you!"

"We can cross, indeed we can!" one of the soldiers answered in a loud voice.

"Advance!" The battalion commander issued the order.

The sky was black as ink. Not even the closest things could be seen. The bamboo raft left the shore. At first, we could still hear the slapping sound of the water, but gradually even the sound of the water became indistinct.

"How are you doing?" Everyone was anxious for their comrades on the bamboo raft. Everyone wanted to see clearly, but the sky was so black that nothing could be seen.

I waited silently, praying that they would succeed in crossing the river.

It had been almost an hour, and I began to grow anxious.

The wind and the waves were still roaring. "How are they doing? Probably they have . . ." I dared not keep on with my thoughts. I felt as if a stone weighing a thousand catties were pressing down upon my shoulders.

"P'ang." Was it the sound of a rifle? I was aroused from my heavy thoughts. I raised my head, but all I saw was a flash of light from the top of the opposite mountain. It was not our communications signal, but rather a rifle fired by one of the enemy.

"P'ang p'ang." Two shots. Commissar Li, who was standing beside me, called out: "Lao Yang, did you hear? Two shots from the foot of the mountain!"

"Ah, they're ours!" I simply could not believe my ears. "Yes, they're ours."

"Well, let's launch this 'boat' too!" I looked toward the opposite bank excitedly. The third bamboo raft, which had already been prepared, moved out.

We directed a heavy barrage of machine gun and rifle fire toward the opposite bank. A red glare of light was reflected from the surface of the river. The bamboo raft advanced under the light.

Before too long, flashing red lights came from the mountain top opposite us. After that, the sounds of rifles, machine guns, explosions, and fighting were mixed together.

"Lao Li, we've succeeded!" I excitedly gave Commissar Li a painful clap on the shoulder. As the palm of my hand clapped Commissar Li's coat, there was a spray of water.

"Lao Li, you're wet!"

"And you?"

I heard him laughing in the darkness. Grasping his hand tightly, I said with emotion: "We're both as wet and hungry as if we had been floating on the bamboo raft together!"

"Right!" The commissar grasped my hand tightly. "We're both wet and hungry as if we had been floating on the bamboo raft together!"

The wind was still blowing and the rain was still falling. By the red light glimmering from the river surface, the bamboo raft could dimly be seen floating in the water.

"The Wu River Barrier has finally been broken!" Looking toward the middle of the river, I felt an inexpressible happiness.

The bamboo raft crossed back and forth again and again, and the number of our men on the opposite bank gradually increased. A little after eleven o'clock the followng morning, our whole regiment had crossed the Wu River.

Where can the heroic spirit of the Red Army soldiers in their determination to complete their mission of crossing the Wu River be seen?

Topic: Aspects of Communist China:
        Long March

Subtopic: Approved behavior

Central Theme:
    Behavioral:
        Altruistic behavior:
            Heroic self-sacrifice

Subthemes:
    Political:
        Devotion and allegiance to the new society:
            Devotion to the Revolution

Behavioral:
    Achievement:
        Diligence and persistence
    Internal reward and satisfaction:
        Satisfaction from accomplishment of a task
Informational:
    Knowledge about Chinese Communist institutions, history, and/or personalities

18. THE SIGNIFICANCE OF THE LONG MARCH[1]

Speaking of the Long March, one may ask, "What is its significance?" We answer that the Long March is the first of its kind in the annals of history, that it is a manifesto, a propaganda force, a seeding-machine. Since Pan Ku divided the heavens from the earth and the Three Sovereigns and Five Emperors reigned, has history ever witnessed a long march such as ours? For twelve months we were under daily reconnaisance and bombing from the skies by scores of planes, while on land we were encircled and pursued, obstructed and intercepted by a huge force of several hundred thousand men, and we encountered untold difficulties and dangers on the way; yet by using our two legs we swept across a distance of more than twenty thousand li through the length and breadth of eleven provinces. Let us ask, has history ever known a long march to equal ours? No, never. The Long March is a manifesto. It has proclaimed to the world that the Red Army is an army of heroes, while the imperialists and their running dogs, Chiang Kai-shek and his like, are impotent. It has proclaimed their utter failure to encircle, pursue, obstruct and intercept us. The Long March is also a propaganda force. It has announced to some 200 million people in eleven provinces that the road of the Red Army is their only road to liberation. Without the Long March, how could the broad masses have learned so quickly about the existence of the great truth which the Red Army embodies? The Long March is also a seeding-machine. In the eleven provinces it has sown many seeds which will sprout, leaf, blossom, and bear fruit, and will yield a harvest in the future. In a word, the Long March has ended with victory for us and defeat for the enemy. Who brought the Long March to victory? The Communist Party. Without the Communist Party, a long march of this kind would have been inconceivable. The Chinese Communist Party, its leadership, its cadres, and its members fear no difficulties or hardships. Whoever questions our ability to lead the revolutionary war will fall into the morass of opportunism. A new situation arose as soon as the Long March was over. In the battle of Chihlochen[2] the Central Red Army and the Northwestern Red Army, fighting in fraternal solidarity, shattered the traitor Chiang Kai-shek's campaign of "encirclement and suppression" against the Shensi-Kansu border area and thus laid the cornerstone for the task undertaken by the Central Committee of the Party, the task of setting up the national headquarters of the revolution in northwestern China.

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[1] This article is taken from On the Tactics of Fighting Japanese Imperialism, Selected Works of Mao Tse-tung, Volume 1. The title above is that added by the editors.

[2] Chihlochen--In southwestern Fu County in Shensi. In October 1935, it was there that the Red Army annihilated the forces of the Kuomintang that were invading Shensi and Kansu. (Notes of original text. Trans.)

Recite the text from memory. Write out the text.

Topic: Writings of Mao

Subtopic: Aspects of Communist China:
Long March

Central Theme:
- Political:
  - Devotion and allegiance to the new society:
    - Devotion to the Revolution

Subthemes:
- Political:
  - Devotion and allegiance to the new society:
    - Devotion to the Party
  - Anti-imperialism
  - Anti-Chiang Kai-shek sentiment
- Behavioral:
  - Prosocial aggression
- Informational.
  - Knowledge about Chinese Communist institutions, history, and/or personalities

19. AN EXTRAORDINARY FORTY MINUTES

In the summer of 1958, the remnants of the Kuomintang reactionaries holding Quemoy were firing again and again, bombarding our fishing ships and coastal villages. The soldiers of the coast artillery units could not restrain their fury and had asked for the order to fire in order to punish that bunch of criminals.

One evening, the company commander was telling the soldiers on the hillsides about the battle of Samkum Ridge. A young soldier, An Yeh-min, was captivated by the story told by the company commander.

Moonlight fell upon his face, and beneath his thick eyebrows his eyes flashed. After the story was finished, the soldiers gradually dispersed, but he still remained there deep in thought. The company commander came up to him and, clapping him on the shoulder, asked with concern: "What are you thinking about?" An Yeh-min turned his head and said resolutely: "Company Commander, I guarantee to you that, just like the heroes of Samkum and no matter what tests I am put to, I shall strive to be a glorious member of the Communist Party."

On August 23, orders came down from General Yen Ch'eng.

An Yeh-min, restraining his excitement, sat behind the semicircular shell plate, carrying out his first battle mission. He felt deeply the importance of his responsibility. If there is even a slight error in the operation of the aiming circle, the shells will not burst over the heads of the enemy, and if the following movement is even a little slow, the shells will not be fired in time. At this time, the company commander advised everyone especially: "In battle, whenever there is a temporary cessation of firing, you must turn the barrels of your guns in the direction of concealment!" An Yeh-min bore these words firmly in his mind.

Our artillery opened intense fire. Tens of thousands of shells flew across the straits, and tens of thousands of thunderclaps bombarded Quemoy's Liao-lo Bay. The earth shook, the waves roared, and thousands of columns of water sprang up around the enemy ships.

"We've hit an enemy ship!" "An enemy ship's on fire!"

A cry of joy arose from the position, and everyone's battle morale swelled even further. This group of artillery seemed like a sharp sword jabbing at Quemoy's Liao-lo Bay, threatening the lives of the enemy. The enemy artillery concentrated their fire on An Yeh-min's position. A bullet struck the gun captain's leg. So that his comrades would not see it, he rolled down his trouser leg without a sound, covering the wound. But a soldier who was standing opposite him, discovering the blood flowing from his leg, called out: "Gun captain, you've been wounded!"

"Don't shout!" the gun captain said in a low voice.

In an instant, the ammunition supply to the right rear of the gun was struck by a shell, and bright flames suddenly ignited above the position.

"Cease fire temporarily and disperse at once!" the gun captain ordered.

An Yeh-min, thinking of what the platoon leader had said, quickly turned both hands toward the aiming circle. Flames were lapping at the gun shield, lapping at the barrel of the gun, and lapping fiercely at his body, but the gun barrel was still turning! His whole body had caught fire, and the barrel of the gun was still turning! When the barrel had turned toward the place of concealment, An Yeh-min was a ball of fire. He burst from the gun emplacement and rolled several times on the ground, his comrades surrounding him and beating him until the fire enveloping him had been extinguished.

When everyone looked, An Yeh-min's eyebrows and hair had been burned off and the ashes of his sailor's jacket stuck to his flesh. Almost all of his body had been burned. He felt only that the earth and sky were revolving and a severe and unbearable pain. Then he fainted.

Amid the whine of the shells, An Yeh-min opened his eyes and saw the battalion commissar standing in front of him. The battalion commissar gave him a cup of boiled water and said: "Rest quietly. Your comrades will avenge you!"

An Yeh-min suddenly heard the gun captain's order: "Continue the battle! Strike the enemy fiercely! Give the enemy ten shots for every one he fires!"

"Right! We'll never give the enemy a chance to get tough!" An Yeh-min, giving no heed to his burned body, rushed forward to the gun emplacement and rapidly and accurately let loose a volley of shells.

"An Yeh-min, the commissar sent me to take your place. Get down. I'll handle it!" The assistant gun captain came running up from the magazine to take his place.

An Yeh-min, without turning his head, said: "Report to the chief that I can complete my mission!"

Ten minutes later, the commissar again sent the assistant gun captain to take his place. As before, he answered firmly, saying: "Please tell the chief not to worry. I guarantee that I will fulfill my battle mission completely!"

An Yeh-min's red, swollen eyes glittered. Without blinking, he fixed his eyes on the pointer, his two burned arms pressing tightly onto the aiming circle, his waist held straight, like a giant cast of iron. Fifteen minutes, twenty minutes, thirty minutes, forty minutes. This giant kept on until the battle reached a victorious conclusion.

From Quemoy Island smoke and flame filled the sky. The enemy guns fell silent.

After the firing stopped the soldiers began to clean the gun. An Yeh-min's burned face began to swell, and he could not open his eyes. The assistant chief brought a stretcher, on which he was placed to rest. He quickly grasped the cleaning rag at his side and said: "No. I can see. I'll clean the gun!" But when he extended his hand to clean the gun, it was no use.

"An Yeh-min, you are a member of the Communist Youth Corps and you must obey orders. Wait until your wounds are healed and then return to fight." When An Yeh-min heard the assistant chief's words, he left the position.

An Yeh-min lay in the company first aid room. In his confused state, he felt that someone was wiping the blood from his face.

"Who?" An Yeh-min wanted to look, but he could not open his eyes.

"I'm . . . Hsiao Hung." Hsiao Hung was a woman militia member who helped them in battle. When she saw how badly injured An Yeh-min was, she could not keep from crying.

"Hsiao Hung, don't cry. It's not serious. I'll be able to fight again tomorrow. Hsiao Hung, do you like to sing? Let's sing the "Coast Artillery Song!"

Hsiao Hung struggled to keep from crying.

An Yeh-min, clenching his teeth fiercely, began to sing in a broken voice.

"The coast artillery are brave . . . and . . . firm."

Hsiao Hung began to sing along with him.

"Our motherland has . . . given . . . the coast . . . to us,
The coast . . . is . . . our common life . . ."

Relate briefly what An Yeh-min guaranteed to the company commander and how he realized this guarantee in action.

Topic: War situation:
Nationalist aggression (i.e., Quemoy shellings)

Subtopics: War situations emphasizing military heroes
Approved behavior

Central Theme:
- Behavioral:
  - Altruistic behavior:
    - Heroic self-sacrifice

Subthemes:
- Political:
  - Military conflict:
    - Defense against invaders
  - Devotion and allegiance to the new society:
    - Devotion to Party
- Behavioral:
  - Prosocial aggression
  - Social and personal responsibility:
    - Devotion to duty

20. THE ISLAND GIRL

One afternoon, there was a class 4 wind bearing a thick drizzle and raising high waves on the surface of the ocean. Riding in a small boat, I was tossed about on the ocean for more than three hours until I arrived at a small island to which I was going to visit a girl. The small island is separated from Quemoy Island by only a strait, and if the weather is clear, the activities of the enemy ships along Quemoy can be seen without binoculars.

When I reached the unit and inquired of the commanding officer about the girl, he told me about her in great detail, just as if she were one of his own soldiers.

This year, the girl was nineteen years old and had done a great deal of work in assisting the People's Liberation Army in the battle for the protection of coastal defenses. She had dug trenches, helped the soldiers in carrying stones for the building of fortifications, organized the women in washing clothes for the soldiers, folding bedding, and mending clothes . . . Each time the enemy fired their artillery, she risked danger, calling out both inside and outside the village: "Avoid the guns! Avoid the guns!" Only after everyone on the island had concealed themselves did she find a cave in which to hide. There were several times that artillery shells exploded in front of her and that she had to avoid them alertly.

After breakfast the next morning, I and political officer Li were sitting and chatting in a trench passage by the light of a kerosene lamp. Outside we heard bright, enthusiastic laughter.

"She's come," said political officer Li, whereupon he called out in a loud voice: "Comrade Hsiao Hung, come here!"

Her laughter made its way into the trench passage even before she herself had come in. Then a happy, black face appeared before our eyes. I observed her: Her hair was cut short, she was short in stature, and she was wearing a white cotton shirt and a pair of light blue pants rolled up above her knees. Her feet were bare, and a pistol wrapped in a piece of red silk showed from her shirttails. She looked very much like a woman guerrilla.

Smiling at us, she said: "I just finished watering the sweet potatoes, and I've run over without eating or changing my clothes." As she talked, she scraped off the mud that had spattered on her clothes with her fingernails.

Since we couldn't let her talk on an empty stomach, I went with her to her home.

Her house was on a slope overlooking the shore. Beside the low gate, a black fishing net was drying, and on the wall was hanging a string of fishhooks. Sitting in her house, one could hear the lapping of the waves. Standing at the door of her house, one could see the big foxholes on Quemoy Island. I had heard that when she was not much more than a year old there were seven or eight brothers in the family already. Her family couldn't afford to take care of her, and her mother and father wrapped her in a piece of tattered sailcloth and sent her to this family.

After she had eaten, she took me to visit her "little factory"--a place where propaganda equipment was made. This was a small building run by the village government. On the top of it there were all manner and kinds of kites. The strings by which the kites were flown were covered all over with leaflets made of slips of bamboo soaked in pig urine. . .

She handed them to me and read them to me. She said that one kind of kite could carry eight catties of leaflets, that another kind of kite could carry five catties of leaflets, and that even a mild wind could blow the kites over to Quemoy Island. She also told me how she and the militiamen made kites deep into the night as typhoon winds shrieked, and how on evenings of calm winds and quiet seas they rowed in small boats to take the pamphlets over to the shoals of the islands occupied by the enemy. In the first six months of this year alone, they had let out more than 500,000 pamphlets toward Quemoy Island.

She also told me that, at first, a few of the older people, on seeing them going all night without sleep making leaflets and letting loose kites, said: "You young people run off and do whatever pops into your minds. What's the use of letting loose all these pieces of paper anyway?" She then explained to them, telling them that enemy soldiers coming to surrender often carried the leaflets with them. The old people listened and then said with firm understanding: "Ah, what a great use these little pieces of paper have!" After that, many old people came, leaning on their canes, and split bamboo and made kites together.

The girl told me with particular excitement about the bombarding of Quemoy.

The powerful artillery groups along the front lines of our coastal defenses had opened a fierce bombardment against the enemy on Quemoy. Like a soldier herself, carrying a pistol and leading a front line auxiliary corps made up of some twenty women, she moved actively among the trenches. She helped in the transporting and in the care of the wounded. In order to intensify the attack on the enemy, she also pressed the propaganda attack against the enemy. She organized everyone, distributing the leaflets by various methods, and herself broadcasting to the enemy. She also personally led a small band of militiamen in taking a banner saying "Lenient Treatment To Those Who Put Down Their Weapons!" along the ocean just over a thousand meters from Quemoy. Each character on this banner was ten feet high and eight feet wide, and floating above the surface of the sea, it looked just like an eight-piece sail. An anchor was tied to its underside, and the anchor was lowered to the bottom of the sea. When the enemy on Quemoy saw the banner, they were extremely disturbed and concentrated a good many large guns on bombarding it, firing more than twenty shots without even destroying one character.

During days when the battle against the enemy was most tense, she often went day and night without sleep. At that time, it was the season for planting sweet potatoes, and since it was not possible to stand out on the open ground during the day when the enemy was firing, she organized the masses in planting sweet potatoes during the evening.

When she reached this point, she blinked her eyes and said happily in recollection: "At that time, many of the comrades in our group were sick from fatigue. I collapsed. My head was in a swim, and I didn't want to eat. All I wanted to do was sleep. I thought that if I could just crawl into a hole and sleep for three days and three nights everything would be all right. But then I thought about the propaganda work and about production by the masses. As a corps member, how could I give up these activities and go off by myself to sleep! I was so tired I couldn't stand up, but I said to myself, 'You've forgotten Liu Hu-lan; you've forgotten Chao I-man.' When I thought about them, my strength returned to me."

"How many years of schooling have you had?" I asked her, thinking that she must have read the "Biography of Liu Hu-lan."

"I've never been to school!" She shook her head vigorously, and there was a slight look of grievance in her eyes. "Before the Liberation, if we weren't catching fish or digging oysters, we were cutting grass on the hills. We didn't get enough to eat or enough clothes to keep us warm. Where would we have gotten the money to go to school? After the Liberation, we studied a few characters with our comrades in the Liberation Army."

I asked the girl: "After the Liberation of Quemoy, what do you plan to do?"

"I've already decided," she said. "After Quemoy's been liberated, I want to go along for the Liberation of Taiwan. Once Taiwan has been liberated, I'll come back here. Then, we'll set up a big fishery here using machines to catch fish. You know, there's a big fishing ground off Quemoy!"

What did the girl do to help the front? Discuss.

Topic: War situation:
        Nationalist aggression (i.e., Quemoy shellings)

Subtopics: War situations emphasizing civilian heroes
        Approved behavior

Central Theme:
- Behavioral:
  - Social and personal responsibility:
    - Devotion to duty

Subthemes:
- Political:
  - Devotion and allegiance to the new society:
    - Devotion to the Revolution
  - Military conflict:
    - Defense against invaders
    - Liberation of Taiwan

Behavioral:
- Altruistic behavior:
  - Heroic self-sacrifice
- Techniques for resisting enemy invasion and occupation

Latent Theme:
- Political:
  - Liberation of women

21. A LEAF OF TEA[1]

A leaf of tea,
A wooden cangue!
Grandfather owed a leaf of tea to the head man.
He went to the head man's manor to be a work animal.
When grandfather left,
All his hair was black.
When he came crawling back,
All his hair was white!

All his hair was white,
But he still had not made good the leaf of tea.
A leaf of tea, a wooden cangue!
Father too went to be a work animal.

When father left,
All his teeth were white.
When father came crawling back,
There was not a tooth in his mouth!

All his teeth had fallen out,
But he had still not made good the leaf of tea.
A leaf of tea, a wooden cangue!
Father again went to be a work animal.

When I left,
My eyes were bright.
When I came crawling back,
I was blind in both eyes!

For a leaf of tea,
We've been work animals generation after generation!
Today the Great Army[2] has come and we have risen.
How I want to tell my dead father and grandfather!

"For a leaf of tea, we've been work animals generation after generation!" On the basis of the text, discuss the meaning of this sentence.

Recite the poem from memory.

[1] This poem reflects the tragedies with which the Tibetan peasants met in the past.

[2] The Great Army--The Tibetan people called the People's Liberation Army the Great Army.

(Notes are those of original text. Trans.)

Topic: Pre-Communist society

Subtopic: Aspects of Communist China:
Minority peoples

Central Themes:
- Political:
  - Evils of Republican China:
    - Landlord oppression

Subthemes:
- Political:
  - Devotion and allegiance to the new society:
    - Devotion of minority peoples to new society
  - Social conflict:
    - Oppression of weak by strong

22. AT THE FOOT OF MOUNT MEI

From the time I was very young, I had no mother. When I was little, grandmother used to hold me in her lap and say to me: "Ai, you are a girl without a mother, and I am a mother without a daughter." She did not dare to speak loudly and stared out the door as she spoke.

Where had mother gone? Grandmother was not willing to say.

At that time I used to call second aunt Erh-shen. I asked Erh-shen if she had seen mother or not. Erh-shen was not willing to say either and only cried. I began to grow afraid. Why did everyone act so strangely when I mentioned mother? After some time, Erh-shen finally said: "Your mother is a good person. After you've grown up, learn from her!"

I was eight years old at the time and felt that I was already grown up and could learn from mother. But what would I learn from mother? Erh-shen was not willing to talk about that either.

The year that I was twelve, we heard that there were guerrillas of the Liberation Army in our Tapieh Mountain. Grandmother said that the guerrillas were all good people and that the poor families in the mountains all liked the guerrillas. Grandmother often went out visiting from door to door, and sometimes she got up in the night to go out and talk quietly with other families.

One night, grandmother woke me, saying that my father had sent someone to see me. Grandmother said: "It's your father. Your father's sent someone. Everyone said he was dead long ago, but he's actually alive! Go at once! Go at once!"

Grandmother pulled me into a thatched hut. There were several men with guns standing at the door, and inside there sat a stranger wearing a short coat and pants. He was surrounded by a good many men, and I thought that he must have been the man sent by my father. Everyone called him County Chief Pai.

County Chief Pai pulled me up to him and looked at me from head to toe. I was not in the least afraid of strangers, and I asked County Chief Pai, "My father?"

"Your father is fighting the reactionaries, but he gave me a message for you. I've also brought along your mother's earrings," County Chief Pai said lightly.

Grandmother's face turned white, and she sat down on a bench. County Chief Pai looked at her, saying: "I'll tell her, Aunt. The child has grown up, and she is strong. Her father said that she should know what happened."

Grandmother, holding back her tears, nodded her head and, taking me in her lap, said softly: "Child, listen carefully."

Everyone in the room was listening.

This is the story that County Chief Pai told:

Just twelve years ago, your mother was buried alive by the Kuomintang. Your three brothers, one seven, one five and the other three, were also killed at the same time. You were just a few months old then, and your grandmother hid with you in the mountains for over a month so that they wouldn't find you. They beat your mother, wanting her to tell them where your father was and who the members of the Communist Party were. Even your three brothers were beaten. Your mother closed her mouth firmly, and not even the hammer could force a word out of her.

After that, the secret agents dug a big pit on the shoals of the Shih River at the foot of Mount Mei and pushed your mother and three brothers toward it. Your mother raised her head and, holding up your three brothers, walked on with determined steps. Your elder brother asked: "Mother, where are we going?" Smiling slightly, she said: "We're going to your father."

The reactionaries also drove the village elders out to the shoals.

Your mother glanced toward her fellow villagers. She stood at the edge of the pit, grasping your elder brother with one hand and holding your second and third brothers with the other hand.

The chief of the secret agents said to your mother: "Are you going to talk? This is your last chance. If you talk, we'll let the four of you go. If not, we'll root you out."

Your mother looked up to Mount Mei, where the pines are green through the four seasons, and where orchids bloom every year. She answered him: "Root us out? As easy as that?"

The evil secret agent struck your mother. Blood dripped from the corners of her mouth.

"You are a hard-hearted woman. Don't you take into account your own cheap life, and don't you care about these three children?"

Your mother's face changed color and, pointing at the agent's nose, she asked: "Is it my heart that's hard?" Squatting down and taking your second and third brothers in her arms, she said to the villagers: "Uncles, Aunts, where is there a mother who does not suffer for her own children? What crime have these little children committed? Who of you is willing to take them for me? I'll give them to you to be your own children!"

Several women came forward, but they were blocked by the agents.

The chief of the agents spoke angrily, and the agents pushed your mother. Your mother said: "Don't hit me. I can go in by myself!" As she spoke, she jumped down into the pit. She wanted your three brothers to squat down so that she could kiss them. She knew that the reactionaries had already made the evil decision to "root them out."

Your mother looked at the pit. It was too big for burying just one person. The chief of the agents, knowing that your mother understood their evil intentions, asked, his teeth protruding: "Aren't you going to save these three children?"

Your mother could not keep herself from cursing at them: "You're still asking me, you evil dogs! You killers!"

The three children looked up at their mother, their arms extended. The chief of the agents walked over and kicked them into the pit one by one. Your mother took each of them and embraced them. The villagers wanted to draw closer, but the agents levelled their rifles at them, blocking the way. Then they began throwing sand rapidly into the pit. Your mother said to the villagers: "Uncles and Aunts, remember this and tell their father when the Red Army comes by."

After that, it always seemed to the villagers that they often heard your mother's voice and heard her say these words.

Find relevant passages from the words of County Chief Pai, and discuss the cruel oppression of the Kuomintang and the invincible spirit, even in the face of death, that the mother displayed to the enemy.

Divide the text into sections and write a title for each of them.

Topic: War situations:
War of Liberation

Subtopic: War situations emphasizing civilian heroes
Approved behavior

Central Theme:
- Behavioral:
  - Altruistic behavior:
    - Heroic self-sacrifice

Subthemes:
- Political:
  - Evils of Republican China:
    - Kuomintang oppression
  - Devotion and allegiance to the new society:
    - Devotion to the Revolution
  - Social conflict:
    - Oppression of the weak by the strong

23. LAKE HU FISHING SONGS

The waters of Lake Hu[1] are green,
There are reeds in clumps as far as the eye can see.
Fish, turtles, crabs, and shrimp all have a master,
The boss of the lake covers the sky with one hand.

A black-sailed boat and a big sampan,
The boss of the lake goes down to the lake to collect the fish money.
If there is no money, first he picks up the fishing basket,
And whoever dares to resist has his fishing boat taken away.

There are black clouds for a thousand li and earth and heaven are dark,
The sufferings of the fisherfolk are too many to tell.
Their tears flow and fill the lake,
Becoming waves that strike and smash the shore.

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[1] Lake Hu--Near the Yangtze River in southern Hupeh Province. (Note is from original text. Trans.)

Topic: Pre-Communist society

Central Theme:
- Political:
  - Evils of Republican China:
    - Poverty and suffering of the people

Subtheme:
  Political:
    Social conflict:
      Oppression of the weak by the strong

A red lamp shines on the lake,
Brightening the hearts of the fisher folk.
The Communist Party came to Lake Hu,
Smashing the iron cangue and granting them liberation.

Small boats drift about the lake,
The Red Militia[2] members are strong in will.
Going down to the lake to fish during the day,
And in the black of night going stealthily to "strike."[3]

The white bandits have lost soldiers and generals,
And have turned their attack on holding the village.
They forbid the fisherman to go down to the lake,
Wanting to starve these heroic men to death.

The waters of Lake Hu are long and broad,
And the fisherman sneaks across to send grain.
On the shores and on the lake there is one mind,
And abilities are strong.

"Clumps of rushes are my home,
Drifting boats are my bed.
Water chestnuts, fish and crabs are my food,
And the Communist Party is my mother and father."

"I don't fear the high iron walls of the enemy,
I don't fear the sky nets spread by the enemy.
The revolution is like a pillar reaching to the heavens,
The heavens are high, and the earth is thick, and there
    is no obstacle."

[2] Red Militia--the earliest organized people's militia in the revolutionary bases.
[3] "strike"--A night attack on the reactionary bands of lake bosses.
(Notes are those of original text. Trans.)

Topic: War situations:
    War of Liberation

Central Theme:
  Political:
    Devotion and allegiance to the new society:
      Devotion to the Revolution

Subthemes:
- Political:
    - Evils of Republican China:
        - Kuomintang oppression
    - Social conflict:
        - Oppression of weak by strong
    - Devotion and allegiance to the new society:
        - Devotion to the Party
- Behavioral:
    - Prosocial aggression
    - Collective behavior:
        - Cooperation in a common endeavor

24. THE GOLDEN FISH HOOK (Part 1)

In the autumn of 1935, the Red Fourth Route Army entered the grasslands, and many of the comrades came down with stomach and intestinal sicknesses. I and two of my young comrades were so sick we couldn't keep up with the ranks, and the commanding officer assigned the cooking squad chief to look after us, letting us follow on behind.

The cooking squad chief was almost forty years old. He was very tall, with a slight hump on his back. His face was square, with high cheek bones. It was covered with wrinkles, and the hair on his temples was spotted with white. Because he was much older than anyone else in the company, everyone was particularly fond of him and called him "Old Chief."

The three of us on sick call could not walk fast, being able to cover only twenty li a day. On the road, the old chief led us along, having us drink at each stop. Once we reached the camp area he would look everywhere for wild plants for us to eat, which he would cook for us with barley flour. In less than half a month, we had eaten up two sacks of barley flour, and we were threatened with starvation. Although the old chief looked everywhere for wild vegetables and dug up the roots of plants for us, we couldn't eat these things all by themselves! As the old chief watched us growing thinner day by day, he could not close his eyes at night. Actually, he grew even thinner than we were during those days.

One day, as he was washing our clothes for us by a pond, he suddenly saw a fish jump out of the water. Running back in great happiness, he took out a sewing needle and, heating it red hot, bent it into a fish hook. That night, we ate fresh fish soup. Although no seasoning was added to the fish soup, we felt that there was nothing that could be compared to it. We held our bowls on end, drinking it all down in one gulp.

After this, the old chief had to find places with ponds for campsites. After making camp, he got us settled in and then set out with the fish hook. By evening, he was always able to prepare steaming hot fresh fish and wild vegetable soup for us. In this way, even though we grew weaker from day to day, it was better than eating only the roots of plants and wild vegetables and flowers. But I never saw the old chief eat even a little fish. Once, I couldn't keep from asking him, "Old Chief, why don't you eat any fish?"

He pursed his lips, as if enjoying an after-taste, and said: "I've eaten already. I eat before you do, as soon as the kettle is ready."

I didn't believe it. After he had cleaned up the bowls and chopsticks, I followed him stealthily. When I drew close to look, Ah! I stopped in amazement. He was sitting with a porcelain bowl in his hands, chewing on a few roots and fishbones that had been left over. He would chew a while and then swallow with a frown. I felt as if ten thousand steel needles were sticking into my throat. I called out weakly: "Old Chief, what are you . . .?"

He raised his head suddenly and, seeing my eyes fixed on the porcelain plate in his hands, said in excuse: "There's nothing wrong. I ate before, but when I saw that these things were left over, I thought it would be a pity to throw them . . ."

"No. I know all about it," I interrupted him.

The old chief turned to look toward our sleeping comrades. Pulling me to him, he said softly, "Be a little more quiet! Little Liang! We two are Party Members. You know about it, but don't tell the others."

"But you must take care of yourself too!"

"It's not important. I'm still sturdy. Besides, I haven't skimped myself even for one meal!" He raised his head, looked long at the darkened grassland, and continued in a low, deep voice: "When he was leaving, the commanding officer handed the three of you over to me. He said: 'They're young. On the road you'll be their superior and their nurse. You will be the man in charge, and no matter how much hardship there is, you must get them out of the grasslands.' Little Liang, look at this grassland. There's no end to it. I figure that it will still take us twenty days to get out. It's not going to be an easy twenty days! You're getting weaker every day, and if you missed eating for just one day, I'm not sure you could get up. If something goes wrong, how can I report to the Party? Could I say: 'Sir, I left my comrades in the grassland, but I myself overcame difficulty'?"

"But you ought to eat a little something with us!"

"No, that won't do. There's too little." He nodded his head gently. "Little Liang! To tell the truth, it's not easy to scrape up something to eat! Sometimes I wait up half the night and not a fish takes my hook. To turn up a little fish bait, I've turned over so much earth without finding a single earthworm . . . And my eyes are bad. Once night comes on, I have to grope for wild vegetables one by one . . ."

I could hold myself back no longer and blurted out: "Old Chief, from now on I'll help you look. I can see."

"No. Haven't we already decided to divide up the work? Besides, you are very sick, and if you don't rest you may not be able to keep going."

I still stuck to my idea, and the old chief suddenly said sternly: "Little Comrade Liang, a Communist Party member must obey the orders of the Party. Your mission is to keep walking, to keep up the morale of your comrades, and to arouse their confidence!"

I looked at his red, stern eyes and, not being able to say a word, fell onto his lap crying.

"Child, be firm . . ," he mumbled, stroking my head. Finally, he said sternly: "Do not tell the others what I just said!"

The next day, the old chief caught very few fish, and on each plate there was only a half piece of catfish, with a few scraps of wild vegetables scattered on top. He said with a smile, "Better eat. There's a little less. Ai! I hooked a big fish, but it got away!"

I picked up the porcelain bowl, feeling as if it weighed tens of thousands of catties and that I couldn't lift it to my mouth. Our two young comrades, for what reason I don't know, could not lift their bowls to their mouths either. When the old chief saw the situation, his smile left him, and, knotting his eyebrows, he said: "What's the matter? Can't you swallow it? If you don't eat, we can't get out of the grassland and continue with the revolution. Comrades, for the sake of the revolution, you must eat. Little Liang, you mustn't get too weak!" His final sentence was harsh, and only I understood its meaning.

What could I say? I raised the bowl to my mouth. My tears fell in big drops into the steaming fish soup. I turned my back stealthily and, rubbing my eyes, swallowed the soup in large gulps. When the old chief saw that we had finished eating, the lines on his face relaxed, and a smile appeared on his lips. But my heart was very heavy, as if it were filled with lead.

What impressions do you get from the conversation between the old chief and Little Liang?

Topic: Aspects of Communist China:
Long March

Subtopic: Approved behavior

Central Theme:
Behavioral:
Altruistic behavior:
Heroic self-sacrifice

Subthemes:
- Political:
  - Devotion and allegiance to the new society:
    - Devotion to the Revolution
  - Benevolence of the new society:
    - Benevolence of the Party
- Behavioral:
  - Collective behavior:
    - Solidarity and anti-individualism
  - Willingness to accept advice and criticism

25. THE GOLDEN FISH HOOK (Part 2)

The days went past, and as we gradually drew nearer the edge of the grassland, our illnesses grew more severe. I could still force myself to keep going, but my two young comrades did not have the strength to stand up straight. The old chief had grown so thin that all that remained of him was skin and bones. His eyes were sunken in deeply. He spurred us on with the fullness of his morale. In this way, supporting and holding each other up, we finally reached the edge of the grassland. We could already see the tiers of mountain peaks.

That morning, the old chief said happily: "Comrades, we'll stop here for a while and get a little something to eat. Then, once we've built up some energy, we'll make our way out of the grassland in a single lap." Having spoken, he took his fish hook and went off to look for a pond.

Everyone appeared to be in especially good spirits. We went around picking wild vegetables and hay as if it were a festival. A long time went by, but the old chief did not come back. We looked all around. At last we found him beside a pond where he had fainted.

We were very upset. There were many cases like this when we crossed the Hsüeh Mountains. The soldiers kept their strength of life and purpose, but once they had fallen, they never got up again. The best thing to do now was to get him something to eat. We at once divided up our work, one looking after the old chief, and one building a fire, while I went off to catch some fish.

I squatted down at the edge of the water, thinking over and over again: "Fish! Come quickly! It's to save the life of a revolutionary soldier!" I waited a long time, but no fish took the hook. No sooner would I see my floating reed pole move than I would pull in my line hastily, but it was always empty.

When I bent down to lift the fish soup to the old chief's mouth, he had begun to breathe more deeply. He opened his eyes a little, and when he saw us holding the fish soup, the first words he said were: "Little Liang, don't waste anything . . . I . . I can't make it. You eat! There's still over twenty li to go. Once you've eaten, you must get out of the grassland!"

"Old Chief, you eat! We'll carry you out of the grassland." I was almost in tears as I said these words.

"No. You eat. You eat, for you must get out of the grassland! When you see the commanding officer, tell him that I haven't got anything to repay the Party. I haven't fulfilled the mission given to me by the Party. I haven't taken good care of you. Look, you're all as thin . . . " He stroked our heads with his coarse hands. Suddenly, his hand fell . . .

"Old Chief! Old Chief!" we called weakly. But the old chief's eyes slowly closed.

We fell on the old chief's body, sobbing silently for a very long time.

We wiped our tears dry. I carefully wrapped up the fish hook that the old chief had left behind and put it into the bag attached to my body. I thought: After the revolution is victorious I will send it to the Revolutionary Martyrs' Commemoration Hall, so that our sons and grandsons can come to pay their respects to it. From the fish hook, covered with red rust, what a golden luster shone!

How did the old chief fulfill the mission given to him by the commanding officer before he left?

Topic: Aspects of Communist China:
- Long March

Subtopic: Approved behavior

Central Theme:
- Behavioral:
  - Altruistic behavior:
    - Heroic self-sacrifice

Subthemes:
- Political:
  - Devotion and allegiance to the new society:
    - Devotion to the Revolution
  - Benevolence of the new society:
    - Benevolence of the Party
- Behavioral:
  - Collective behavior:
    - Solidarity and anti-individualism
  - Willingness to accept advice and criticism

26a. LOOKING TOWARD THE WATERFALL ON MOUNT LU[1]

The sun shines on Hsiang-lu,[2] giving off a purple mist.
From the distance I see the waterfall, a river hanging
before it.
It leaps straight down three thousand feet.
It must be the milky way fallen from the nine heavens.

[1] The author of this poem is Li Po. Li Po (701-762) was one of the great poets of our nation. Mount Lu is in southern Chiu-chiang county in Kiangsi province.

[2] Hsiang-lu--indicates Hsiang-lu Peak on the northwest side of Mount Lu.

(Notes are those of original text. Trans.)

Topic: Nature

Subtopic: Traditional China

Central Theme:
Behavioral:
Esthetic aspects of nature and/or farm life

Subthemes:
Informational:
Knowledge about traditional Chinese history, culture, and/or personalities

Remarks: See Analysis, appendix to Chapter 1.

26b. SETTING OUT EARLY FROM PAI-TI[1]

At dawn I bade farewell to Pai-ti, among colored clouds.
Over the thousand li of river, I will return in one day.
Monkeys cry without end from the banks on either side,
And my frail boat has already passed the ten-thousand-layered
mountains.

[1] Li Po is also the author of this poem. Pai-ti is on a mountain in eastern Feng-chieh county in Szechuan Province.
(Note is from original text. Trans.)

Topic: Nature

Subtopic: Traditional China

Central Theme:
Behavioral:
Esthetic aspects of nature and/or farm life

Subthemes:
Informational:
Knowledge about traditional Chinese history, culture, and/or personalities

Remarks: See Analysis, appendix to Chapter 1.

26c. VIEWS FROM YUNG STREAM[1]

Two golden orioles sing on a green willow;
A line of white egrets rises into the blue sky.
The window contains the thousand autumn snows of the
western peaks,
And at the door are moored the swift ships of Eastern Wu.

[1] The author of this poem is Tu Fu. The original title was "Cut Verse" (Chüeh Chü). Tu Fu (712-770) was one of our nation's great poets and vies for fame with Li Po.

(Notes are those of original text. Trans.)

Topic: Nature

Subtopic: Traditional China

Central Theme:
Behavioral:
Esthetic aspects of nature and/or farm life

Subthemes:
Informational:
Knowledge about traditional Chinese history, culture, and/or personalities

Remarks: See Analysis, appendix to Chapter 1.

27. K'UNG MING BORROWS SOME ARROWS

Chou Yü, who was jealous of Chu-ko Liang's talents, thought of a way to make trouble for him.

One day, Chou Yü assembled his generals in his tent and asked someone to ask Chu-ko Liang to come for a conference on military matters. Chu-ko Liang came happily.

Chou Yü said to Chu-ko Liang: "We want to go into battle against Ts'ao's army. What weapons would be best for a water battle?" Chu-ko Liang said: "Bows and arrows." Chou Yü said: "Correct. What you say, Sir, agrees with my thoughts. At present the army is short of arrows, and I have been planning to ask you to assume the responsibility for making 100,000 pieces. I hope that you will not decline." Chu-ko Liang said: "Whatever the military governor entrusts to me, I shall naturally carry out. When do you need these 100,000 arrows?" Chou Yü said: "Could you complete them in ten days?" Chu-ko Liang said: "You must go into battle at once. If I finish them in ten days, there will be a delay in a major campaign." Chou Yü said: "Sir, in how many days do you think you can finish them?" Chu-ko Liang said: "All I need is three days." Chou Yü said: "In the army we cannot joke." Chu-ko Liang said: "How could I dare to joke with the military governor? I am willing for military orders to be drawn up, and if I do not finish them in three days, I shall voluntarily submit to punishment." Chou Yü was very happy and had military orders drawn up for Chu-ko Liang on the spot. He then arranged a banquet for his entertainment. Chu-ko Liang said: "It's too late today. I'll begin making them tomorrow. Three days from tomorrow please send 500 soldiers to the bank of the river to pick up the arrows." Chu-ko Liang drank several cups of wine and then left.

Lu Su said to Chou Yü: "He can never make 100,000 arrows in three days! Can Chu-ko Liang be lying?" Chou Yü said: "That is what he himself said. I didn't force him. I will order the army artisans not to prepare any materials for him that are necessary for making arrows. In that way, he will surely miss his date. Then, when we set his punishment, there will be nothing that he can say. First, sneak around and try to find out what he is planning. Then come back and report to me."

Lu Su went to see Chu-ko Liang. Chu-ko Liang said: "In order to make 100,000 arrows in three days, I would like to ask for your assistance in the matter." Lu Su said: "That is your own task. How can I help you?" Chu-ko Liang said: "I hoped that you could lend me twenty boats, each with thirty soldiers on board, and each covered with blue cloth curtains. I would also like to have over a thousand straw targets, for which I have a suitable use. I guarantee that on the third day I will have 100,000 arrows. But I cannot let Kung-chin know about this. If he finds out, my plans cannot be realized."

Lu Su consented. However, he did not understand Chu-ko Liang's intentions, and when he returned and reported to Chou Yü, he did not mention the matter of lending the boats, telling him only that Chu-ko Liang did not need bamboo, feathers, or glue and varnish. Chou Yü said suspiciously: "When the time comes, we shall see how he has managed."

Lu Su, on his own authority, allotted twenty fast boats, each with thirty soldiers on board and each arranged with blue cloth curtains and straw targets as requested. Then he waited to see what Chu-ko Liang was going to do with them. On the first day, Chu-ko Liang did not seem to be taking any action. Nor did Chu-ko Liang take any action on the second day either. During the fourth watch on the third day, Chu-ko Liang secretly invited Lu Su to come to his boat. Lu Su asked him: "Why have you asked me to come?" Chu-ko Liang said: "I've invited you to collect the arrows with me." Lu Su said: "Where are we going to get them?" Chu-ko Liang said: "Don't ask. You will know soon." Chu-ko Liang issued orders to tie the twenty ships together with rope and set out toward the north shore.

At the time, there was a heavy fog covering the skies, and there was a thick mist over the river, so that the other bank could not be seen clearly. Before dawn, the boats had already drawn near Ts'ao Ts'ao's fleet. Chu-ko Liang issued orders to turn the bows toward the west and the sterns toward the east, in a straight line. He then told the soldiers on the boats to beat their drums and shout loudly. Lu Su said, startled: "If Ts'ao's troops come out, what will we do?" Chu-ko Liang said with a smile: "With this thick a fog, Ts'ao Ts'ao will certainly not dare to send out his troops. All we need do is drink wine and enjoy ourselves and go back once dawn has come."

When Ts'ao Ts'ao, in his fortress, heard the beating drums and the shouts, he ordered: "There's a very heavy fog over the river. The enemy navy has suddenly arrived and they must be lying in ambush. We mustn't move out recklessly. We'll just order the archers to fire their arrows at them." He sent someone to the shore fortress to call out 6,000 archers to the river bank to assist. Over 10,000 archers shot their arrows toward the river, and arrows were flying like falling rain. Chu-ko Liang then issued orders to turn the boats around, with their bows facing east and their sterns facing west, and to press closer to Ts'ao Ts'ao's fleet in order to collect their arrows, beating drums and shouting all the while.

The sun rose, but the fog had still not dispersed. At that time, the straw targets on each boat were stuck full of arrows. Chu-ko Liang then ordered all of the soldiers on the boats to shout in unison: "Thank you for the arrows, Prime Minister Ts'ao!" He then ordered the twenty boats to speed back. By the time Ts'ao Ts'ao had found out what had happened, by virtue of their lightness and of the swiftness of the currents, the boats had already made more than twenty li, and he could not catch them. Ts'ao Ts'ao was exceedingly angry.

When the twenty boats drew near to the south bank, the five hundred soldiers that Chou Yü had sent to pick up the arrows had already reached the bank of the river. Chu-ko Liang ordered the soldiers to come aboard to take the arrows. Each boat had five or six thousand arrows, and all together there were more than 100,000. The soldiers carried the 100,000 arrows to the central tent and delivered them to Chou Yü. When Lu Su saw Chou Yü, he told him of how the arrows were borrowed. Chou Yü sighed deeply and said: "I don't have brilliant schemes and subtle plans as good as those of K'ung Ming."

In a while, Chu-ko Liang arrived. Chou Yü came out of his tent himself to welcome him, saying: "My respects! My respects!" He ordered a banquet set up and invited Chu-ko Liang into his tent for wine.

Topic: Traditional China

Central Theme:
- Political:
  - Deception:
    - Deception cleverness

Subthemes:
- Informational:
  - Knowledge about traditional Chinese history, culture, and/or personalities

Remarks: See Analysis, appendix to Chapter 1.

28. A MIRACULOUS CREATION

In winter, there are some places in which, even though dripping water turns to ice, it is still possible to eat such vegetables as fresh eggplant and fresh cucumbers. We do not feel that these vegetables, which we eat almost every day in the summer, have any extraordinary flavor, but to eat them during the winter is a different matter. Then they seem particularly fresh and tasty.

As everyone knows, eggplants and cucumbers grow in summer. It appears somewhat strange, then, that it is also possible to eat them during the cold winter.

Actually, it is not really so strange. There are laws governing the transformations in and development of all things. These laws are the fixed properties of things and cannot be changed by man at his will. However, man can study the laws of things in actuality, come to know them, and use them in the service of man. Let us take the eggplant and the cucumber for discussion. On the basis of the laws of their growth, such conditions as a high temperature and a moist earth are required if they are to sprout, grow, blossom, and bear fruit. The reason that they grow well in summer is none other than that the temperature is high and rainfall is plentiful at this time. Having understood these principles, we can then, in winter, construct transparent, warm sheds in which the eggplant and cucumber are planted and where they are provided with suitable temperatures and sufficient water. In this way, the eggplants and cucumbers obtain growth conditions similar to those of summer, and as a consequence blossom and bear fruit similarly. This is not a matter of man having changed the laws of growth of eggplants and cucumbers, but rather the providing of certain conditions on the basis of their laws of growth. If one does not take into account the laws of growth of the eggplant and the cucumber and plants them out in an open field during the winter, one cannot obtain a thing.

What has been said above can be summarized as follows: There are objective laws for the transformation and development of all things, and these objective laws cannot be violated. However, man is not powerless in the face of these objective laws, for after man has come to a genuine knowledge of objective laws, he can put his subjective capacities into play and create many miracles.

There are many events in our lives which at first appear to violate truths, but which, when they are examined carefully, actually conform to the objective laws of development. During the Great Leap Forward, people living in mountainous regions made the water flow "high," drawing water up the mountains and changing the face of many arid mountain areas. There were people who said: "Water flows downhill. This is a natural law that remains unchanged through the ages. How can water flow 'high'?" The people built dikes at water sources, blocking off the water and raising the water level. After that they dug ditches on the lower part of the mountains and introduced the water into the ditches. This caused the water to flow "high." However, the flow of water upwards still makes use of the natural law of the downward flow of water. The people simply developed their subjective capacities and put this natural law into their service.

We must fully develop our subjective capacities on the basis of our knowledge of objective laws, create conditions, and use these laws in our service.

What truth is shown by the fact that one can eat eggplant and cucumber in winter?

Topic: Rural life and agriculture

Subtopics: Approved behavior
Basic Chinese Communist ideology

Central Theme:
Behavioral:
Starting from reality:
Scientific attitude of investigation and research

Subthemes:
- Behavioral:
    - Conquest of natural environment
    - Achievement:
        - Achievement cleverness
- Political:
    - Unity of theory and practice
- Informational:
    - Basic agricultural and/or farm knowledge
    - Basic scientific and technical knowledge

29. A MAN WHO WAS GOOD AT CARVING OXEN

Many years ago, there was a man who was good at carving oxen. His carving knife, after nineteen years of use and after having carved thousands of oxen, appeared as if it had just been cast and sharpened.

When he was carving an ox, the movements of the knife, the movements of his hands, feet, shoulders, and knees, and the sounds of the pieces of flesh being cut off one by one all had a rhythm like beautiful music. He said: "When I first began carving oxen, all I saw was the whole ox. Three years later, it was different. What I saw was not the whole ox, but a heap of flesh and bones collected together. Between muscle and muscle, between bone and bone, and between flesh and bone, there appeared to be wide empty spaces. The blade of my knife was very thin, and there were spaces between the bones and the flesh of the ox. When my very thin knife blade goes into the spaces, it simply travels as it pleases without hitting the least obstacle. Therefore, although my knife has been used for nineteen years and has carved thousands of oxen, it looks like new.

"Naturally, I know that it is not particularly easy when one runs into places where muscle and bone are linked together, and if one is not careful, the knife may be broken. The important thing in this case is to be cautious and not to be hasty. If the knife is moved gently, when an opening is suddenly found, a large piece of meat falls off just like a clump of dirt. When I have been victorious in my work, I feel very happy. Then, I wipe my knife clean and put it away."

This is an allegory in our nation from ancient times. From this allegory it can be seen: In carving an ox, the ox cannot be considered as a whole entity to be struck at wildly. It is necessary to understand the organization of each part of the ox's body and find the place where the knife should enter if the ox is to be carved well. Similarly, in doing work, one cannot have a confused knowledge of matters, but must analyze them, find the places in which to begin, and discover the openings by which difficulties can be overcome. Then the work can be accomplished.

Doing work badly, not doing it thoroughly, or making something good into something bad is called running into a nail. If the nail is very small in area and there are no others near it, why is it that you do not strike the place where there is no nail rather than striking the nail? This is not because you wanted to strike your head and bleed, but because you did not see the nail in front of you, striking it with a cry. It is here that one should learn from the man who carved oxen. "Be cautious, don't be hasty, and move the knife gently." As soon as an opening is found, pull the nail out and then the work can proceed more smoothly than you would expect.

Failure to analyze a matter clearly and to hesitate in unwillingness to set to work for fear of running into nails is called "slowdown." People who engage in slowdown are not as good as people who dare to run into nails. People who dare to run into nails broaden their knowledge with each misfortune they meet and after that do not meet difficulty again. People who slow down work can never make any progress.

"There are no difficult tasks on earth, only people who are afraid to try." This so-called "trying" is, for one thing, to be decisive, and for another, to be diligent. Work must be done well. That is one aspect. The ability to do the work well is another aspect. When the two are joined together, there are no difficult tasks on earth.

What truth does the ancient allegory in the text explain? Having read this allegory, how do you think that things can be done well?

Topic: Approved behavior

Central Theme:
- Behavioral:
  - Starting from reality:
    - Scientific attitude of investigation and research

Subthemes:
- Behavioral:
  - Achievement:
    - Diligence and persistence
  - Internal reward and satisfaction:
    - Satisfaction from accomplishment of a task

Remarks: The story in this selection about the "man who was good at carving oxen" is from the Taoist work, the Chuang Tzu, Chapter 3, Yang Sheng Chu (The Fundamentals for the Cultivation of Life).

30. LITTLE SHUN-TZU

Before my eyes there constantly appears the shadow of a child, fourteen or fifteen years of age, with arms and legs as thin as rush faggots, a face dark and yellow, with two large eyes sunken into their sockets, his face covered with sweat, and panting continually. He wore a tattered cotton jacket, an old pair of trousers, and a pair of shoes revealing his toes.

This child was called Little Shun-tzu and was an apprentice worker in our textile mill before the Liberation.

Little Shun-tzu was an obstinate child. Every morning, while the stars were still in the sky, he was awakened for work, and he worked through until past ten o'clock in the evening. If there was something that did not please Fat T'ien, the foreman, he would grow angry at him, cursing and beating him. He suffered everything in silence. When the foreman was not present, he would come up stealthily to the side of the looms, pour out a bowl of water for the master workman, and then watch him work. When he saw the master workman leave to go to the privy, he started the machine and tried to weave. Once, when he was learning the technique secretly in this way and was seen by Fat T'ien, his ears were given a good boxing. Nevertheless, whenever he came upon a chance to study weaving, he kept at it.

The master workmen all liked him very much and were all willing to teach him. He was intelligent and learned quickly, so that before long he officially took his place at the machine as a weaver.

The twelfth lunar month that year was especially cold. Outside, the north wind roared, swirling the snowflakes. In the workroom, it was not even possible to strike a spark. The hands and feet of the workers were as frozen as rotten pears, and they continually rubbed their hands and stamped their feet. Little Shun-tzu, wearing only his suit of clothes, was so cold that the tears stuck to his nose all day. One day, after we had gotten off work, he saw me and opened his mouth to say something, but did not speak. I thought, perhaps he wants to borrow some money from me to have a cotton jacket made. I asked him: "Little Shun-tzu, would you like to have a jacket made?"

"No." He nodded his head. "I've already collected two or three dollars together, and I wanted to ask you to write a letter for me to my mother."

At that time, an apprentice worker like Little Shun-tzu could earn only enough money in a month for a pair of straw sandals. For him to have saved two or three dollars in the space of over a year shows how frugal this child was. I said to him: "You'd better have a cotton jacket made first. You don't want to freeze yourself."

"No!" He turned his head, looking at the blizzard outside the window, and said: "It's hard for me, but it's even worse for my mother and for my brothers and sisters. After my father died, my mother worked from morning until night washing clothes for people. Her hands were covered with blisters, and she was so tired she couldn't straighten up. We never had enough to eat. I left over a year ago, and I haven't sent one word to my family. When I saw that New Year's was coming . . ." His throat seemed to be stopped up by something. My eyes were damp too.

Saying nothing more, I wrote a letter for him and sent the money. Who would have thought that this act would have brought down calamity.

At that time, every New Year's the apprentice workers had to give the foreman a present. Little Shun-tzu seemed to have paid no heed to this matter. Fat T'ien stared at him unpleasantly all day and smiled at him coldly from time to time. We advised him, saying: "Why don't you give him a small present? Otherwise he'll make things even more difficult for you."

"No!" Little Shun-tzu said resolutely. "It's not because I don't have any money. Even if I did, I still wouldn't give him anything!"

Every day Little Shun-tzu looked forward to the reply from his mother. The letter came, but it fell into the hands of the factory manager. When the factory manager read the letter, he insisted that Little Shun-tzu had stolen the factory's money to send to his family. Even though everyone affirmed that the money was definitely what Little Shun-tzu had saved himself, the factory manager was not in the least willing to listen. He gave Little Shun-tzu a vicious beating in order to force him to admit he had stolen the money.

Little Shun-tzu naturally would not admit it. He bit his lips tightly, the tears gushing down his cheeks. Everyone helped him by putting in a good work for him, and Fat T'ien said to the factory manager: "Let's consider everyone's face and spare him his dog's life. But we will fine him a little. If we don't he'll know even less how high the heavens are and how thick the earth is."

After that, Little Shun-tzu grew weaker day by day. Fat T'ien watched him all day, and all it took for a savage beating was for him to see one trifle that displeased him. Little Shun-tzu was coughing and panting for breath, and cold sweat dripped from him, but he forced himself to keep on working.

Before long, Little Shun-tzu fell ill. One day when I went to see him, I found him lying on his back, his eyes half closed, muttering over and over: "I didn't steal the money. I didn't steal the money . . ." I called to him softly to awaken him and propped him up so that he could drink a mouthful of water. But as soon as he drank it, he vomited it back up. Moaning, he shut his eyes, and his whole body began to tremble.

In a few days this pitiful child was dead.

Today, when I see the apprentice workers in the factory, they are all strong and sturdy and are happy from morning till night. I couldn't keep from thinking of Little Shun-tzu. How good it would have been if Little Shun-tzu could have passed his days like this.

Discuss from what events it can be seen that Little Shun-tzu was an obstinate child.

Topic: Pre-Communist society

Subtopic: Comparison of old and new societies

Central Theme:
- Political:
  - Evils of Republican China:
    - Capitalist oppression

Subthemes:
- Political:
  - Social conflict:
    - Oppression of the weak by the strong
  - Anti-capitalism:
    - Evils of capitalism
- Behavioral:
  - Achievement:
    - Desire to achieve
  - Social and personal responsibility:
    - Thrift and frugality

31. SAMBO

Sambo was a Negro. He lived in central Africa. He worked in an oak plantation belonging to a colonialist--a white man. At that time, Africa was still a colonialist empire, and the Negroes suffered cruel oppression and exploitation. Sambo had to work twelve to fourteen hours a day. He was frequently beaten savagely by the overseer, and all that he received was a few pence.

There were many people in Sambo's family. He had seven children. He had no choice but to work with all his life's force in order to wrest the money to raise his family. But the unexpected frequently happened. If he wasn't fined by the overseer, one of his children would be taken sick, or if not that, his small thatched hut would be damaged by the rain. The few pence that he did have would be used up, so that there wouldn't be anything left even for food.

One day, several white "tourists" arrived in Sambo's village. They brought along a machine and a big stack of luggage. One of the "tourists" saw Sambo and, after looking him over carefully, asked him: "Are you strong? Can you run fast? Can you carry heavy things?" He also said: "I'll talk to your overseer so that he'll let you work for me. The wages I will pay will be far above those on the plantation."

Sambo went to work for his new masters. He returned to the village, telling of his new experiences to his wife, children, and neighbors. He said: "This white man has an amazing machine. He uses the machine to make pictures. In these pictures you can see all kinds of things: people, dogs, flying birds, running animals, trees, rivers . . . All the people in the pictures can walk. The dogs can bark. It is really amazing."

On the fourth day, the master asked Sambo to take a small package to the place where the master was living. He set out carrying the package. As he walked, he thought that once he had finished that day's work, he would take his wages home to his wife right away, as his wife was waiting for him.

The place where the master lived was not far away. All that remained was to pass through a woods along a short path beside the main road.

Sambo had no sooner entered the woods, when he heard a frightening sound. A lion jumped out at him. Sambo dropped the package and ran away in haste. He raced toward the master's house with all his strength. He knew the master had a gun. He ran and he ran. Suddenly, he saw two white men waiting in a tall tree. One of them was his new master, who was holding a rifle in his hands, and the other, his face stuck out in the direction from which Sambo was running, was holding the machine in his hands. Sambo, out of breath and panting, called out: "A lion . . . fire at once . . . I'm Sam . . . bo . . ."

The lion came at him. The lion's claws were already on Sambo's shoulders. Sambo struggled, raising his head to call out for help to the two white men. But the two white men only laughed. One held the rifle without moving, while the other, his head sticking out toward Sambo, held the machine. In an instant, everything was lost for Sambo. The lion rushed at him, tearing his body to pieces.

Two months later, the two white men returned to Europe. They brought back with them an amazing sound film: "A Real Lion Eats a Real Man." As soon as the film was shown, it made a great stir throughout the entire city. A reporter interviewed the two brave photographers, asking them: "How could you risk such a great danger? This is really a marvelous sound film. We would like to know how you arranged everything."

"Ah, that was very easy." One of the photographers lit a cigarette and said with a smile: "I had a Negro carry a little something to the place where we lived. Near the path that he had to take, we set out a cage with a lion shut up in it. As the Negro came up, we opened the cage and let the lion out. That's all there was to it."

He smiled thinly, drawing in a puff of smoke, and, raising his voice, said: "What's important is to pick out a strong and agile Negro. Then the film will be powerful and moving and will sell seats."

On the basis of the content of the text, discuss what object the white "tourists" had in hiring Sambo and why they thought that they could act in that way.

Topic: Non-Chinese peoples:
    African people

Central Theme:
    Political:
        Anti-imperialism

Subtheme:
    Political:
        Social conflict:
            Oppression of the weak by the strong

Remarks: Attention should be drawn to the marked anti-white feelings presented through this story.

32. VANKA [1]

Nine-year-old Vanka Zhukov,[2] who three months before had been sent as an apprentice to the shoemaker Alyakhin, did not go to sleep on Christmas Eve. Waiting until the manager, his wife, and his various clerks had gone out to church to worship, he took out from the manager's cabinet a small bottle of ink, a steel pen with a rusted point, and a piece of rumpled white paper, and began to write a letter.

Before he wrote the first word, he glanced carefully out the door and the windows and then cast a side glance at the dark icon, on both sides of which there were two rows of stands covered with shoe lasts. He sighed and, kneeling down at the work bench, he spread the piece of paper out on it.

"Dearest Grandfather Konstantin Makarich," he wrote, "I am writing a letter to you. May you pass a happy Christmas and may the Lord protect you. I have no father and no mother. You are my only relative."

Vanka looked out the black window. The indistinct shadow of the candle was reflected in the glass. He seemed to look like his grandfather, and it was as if his grandfather were before his eyes. His grandfather was a night watchman for the Zhivaryov family. He was an extremely clever and lively, thin little old man, sixty-five years of age, who was always winking with a thin smile from drunken eyes. During the day he slept in the great kitchen. In the evening, he put on a roomy sheepskin jacket and, beating his watchman's rattle, walked around and around the villa. A female dog, Brownie, and a male dog, Eel, followed behind him with lowered heads. Eel was extremely obedient and sought people's favor. His body was black and was as long as that of a weasel. Therefore, he was called Eel.

Now grandfather must certainly be standing at the gate of the villa, looking through his slit eyes at the red light from the windows of the village church, stamping his high felt boots, his rattle hung at his belt, frozen into a shriveled lump, his head buried in his shoulders . . .

The weather was excellent, clear and without a breath of wind, but biting cold. There was no moonlight, but throughout the village the white rooftops, the strands of smoke rising from their chimneys, the trees covered with a thick silver-white frost, and piles of snow could all be plainly seen. The sky was studded with blinking stars. The milky way was very clear, as if someone had polished it with snow for the holidays . . .

Vanka sighed, dipped his pen into the ink, and continued writing.

"Last night I was beaten because I fell asleep by accident as I was rocking their child's cradle. The master grabbed my hair, dragged me out into the courtyard, and beat me with his belt. This week, the master's wife told me to clean a herring. I began from the tail, and she took the herring and stuck its mouth in my face. The apprentices made fun of me and sent me out to the wine shop to get wine and made me steal the master's cucumbers. When the master found out about it, he had one of the apprentices beat me. As for food, there simply isn't any. In the morning I eat a little bread, at noon it's thin gruel, and at night it's a little bread again. As for tea and soup, the only one who gets a lot to eat and drink is the master himself. They make me sleep in the hallway, and as soon as the child cries, I can't think of sleep any more, but must go and rock the cradle. Dearest Grandfather, have mercy on me and take me away from this house back to our village! I can't stand it any more! . . . Take me away. If you don't, I want to die! . . ."

Vanka, pouting, rubbed his eyes with the back of his dirty hand and sobbed once.

"I'll grind snuff for you," he continued writing. "I'll pray to the Lord for you. If I do something wrong, you can give me a good beating. If you are afraid that I can't find work, I can ask the steward and pray to the Lord that he'll let me polish boots. If not, I'll ask Fedya to let me help him tend the sheep. Dearest Grandfather, I cannot stand it any more. All that's left is the way of death! . . . I've thought about running away, back to our village, but I haven't any shoes and I'm afraid of the cold. When I grow up, I will take care of you, and no one will dare to bully you. After you die, I will pray for you and ask that the Lord put your soul to rest, just like I pray for mother now.

"To talk about Moscow, this is a big city, and there are all old gentry in the houses. There are many horses, but no sheep, and the dogs are not the least fierce. At Christmas, the children here do not run back and forth carrying lanterns, and in the churches they don't let people go into the choir loft to sing when they feel like it. Once I saw, displayed in a shop window, fishing rods, fishing lines, and fishing hooks, with which one could catch all kinds of fish. They were very expensive. There was a fish hook that could lift a large sheatfish weighing one pood.[3] I have also seen several shops that sell various kinds of guns, just like our master's. I think that a gun must sell for a hundred rubles. In the meat shops there are pheasants, wild duck, and wild rabbit. . . but the clerks in the shops are not willing to say where these things come from.

"Dearest Grandfather, after the master has hung the candy on the Christmas tree,[4] please pick a golden walnut for me and hide it in my green box."

Vanka sighed in grief and stared dumbly through the window. He thought how it was always grandfather who in the past used to go to the woods to chop down the Christmas tree and how grandfather always took him along. What happy days! The frozen woods made a crunching sound, and when grandfather coughed from the cold, he coughed along with him. . . . As he was about to cut down a Christmas tree, grandfather would first take out a pipe, take a few whiffs of snuff, and joke with Vanka, numb from the cold. . . . There were many silver fir trees, covered with frost, standing absolutely still, and waiting to see which of them had to die. Suddenly a wild rabbit jumped out from somewhere and dove like an arrow into a pile of snow. Grandfather could not keep from calling out: "Catch him, catch him, catch him! Ah! Bob-tailed devil!"

Grandfather dragged the tree he had cut down back to the master's house, and everyone set to decorating the tree.

"Come quickly, dearest Grandfather," Vanka continued writing. "I beg you to look on Jesus' face and take me away from here. Oh, what a poor orphan I am! The people here all beat me, I'm terribly hungry, and I'm all alone. There is no way to express how unbearable it is. I'm always crying. One day, the master struck my head with a last. I fainted, and it was a long time before I came to again. I have no hope. My life isn't even as good as a dog's! . . . I send my regards to Alyana, to one-eyed Yegor, and to the coachman. Don't let anyone take my little harmonica. Your grandson, Ivan Zhukov. Dearest Grandfather, come."

Vanka folded the letter, which was covered with writing, four times and put it into an envelope for which he had spent a kopeck[5] the night before last. He thought for a moment, dipped his pen into the ink, and wrote the address.

"To Grandfather in the Village."

After this, he scratched his head, again thought for a moment, and added a few words:

"Konstantin Makarich."

With great satisfaction that no one had disturbed him in writing the letter, he put on his cap and, without even throwing on his tattered cloak and wearing only a shirt, he ran out into the street . . . The night before last he had asked the clerk in the meat shop, and the clerk told him that he should throw the letter into a mailbox and that the mailman could deliver it with a cart. Four horses were harnessed to the mail cart, its bell was ringing, and on the cart sat the mailman, thoroughly intoxicated. Vanka ran to the first mailbox and stuffed the precious letter into it.

An hour later he was fast asleep, cherishing his sweet hope. In his dreams he saw a warm stove, on which his grandfather was sitting, his legs dangling, reading his letter out loud. Eel was walking back and forth beside the stove, wagging his tail . . .

[1] This story is by the Russian writer Chekhov.

[2] Vanka Zhukov--This is the Ivan Zhukov mentioned later. Ivan is the given name, and Zhukov is the family name. Vanka is his nickname.

[3] pood--a unit of weight. One pood is equal to 16.38 kilograms.

[4] Christmas tree--At Christmas time, a silver fir or pine tree is cut down and set up in a room and decorated with candles, colored strips of paper, artificial flowers, candy, and all kinds of toys. This is called a Christmas tree.

[5] kopeck--a unit of currency.

(Notes are those of original text. Trans.)

Topic: Non-Chinese peoples:
        Russian people

Central Theme:
    Political:
        Social conflict:
            Oppression of weak by strong

Subthemes:
    Political:
        Anti-capitalism:
            Evils of capitalism

Remarks: This is essentially the original story by Chekhov, with, however, some deletions.

33. A LETTER TO COMRADE HSU T'E-LI

You were my teacher twenty years ago, you are still my teacher now, and you will certainly be my teacher in the future. When the revolution failed, many Communist Party members left the Party, and some even ran off to the enemy. But you joined the Party in the fall of 1927 and took an extremely positive attitude. During the long and bitter struggle from that time until the present, you have been even more positive than many youths and young adults, you have not feared difficulties, and you have studied many things in a disinterested manner. "Age," "infirmities of body and spirit," and "hardships and obstacles" all submit to you. But to some people? In contrast, they make cowardly excuses for not going ahead. You understand a great deal but always think that it's not enough. But there are those who have only a "half bucket of water," and who "spill a great deal."[1] What you think, you speak and write. But there are those who, in the corners of their minds, have filthy things that must be concealed. You are always with the masses. But there are those who appear to take pleasure in being dissociated from the masses. In all things, you show that you yourself follow the pattern of rules of the Party and of the revolution. But there are those who appear to feel that rules are binding on others but not upon themselves. You put the revolution first, work first, and others first. But there are those who put making a name for themselves first, who put resting first, and who put themselves first. You always pick the difficult tasks to do and never evade responsibility. But there are those who are willing only to pick the light tasks and who hide when responsibility must be taken. It is for all of these characteristics that I respect you and for which I am willing to learn from you continually and am also willing for the whole Party to learn from you. I am writing this letter to congratulate you on your sixtieth birthday, to wish you health, to wish you long life, and to wish that you may become a model for all revolutionary Party members and for the entire people. Sending this (tz'u chih) Revolutionary greeting!

Mao Tse-tung

January 30, 1937 at Yenan

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[1] Have only a "half bucket of water," and who "spill a great deal"-- This means that they understand little but put on airs of understanding a great deal. "T'ang" (to drip) has the connotation of "tang" (agitated, dissipated), indicating that the water in the bucket shines and ripples.

What does Chairman Mao want all of his Party comrades to learn from Comrade Hsü T'e-li? Write out a list of these, one by one, on the basis of the text.

Memorize and recite the text.

Topic: Writings of Mao

Subtopic: Founders of Chinese Communism and Chinese Communist personalities:
- Hsü T'e-li

Central Theme:
- Political:
  - Devotion and allegiance to the new society:
    - Devotion to the Revolution

Subthemes:
- Political:
  - Benevolence of the new society:
    - Devotion of leaders to welfare of common people
- Behavioral:
  - Social and personal responsibility:
    - Obedience and deference
  - Altruistic behavior:
    - Service to others
- Informational:
  - Knowledge about Chinese Communist institutions, history, and/or personalities

Remarks: See Analysis, appendix to Chapter 1.

34. CHERISH GREATER AMBITIONS AND GREATER IDEALS[1]

Dear Young Student Friends:

In 1959, we have carried the Great Leap Forward on to the victorious completion of its historical mission. During the year I have received your letters. The content of these many letters is essentially the same. Excuse me for delaying the writing of this letter until now. I ask your forgiveness for having asked the offices of the China Youth Journal (Chung-kuo Ch'ing-nien Pao) to transmit it to you rather than answering you individually.

Each time that I see your enthusiastic letters, it is as if I were seeing you skipping with vitality and with delightful innocence before my eyes like flowers or young shoots. I envy you for having grown up in the great era of Mao Tse-tung, for your studies, your lives and your work have been arranged very well for you by the Party and the nation. Under the red banners of the General Line, the Great Leap Forward, and the People's Communes, our motherland is leaping forward. This is something that we of the older generation had not dreamt of when we were young. You must obey the Party and strive with unceasing zeal. Following the advance of the times, your futures will be exceedingly glorious and happy. You should prize the wonderful present as you speed on towards the happy future.

From your letters, I know that, under the stimulation of the educational policy of the Party and under the concrete instruction of your teachers, you have made great progress in your studies, ideology, labor, and physical constitution. You have also expressed the resolve that you will be obedient to the Party, and many comrades have worked out concrete plans with "good studies, good ideology, good labor, and good health" as your slogan of conduct. This is very good and is extremely consoling to me. I hope that you will keep on with perseverance so that you can devote yourselves to building a good basis for socialist construction.

In the letters of a good many fellow students, you mentioned reading Chairman Mao's letter congratulating me my sixtieth birthday. Chairman Mao is the enlightened leader of the Chinese revolutionary movement, he is the great teacher of the Chinese people, and he is a student of the Chinese people. When he was young, he attended my lectures when he was studying at Hunan First Normal. I was only his teacher for a day, but Chairman Mao has been my teacher all my life. I had done a few jobs under the old society, desiring to contribute a little of my strength to the people of the nation, but although I groped along for a score of years, I could find no outlet. In 1927, I read Chairman Mao's "Report on the Investigation of the Peasant Movement in Hunan." From this work, I obtained enlightenment, discerning China's revolutionary future. It was at this time that I joined the Communist Party. After that, I always learned from Chairman Mao. I studied Chairman Mao's style of thought of seeking for the truth and not considering oneself to be right; I studied Chairman Mao's method of thought, and I studied the importance of the thought reform that Chairman Mao had discussed. Today, now that I am old and my memory is slipping, I frequently study Chairman Mao's essays minutely. I know that our Party, because of the correct leadership of Chairman Mao, has gone on from victory to victory in its revolutionary cause. Many cadres, because of their firm grasp of Chairman Mao's method of thought, have smoothly overcome difficulties and have made superior work achievements. Chairman Mao's theory was derived from revolutionary practice, and is the development of Marx-Leninism in China.

From my own experiences, I first came to understand that any accomplishments in my work could not be separated from the leadership of the Party, and that it was only through toughening by personal participation, under the leadership of the Party in the broad mass revolutionary movement, that I could then contribute my individual strength to the cause of the revolution. Furthermore, one must take the standpoint of proletarian politics and have a spirit of wholehearted service to the people before one can actually act with "revolution first, work first, and others first." In Chairman Mao's letter to me were the words "revolution first, work first, and others first." Although these words are true, if I had not joined the Party and had not learned from Chairman Mao, I might have reached the point of being what is ordinarily called a good man, but I would not have been able to make a great contribution to the people. Therefore, I tell you, you must take a firm proletarian stand, study the thought of Chairman Mao, study diligently, and work diligently, and your futures will be unlimited. When you read Chairman Mao's letter to me, the first thing that you should notice is not that Chairman Mao attended my lectures, but that Chairman Mao respected teachers and liked study, taking pleasure in a great spirit of being an elementary pupil.

Finally, I hope that you will strive even harder, carry on your studies with perseverance, labor with enthusiasm, and advance being both red and expert so as to forge yourselves into cultured laborers with socialist awareness, and, for the older generation, plant the revolutionary red banner onto the victorious peak--Communism.

Chairman Mao says: "The world is yours and it is ours as well, but in the last analysis it is yours. You young people are at your time of vigor and prosperity, like suns at eight or nine o'clock in the morning. I hope that you will take this trust upon yourselves." He has also said: "The world belongs to you. The future of China belongs to you." Young student friends, your conditions are better than ours, and your contributions should be greater and should grow from generation to generation. You should cherish greater ambitions and greater ideals and bear even greater responsibilities than the generation that has preceded you in order to establish the glorious prosperity of our motherland!

Hsü T'e-li

December 8, 1959

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[1] This is a letter written to young students by Comrade Hsü T'e-li, which was printed in the February 9, 1959 issue of China Youth Journal (Chung-kuo Ch'ing-nien Pao). (Note is that of original text. Trans.)

Discuss briefly the levels of meaning discussed in this letter. Listen to and write down the last paragraph of the text.

Topic: Approved behavior

Subtopic: Mao

Central Theme:
- Behavioral:
  - Role acceptance:
    - As successor to the Revolution

Subthemes:
- Political:
  - Glorification of Mao:
    - Devotion to Mao
  - Benevolence of the new society:
    - Benevolence of the Party
    - Benevolence of socialism
- Behavioral:
  - Social and personal responsibility:
    - Obedience and deference
    - Devotion to duty
  - Achievement:
    - Diligence and persistence